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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।(मनु०)

"All gifts that of the Divine Knowledge is the highest and the noblest,"—*Manu.*

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THOUGHT FOR THE MONTH.

To aim truly, aim slowly.

To aim strongly, aim restrainedly.

To aim finally, aim all-enshrouded in one-ness with Him Who in the beginning Has Vak and who in the end shall be Victor.

ELIZABETH ARNOLD.

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THE ASHRAMA OF MY DREAMS.

By Mr. C. F. Andrews M. A.,

I

It is not often, in this life, that we are able to see our hopes realised, our conscious aims receiving their fulfilment, and our prayers directly answered. This experience has recently been given to me in Africa, and while the memory is still fresh and strong in my mind, I would wish to recall it, and to place it in some manner, however inadequate before the readers of the *Vedic Magazine*, because in a certain sense it has a definite relations to them and will help to reveal something of the vital importance of the work they have undertaken.

Ever since I began to feel the atmosphere of India on its spiritual side, and have understood what treasures of wisdom and love India had to impart to those who were ready to learn rather than to teach, I have felt definitely drawn towards the Ashrama life of retirement and quiet thought, and I have felt less and less the attraction of the life of politics which is lived among the crowd and amid the tumult of the world. I have shrunk from the latter until it has become a positive pain to me to find myself, as I have done at certain times, involved in it unawares.

Such a time was last year in the Panjab when I could not escape from taking part in the political issues that were inevitably intermingled with the relief of the people's misery and distress. Day and night, the pressure of the crowd was upon me, especially while I was staying in Lahore, and attending Committee meetings and consu and discussions concerning Lo ter's Commission of Enquiry. helped me at that time, most of keep my inward peace of mi quietness of spirit, was to get up dawn and to go out into the mery gardens, where I could b in the silence, under the great *plus* trees, and look up into t with all its stars. The pressure multitude and the strife of the seemed to assume their true pro in the midst of the vast silenc Nature. The pure light of the dawn seemed to bathe away morning the stains of the pas which had left their mark upo inner mind.

I have been obliged to speak this personal factor in my own li experience, because in no othe can I explain fully my meaning regard to those things which I n on to relate about Africa. For i life there, as I first found it, w arrived in East Africa, seemed lived on the political and comm plane, and to have very little tha spiritual about it. The beauty of seemed to have hardly any place and the longing for God, which essence of all religion, appea be faint and vague and dim.

This was, at first, the featur impressed me more than any and in my great desire to unde the Indian point of view and s thise with it to the full, I gave mys as far as I could to this kind of li the time being, just as I had do

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the Panjab. I listened to every detail of political disputes and strivings, often long into the night, and even to the party quarrels that were going on between different sections of the community. I tried to act in some halting and groping way as a mediator between them.

Such was my first experience of Indian life in Africa and the weary futility of it grew upon me, and I could not shake off my distaste and dislike of it, however much I wished to do so.

This went on for some days, and my heart became more and more filled with a great home-sickness for the Ashrama life with its retirement and deeper thoughts. I began to feel as if my journey to Africa had been all in vain, and that I should never get below the surface, or feel the spiritual touch of the inner life of those whom I addressed. For that touch, I knew full well, could alone bring forth the sympathy and affection which my own nature was longing to give.

And then, I do not quite know how it all happened,—the chain was broken;

I think that the first act in the breaking of the chain was when I was asked to go to a Sikh Temple, in the dreary and squalid railway barracks near the Uganda Railway workshops at Nairobi. The Sikh artisans, to whom this Temple belonged, asked me to come and speak in the Temple itself, and I readily and gladly accepted their invitation. They were all Panjabi workmen mostly from Lahore and Amritsar districts, and they could very easily follow my broken Hindustani words. From beginning to end, I spoke to them, not about politics, but about God.

As I did this, I felt my inner spirit very deeply moved towards them; for they were poor men, and their life of toil, lived day after day in order to keep their families from want and hunger, was a very hard life indeed. There were many also among them who looked worn with sickness and want of proper nourishment. I had been to their quarters beforehand and had seen how they lived and how they were housed by the wealthy State Railway Company,—I actually found some new buildings just erected for single workmen whose dimensions were eight feet by eight feet. Wood, water, coal, flour, bed and bedding,—all had to be put in that small compass and cooking had to be done there. I pointed out to the General Manager how impossible it was for a tall Panjabi artisan to keep healthy under such conditions and he agreed to build no more of those dimensions in future.

The subject, which I specially chose to speak about, that evening, was the Love of God for man. I took for my text the words of my own greatest Teacher and Poet Rabindranath Tagore, from Gitanjali, which read as follows :—

Here is thy footstool and there rest thy feet,
Where are the poorest, and lowliest and lost.

I spoke about Guru Nanak, and the wonderful words of divine love, which he had uttered, when he said :—

Farid, if a man smite thee on the face,
Stoop and kiss his feet,
So enterest thou the joy of the Lord.

As I went on speaking, I could feel quite conscious by the love and affection that they were giving me in return and the spiritual understanding with which they followed every word of my message. I knew, from that very moment, that my hopes and prayers had been answered, and that my visit to Africa would not be fruitless after all. There was no longer any barrier between my own heart and the heart of the people.

After that address had been delivered that evening in the Sikh Temple in the railway lines, invitations began to pour in from every side—not from political bodies merely, but from eve

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religious section among the Indian population. I do not think there was one religious body that kept apart. Musalmans vied with Hindus in offering me their invitations, and I accepted every one.

The happiest of all my recollections at these religious gatherings was that of one afternoon at Nairobi, the chief town in East Africa, when I was seated on the ground, surrounded by the little children of the Arya Samaj Girls, School. I told them the story of our life in Shantiniketan Ashrama, and also about my experiences at the Gurukula at Kangri on the banks of the river Ganges, at the foot of the Himalayas. I described to them how the young boys of the Ashrama went long walks into the forest, fearless of the wild beasts, and how they swam with sturdy strokes in the streams of the Ganges, and lived together their Brahmachari life, growing up healthy and strong.

The Indian mothers of Nairobi with the babies had been waiting downstairs in the Arya Samaj Hall, while I had been speaking to the children up above and when their turn came at last we sat in the Hall together, while I listened to their songs and the chanting, of their Sanskrit slokas. Again I had an opportunity of speaking to them about the religious life of India, and how I longed to return to the peace and joy which I had left behind at Shantiniketan. They seemed to understand me so well, and my love went out to them as I knew how very difficult it was for them to bring up their children properly in a strange and foreign land. I told them that, just as their longing was so deep to go back to the mother land, so was my longing very deep indeed to go back to the quiet of Shantiniketan, where the Poet, who had been my greatest Teacher,—the youngest son of Maharshi Debindranath Tagore,—was living his life of retirement and meditation and of universal love for all mankind. I told them further, how the Poet had taught me to understand what India had truly done in the past for the human race, and what she stood for religiously in the history of mankind,—how to-day she had a message to give to the world of the west which had become involved in the awful destruction of the Great War, and how India would surely deliver that message when the time came. I spoke also to them of God's personal love for each individual soul and of the peace that came with the knowledge of that love.

And so, after a very long afternoon spent in the Arya Samaj Mandir with the Indian women and their children we parted from one another with a true affection and with the warm words of friendship. I have often thought of those Indian mothers and children since there; and I know that if ever,—when God wills it,—at some future time, I am permitted to return to East Africa, as I now long to do, these children and these mothers will not have forgotten that time we spent in the Arya Samaj Mandir, together on that long and happy afternoon at Nairobi. The ties of affection that were then strengthened will remain and the same greetings of love will meet me at once on my return.

What a lesson all this was for me to learn! How it corrected all my former ideas! How it taught me, as nothing else could have done, to refrain from judging hastily, and to look below the surface;

I had been imagining, that all the beauty of the spiritual life of India had been left behind: I had begun to think that only things which were sordid and ugly and material had been taken across the sea to Africa,—the money-making, the hard business life of commerce, the endless wrangling and disputings of the world of modern politics. And all the while, it was I myself who had been blind! The longing of the soul for God was there, deep down below the surface, but I had not seen it. It was only waiting for a single word to blosssom forth. But now at last the spell had been broken; the word had

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been uttered, and I could realise how deep the spiritual longings were

One thing that gave me great joy was this. It was the Indian *women* who cherished their religion most deeply of all. Among the men, religion might have become overlaid by worldly things; but among the women, it had remained undestroyed.

A further point also I noticed, and it attracted my attention more and more. It mattered not what the religious community was which I addressed, I found that their love for India the Motherland and their love for their religion had been mingled together and had become indissolubely united. The love for the Motherland broke down all the ordinary sectarian religious barriers. I could not analyse this fact! but I found it everywhere to be true. It was a great joy to me to find, that if I spoke in a Sikh Temple, Hindus, Musalmans, Aryas and Christians, would be present to hear me; and the same would happen, if I spoke in a Musalman Anjuman, are in an Arya Samaj Mandir. At Zanzbar, for instance, in the Arya Samaj Mandir, speeches were made in my presence expressing brotherhood and unity by Musalmans; the orthodox Hindus joined with these Musalmans in their welcome to me, and in their words of brotherhood and love towards the Arya Samajists who had invited them. All sacred buildings appeared to be open to Indians of all denominations. *There was no religious purdah system.* Just as in the wonderful fratrenising of the Hindus and Muhammadans and Sikhs in the Panjab last year (which I witnessed with my own eyes at Delhi and Lahore and Amritsar) so all men of all religions became one in these gatherings in Africa It seemed to point to that day, which is surely drawing near, when the fundamental truth of universal brotherhood shall no more be overshadowed and obscured by sectarian religious dogmas.

The key, which I had thus discovered, unlocked Indian hearts to me in every part of Africa from this time forward, in a manner which was to me a continual joy and surprise, difficulties which had appeared like mountains were removed, and intercourse and mutual friendship became natural and simple in every place.

I remember so well a final open air meeting at Mombasa, in a large open space near the compound of the house of the Hon. Abdul Rasul Alladria Visram, who had been, throughout my visit, my very dear friend and host and who is a true lover of his country. More than a thousand Indians were gathered together there, of all classes and creeds. The meeting went on, while the sun set, and it became quite dark. But no one moved, or wanted to go away: it seemed as if they would have wished to continue and prolong the meeting throughout the night.

And yet my subject had nothing to do with politics at all. It was simply an account, told with all the love that I could express, of the Ashrama at Shantiniketan. I told them how beautiful it was with its *Sal* and mango trees and its glorious expanse of sky overhead, how Maharshi Debindranath Tagore, the father of our Teacher and Poet, Rabindranath Tagore, had lived in that sacred spot, month after month and year after year, engaged in prayer and meditation. Above his seat, the words had been inscribed, which he himself had loved most of all to repeat:—

He is the repose of my life,
He is the joy of my heart,
He is the peace of my soul.

And now, in these later days, when Maharshi was no longer with us, a true Ashrama had been built up slowly, year after year, where little children grew up into manhood side by side with their Teachers, and in loving companionship with them.

I spoke to my audience that evening about the Poet himself, our Gurudev, as we loved to call him,—how he had given himself, with all his marvellous gifts of intellect and love and religious

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devotion, to the service of his children whom he loved individually, as a father loves his own sons

In this way, so I explained to them, the new India was being built up upon the foundations of the old, and in living harmony with the old. The boys of Shantiniketan Ashrama sang the Poet's own religious songs, morning and evening, and their life was lived in the atmosphere of universal religion.

I quoted to them, as they listened in silent attention, the Shantiniketan School song, which has been translated from the Bengali into English by the Poet as follows:—

She is our own,
The darling of our hearts, the Shantiniketan,
Our dreams are rocked in her arms,
Her face is a fresh wonder every time we see her,
For She is our own, the darling of our hearts.
In the shadow of her trees we meet,
In the freedom of her open sky,
Her mornings come, and her evenings,
Bringing down heaven's kisses,
Making us feel anew that She is our own,
The darling of our hearts,
The stillness of her shade is stirred,
By the woodland whisper:
Her amlaki groves are a quiver,
With the rapture of leaves:
She dwells within us and around us,
However far we may wander,
She weaves our hearts in a song,
Making us one in music,
Tuning her string of love with her own fingers.
And we ever remember that she is our own,
The darling of our hearts.

NEW TENDENCIES IN ECONOMICS.

(By Professor S. N. Pherwani, M., A., M. E)

If Economics is a science it can no more be got up merely from text-books, than Physics, Chemistry or Botany and Biology. But Economics is a young science and its study and investigation, especially in our benighted universities, has not been brought into a line with the methods of exact sciences. From the stage of mere memorising, blind acceptance on the authority of prescribed text books, it was raised for us in India by Ranade to the stage of comparative study of text books, to choosing between the dicta of differing doctors. Gokhale advanced it a stage further by emphasising the study of Government reports, statistics, etc., as resource material for Economic doctrines. Not that this phase was not suggested by Ranade. It was doubtless initiated by him but vigorously continued and as it were popularised among a few earnest workers by Gokhale. In the University, however the cram and exam. process continues, the pious summarising, note taking and memorising with here and there a reference to current reports and this even in the highest classes. Curious though it may seem; yet it is nevertheless a fact that this method of

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teaching Economics is like raising a huge superstructure on flimsy foundations more a phantomlike abstraction than an embodied reality. No wonder then that those who graduate along these lines have not the slightest conception of real economic processes or resultants and cannot cerebrate in presence of concrete or particular situations, are incapable of understanding guiding or controlling their domestic, professional, local and provincial economics. What then is needed to get away from these infructuous attempts?

It is linking back the study to real life from which it took its start and to which it must return for corroboration. Referring the student to reality, insistence on 1st hand observation of economic processes going on all around, a beginning with the concrete, this is the old note renewed—one of the new tendencies in Economics. The process of mining, agriculture, manufacture and machinofacture, transport and trade, currency and exchange, tariff, taxation, rent, wages, interest, profits, distribution waste, poverty etc., have to be studied 1st hand as laboratory work and preparation, as foundation studies for Economic generalisation.

The effort in this science as in any other is to be, to teach the student to read the broad and open book of nature 1st hand and seek, find and test the truth for himself, to pass from mere assimilation and acceptance on authority from a comparative review of statistics to a first hand observation and investigation of facts in the economic field. The truth that has to be impressed on the minds of students and teachers in the field is that no one becomes an economist by merely assimilating all the available literature on the subject but only when having got hold of the method he becomes a 1st hand observer and investigator of actual economic facts and reality round about him.

If Economics is to take its place among the sciences if training in Economics is to be a real discipline, if graduation in it is to become an organic acquisition, it should be the effort of the professors to insist on concrete experience to renew the contact of the student with reality, to train him to observe 1st hand economic phenomenon round about him and trace similitudes and sequences. The student should in fact be made to begin with an economic survey of his own street, neighbourhood quarter, and city and submit notes of his laboratory work to the professor. Fields and factories, roads and vehicles, shops and stores, even his college and hostel, these are the observable material in tracing the cycle of needs, efforts and satisfactions. The student must trace these economic sequences in his personal and domestic economy, in his neighbourhood and educational economy and starting with the e processes as he finds them carried on, starting with what is, think out and work out how these may be carried on better, how wants present and future may be satisfied with less effort than is at present needed to complete the circuit.

Economics will thus be no longer dull or dismal, but interesting and noble. For, will it not then be a revelation of realities and not a jugg ing with abstractions, will not its ethical purpose become at once clear that of knowing things as they are and making them what they should be?

This then is the 1st of the new tendencies in Economics. Witness Marshall's latest work on "Industry and Trade" and its objective and concrete outlook. Witness again Mukerjee's "Foundations of Indian Economics" or Dr. Mann's "Land and Labour in a Deccan Village" or Slater's "South Indian villages" These are the books of the newer order.

In any science worth the name the student is never asked to accept statements merely on authority—the textbook way of teaching Economics—nor again is he trained to put his faith in deciding things by debate—the committee method that is now in vogue—or

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comparative study of differing doctors but to find out facts by investigation and to base his conclusions thereon. It will therefore be a better way to initiate the student into the technique of economic survey, to make him begin thereafter with actual investigation of the sample of economic realities within his ken and show him how he can find help from published statistical reports and then see for himself how far the text-books really tell him anything effective to solve the problems which he discovers for himself by applying the method.

I have had the pleasure of attending most of the post-graduate university lectures delivered during the 1st half of the last winter term. While I was glad and grateful to find that things had much improved since 1903 when I left the University, I still regret to state that the method was almost the same—the method of memorising and summarizing mostly of text-books and sometimes of current reports. Now the new tendency is to go beyond this memorising and summarizing and arm-chair Economics to actual observation and direct investigation. The professoriate under the system will grapple with their actual local problems, will discover wastes in current and actual economic processes and suggest possible economies positive and negative. They would be workers in the economic field, with many working economies to their credit and not merely words or printed works. The students they will train, would be, independent investigators enriching the field. Thus would Indian Economics develop providing a solution for actual everyday problems.

This brings me to the second new tendency id Economics which also has not yet found its place in our university teaching. I refer to conversation studies. policies and programmes in Germany, America and latterly in England, the study of conservation of Natural resources and Human capital in which we here in India are so rich and so wasteful. Are the problems of deforestation, denudation, destructive exploitation of mineral resources and soil exhaustion, monopolistic development or mortgaging of water power resources to foreign capital, are the problems in connection with these permanent and irreplaceable natural resources given the importance they deserve? Are the students trained to form any sound opinion regarding these? Or again are they sufficiently familiarised with the age-old yet new concept of human capital, and the importance of the proper conservation of child life and female life, adult life and labour power? Vital Economics and Economics of education are these ever investigated? Nothing makes me sadder and more despairing of the present utterly visionary and verbalistic method of teaching Economics than the fact that the Economics of the educational process the one thing with which the students have opportunity of 1st hand acquaintance, even this department of Economics has not been investigated. Our need of education is so great and our resources so poor and yet in the university itself waste of teaching power goes on unquestioned, unprevented. A post-graduate lecturer may have at times an attendance of two or three only and yet he would go on lecturing to empty chairs and the university would be apparently quite satisfied with even such post-graduate teaching work. Is it not necessary to prevent this wicked waste of teaching power, to insist rather on a correspondence course, even if it be ten typed copies of such so as to make that teaching effort transcend the limits of time and distance and poor attendance and render it available for all who need it. Or take again another glaring instance of waste of human capital and that the most precious part, *viz.*, that of graduates, I refer to the solemn farce that goes by the name of Law School. That

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hundreds of graduates should be compelled to reside in congested Bombay for the sake of putting in formal attendance, for fulfilling what is almost a mere technicality—for the amount of teaching there would never make any one a lawyer—that this should continue for years shows how shams can thrive even in the sacred sphere of education. If one were to trace the direct and indirect economic waste of that part of the teaching programme it would amount to an imposing figure, yet graduates in Economics tamely go through the process tolerating that waste without murmer, without an effective protest.

A quotation from Dr. Fernow, the pioneer worker in this field of conservation of natural resources will better bring out the importance of this new tendency than any words of mine. Says Dr. Fernow:—The study of the nature, relation to social life and development, and the economy of resources becomes a most important branch of social science, which will overshadow some of the other branches, now appearing all-important. When the questions of the extension of suffrage to women, of tariff, of taxation; of coinage and currency, which are all merely incidents, shall have sunk into the background, the question of the economy of the resources which constitute and sustain the political, commercial and social power of the nation, long neglected, will still claim attention for only those nations who develop their national resources economically and avoid the waste of that which they produce can maintain their power or even secure the continuance of their separate existence. A nation may cease to exist as well by the decay of its resources as by the extinction of its patriotic spirit."

In the case of India we might add that a nation may be permanently impoverished by the transfer of its productive power and irreplaceable wealth, ts water power and mines to foreign capitalists. If the human resources are depressed and left undeveloped and the natural resources are allowed to be captured by foreign capital, nothing but ruin awaits that unfortunate territory.

If the universities are to work in the interests of the present and future generations of Indians, they ought to give great prominence to the teaching of the doctrine of conservation, of maintenance, improvement and equitable distribution and opportunity of development of the natural resources and human capital. 'The causes of wealth' ought to be emphasised as much as or even more than the question of wealth itself. The necessity of maintaining unimpaired the power of producing wealth ought to be thoroughly impressed on the minds of students.

Says List :—" **The Causesof Wealth** are something totally different from **wealth** itself. A person may possess wealth, *i.e.*, exchangeable value ; if however, he does possess the power of producing objects of more value than he consumes, he will become poorer. **A** person may be poor, if he, however, possesses the power of producing a larger amount of valuable articles than he consumes, he becomes rich. The power of producing wealth is therefore infinitely more important than wealth itself ; it ensures not only the possession and increase of what has been gained, but also the replacement of what has been lost. This is still more the case with entire nations (who cannot live out of more rentals) than with private individuals. Germany has been devastated in every century by pestilence, by famine or by civil or foreign wars ; she has nevertheless always retained a great portion of her power of production and has thus quickly attained some degree of prosperity.

The maintaining unimpaired the causes of wealth and production power —these essential items of conservation are peculiarly important for India in her present depressed position, for

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otherwise the poverty of India would be perpetuated. If the universities exist for the good of the people of India the conservation phase of Economics needs to be emphasised. A book like "The Foundations of National Prosperity" by Ely, Hess, Leith and Carver should find its place in every college library and be one of the books recommended for M. A.

Besides conserving, developing and utilizing the natural resources of a country it is necessary to conserve, develop and utilize the energy and working capacity of the people. We have got to realise with Prof. Carver that "the most valuable resources of any country is its fund of human energy, that is the working power, both mental and physical of its people. It is safe to say that any capable race of men who will conserve, economise and utilize that fund will be able not only to extract a living but actually to prosper in the midst of poor natural surroundings. On the other hand if they fail to economise their fund of energy, if they waste and dissipate it (or we may add leave it undeveloped) they will certainly decay in the midst of the richest geographical and material resources."

Save your childen, educate all, reduce the high death rate, reduce the number of unemployed and misemployed, all these become thus the slogan of practical Economics. Education, sanitation, housing, medical aid, parks and playgrounds —all these have to be studied. The necessity of these has to be vividly realised by concrete 1st hand study of surroundings and then the practical efforts of other people will be appreciated far better and books like the Cleveland survey monographs issued by the Russel Sage fundation will be more respectfully and repeatedly consulted.

Besides these two new tendencies, the renewal of contact with reality, first hand direct observation of the economic phenomena in our neighbourhood, and the study of conservation of natural and human resources, there is a third new tendency which has also not yet found its place in the curricula of Economics in the Indian Universities. I refer to the notable contributions of Taylor, Emerson, Gantt and Gilbreth—the pioneers of what is known as the Scientific Management or Efficiency movement. All these form a school of realistic productive or creative Economics instead of the Economics of exchange and distribution the only portions that are at present emphasised.

The clear realisation that the economic process is the cycle of wants—efforts—satisfaction and that wants can be refined, efforts reduced or more effectively utilised and satisfaction increased would lead to a closer study of each of these factors Efficiency studies the relation between effort and output and tries to find out ways and means of economising effort and increasing the relative output and then of making the best and utmost use of output. Minimising waste, maximizing the output, maximising the use of the output—these are the ideals of Efficiency. Efficiency starts with a study of real processes and products and finds out and locates the wastes and then tries by better methods to reduce the wastes. The principles developed by scientific management are applicable to the solution of the bread problem, the conquest of bread, shelter and clothing, the conquest of ignorance the conquest of disease. for all these processes are productive, distributive, and consumptive and imply efforts and results and on close examination reveal wasted efforts, wasted motion, wasted time and several reducible wastes at each stage.

The student of Efficiency soon comes to realise that Economics is no abstraction, but has to deal with concrete processes at each step and discovers that the ratio between efforts and results varies in different localities that the best processes are not determined but that everywhere tradition and convention perpetuate wasteful and less productive methods that happen to have come in

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use. A constant use of record, observation, comparison, measurement and calculation is what the student has got to be familiarised with in the effort—result processes going on around him. He is to be made a discoverer of waste and one devoted to the reduction of wasted labour and increase of desirable output in the economic process s which he himself carries on, or sees others carrying on. For a graduate in Economics to be ignorant of time, motion, fatigue and motive studies is to be ignorant of the very stuff of real Economics. For him the study of production ought not to be an abstraction but a reality of great and everyday importance throughout life. Then would he know, first hand the waste due to want of plan, the waste due to the use of wrong tools, the waste due to going by guess work instead of finding out facts or finding out the best, easiest and quickest ways of doing things.

Just as for a student of Phyiscs and Chemistry the first hand knowledge of phenomena, and the principles underlying these phenomena is of greater importance than the history of the science so for a student of Economics the first hand knowledge of productive prorocesses, the method of finding out the best prevalent ones and the methods of scientifically analysing and improving upon them is of far greater use than volumes of History of Economic doctrines without a live acquaintance or even recognition of the economic processes going on around him.

The material side of Economics is as important as the social side and is capable of a positive scientific treatment as it deals with measurable units of effort and output of time, motion, and combination of effective processes. The laboratory method can be very successfully applied to the study of the material side of economics and would result in the discovery of many and varied ultimate economies possible. Efficiency engineering, Productive engineering, Scientific management are different names for this observational, comparative and positive method of the study of economic processes. The student is taught how to set up standards, how to analyse, each and every process in terms of time, tools, motions and even fatigue and motives and how always to try to find out the best easiest and quickest way of doing things and then try to universalize the best and improve upon it if possible. An Economics laboratory supplied liberally with stopwatches, micromotion study apparatus of Gilbreth, graphic charts of efficienised operations, fatigue study instruments, routing charts, close cost analysis of several departments of human efforts, psychological testing devices of Munsterberg, mental and physical test charts like those suggested by Kemble, will be one of the features of the unviversity of the future. Witness Veblens eulogy of the Productive engineer or productive economist as we might call him, the important role he will play in the new economic order.

This study of creative constructive and productive economics is the third of the many new tendencies that are discernible in this field of study. There are many others the outcome of this comprehensive Efficiency movement each of which is quite as important as those mentioned.

Thus Economics of transport and distribution, Economics of use and consumption open out fresh and fertile fields for the application of the scientific principles developed through the study and practice of Efficiency. The determination of wasted to and fro motion of commodities till they reach the consumer, the wasted effort of slow cart transport where trolley and tram transport can very easily be substituted—such problems are observable everywhere and never have economists of the arm chair kind been sufficiently alive to them so as to sensitize the economy

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conscience of their students or their community. Or again take the great surplus that can be created by greater and full time use of educational equipments, of libraries and laboratories, of lectures and lecture rooms, of available teaching and thinking effort in a community to mention only a few of the simplest applications of Economics of use and consumption. Greatest output, least unnecessary transport and best and utmost use are what lead to economic salvation of a people. To test at every step the difference between the actual, and the ressonably attainable maximum of output, the actual and minimum of transport and the actual and attainable maximum of use and economy of consumption—these are a few of the tendencies of the Economics of tomorrow. Spooner's "Wealth from Waste." Talbot's "Millions from Waste" indicate the wastes that go on around us, wastes that may be put usually are not reclaimed on account of our being not sufficiently awake in this direction.

To sum up the new tendencies in Economics, the things that I plead for are 1st a renewal of contact with reality and observation and analysis of economic efforts going on in one's house, one's neighbourhood and quarter, 2nd a study of conservation of natural and human resources as the foundation study of economic endeavours, 3rd a thorough familiarity with the principles and practice of Efficiency as the most important branch of creative, productive Economics, 4th an application of these principles to the Economics of transport and distribution, 5th an application of these to Economics of use and consumption, 6th a reclamation of wastes going on around us. The observational, investigative and laboratory method of teaching Economics, starting with the technique of survey of concrete wholes of analysis of particular processes, of estimation of actual resultants would revolutionize Economics and raise it to the dignity of a positive science and would redeem it from the charge of being dull, dismal or abstract and increase enormously the fruitage of effort invested in this study in our universities. It is for this I plead.

AN ECCLESIASTICAL POLITY OF OLD ASIA.

By Professor Benoy Kumar Sarkar, M.A.

Among the embodiments of Asian institutional life we have to count the *viharas* or monasteries of ancient and mediæval India. These were *samoohas*, *i.e.*, public bodies, and were bound by definite rules and regulations as to election, quorum, voting, and business procedure. Students of European polity are aware that on various occasions in the West the church and the state have borrowed from each other the methods of internal administration. It would appear that in the Orient also common principles of organization have been followed by religious associations and secular institutions alike. The ecclesiastical bodies of Buddhist Asia have thus to be treated as quasi-political corporations, apart from the fact that in certain regions, *e.g.*, in Tibet and Mongolia, as in Catholic Europe the spiritual head has claimed also temporal dominion over his flock.

The origins of all this institutionalism are of course to be sought in the publicity work and propaganda methods

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of Shakya the Buddha himself (B. C. 567—487). Shakya's father and brother were *rajas* or archons, *i.e.*, presidents of the Sakiya Republic in Eastern India. It was natural, therefore, that when he fled the world and founded a *Samgha* (Order) of monks, the only constitution that he could conceive for it was that with which he had been familiar at home and in his own state And, as a matter of course, he made no distinction between his ecclesiastical order, the *Samgha*, and the contemporary republican Confederacy of the Vajjian States, when called upon to enunciate the "seven conditions of the welfare for a community." Of these seven conditions three may be regarded as directly constitutional or political. "So long, O mendicants," said Shakya, "as the brethren meet together in full and frequent assemblies,—so long as they meet together in concord and rise in concord, and carry out in concord the duties of the Order,***so long as the brethren honor and esteem and revere and support the elders of experience and long standing, and hold it a point of duty to hearken to their words so long may the brethren be expected not to decline but to prosper."[1]

In this Shakyan constitution, defining as it did, the type as much of an ecclesiastical society as of a secular state, *e.g.*, a clan-republic, there are emphasized, as we see, the importance of the assembly, the need of unity, and the authority of age and experience. This last feature is such as was embodied in the primitive Indo-Aryan, Teutonic and Hellenic polities or is in evidence to-day in the Japanese *Genro* ('elder statesmen"). These and other principles of Shakya's politics have been codified in the *Choola-vagga* and the *Maha-vagga*, both of which treatises may be regarded as statute-books laying down the fundamental laws and constitutions of Asian ecclesiastical bodies.

The following is a typical picture of the method of deliberations generally observed in the Buddhist monasteries and conferences of ancient India: "Then the venerable Maha Kassapa laid the resolution before the *Samgha*: 'Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, let the *Samgha* appoint that these five hundred *bhikkhoos* (monks) take up their residence during the rainy season at Rajagaha.** This is the resolution. Let the *Samgha* hear. The *Samgha* appoints accordingly. Whosoever approves not thereof, let him speak. The *Samgha* has appointed accordingly. Therefore is it silent. Thus do I understand'."[2]

An important feature of these monastic institutions was that no business was held valid without quorum. "If an official act, O *bhikkhoos*," as we read Shakya saying in the *Mahavagga*,[3] "is performed unlawfully by an incomplete congregation, it is not real act and ought not to be performed." Along with this caution against incomplete congregations went the injunction against "unlawful acts." In the following extract the *Mahavagga*[4] mentions some of these acts that have to be ruled out as unconstitutional. "They performed unlawful acts before an incomplete congregation; the performed seemingly lawful acts before an incomplete congreation; a single *bhikkhoo* pronounced expulsion against a single one; a single *bhikkhoo* pronounced expulsion against two; a single *bhikkhoo* pronounced expulsion against a number of *bhikkhoos*; a single *bhikkhoo* pronounced expulsion against a *Samgha*." As no unlawful acts were to be permitted within the church or among the church members, Shakya definitely laid down the rule: "Therefore O *bhikkhoos*, you ought to train yourself thus: Lawful acts which are performed by complete congregations,—such acts we will perform."[5]

1, *Maha-prinibbana-sutta*, Ch. I. 6, in *Buddhist Suttas*, Vol. II, pp. 6-7.

2. *Choolla-vagga*, XI, i. 4,
3. IX, iii, 2.
4. IX, ii, 1
5. *Maha-vagga* IX, ii, 4

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A breach of this rule appears to have been committed by the monks at Vesali in 387 B. C. (?), about a century after the death of Shakya. They ordained, for instance, that it is permitted to a *Samgha* which is not sufficiently numerous to accomplish an ecclesiastical act by saying 'we will make the other *bhikkhoos* consent when they come. This ruling called *anoomati-kappa* was challenged as illegal by the *bhikkhoos* of other centers, and the case was submitted to a jury for trial. The jury decided against it.[6]

In order to ascertain the opinions of the members in regard to the topics discussed the ecclesiastical organizations made use of colored *salakas* (or pins) of wood. These were the voting tickets. A *salaka-gahaka* (taker or collector of pins) or teller was appointed by the assooiation to explain the significance of the colors to the voters and then take the votes. In the *Choolla-vagga*[7] we find Shakya describing the ballot and other kinds of voting. "I enjoin upon you, *bhikkhoos*," says he, "three ways of taking votes,** the secret method, the whispering method, and the open method." The secret method of taking votes is then described. "The *bhikkhoo* who is the teller of the votes is to make the voting tickets of different colors and as each *bhikkhoo* comes up to him he is to say to him thus, 'This is the ticket for the man of such an opinion, this the ticket for the man of such an opinion. Take which ever you like.' When he has chosen (he is to add). 'Do not show it to anybody.' "The *Choolla vagga* enumerates also ten cases of "invalid" voting.[8]

As conflict of opinions is inevitable in democratic deliberations, the rule of the majority was accepted by the *Samgha* as the regular procedure. "By that *bhikkoo*, the taker of the voting tickets", we read in the *Choolla-vagga*,' "are the votes to be collected. And according as the larger number of the *bhikkhoos* shall speak, so shall the case be decided".

All this points to the highly developed institutional sense and corporate consciousness among Hindus. And these principles of *samooha* (or public associations and corporations) were not the patents of Buddhist, Jaina or any other religious bodies but were held in solution in the general socio economic and civic life of ancient and mediæval India. These quasi-political institutions were only drawing upon and contributing to the same stream of national experience as the economic *shrenees* (gilds) and the political *ganas* (republics) or administrative *sabhas* and *samitis* (assemblies).

6. Poussin's "Buddhist Councils" in the *Indian Antiquaay*, 1908, p. 89.

7. IV, xiv, 26

8. IV, x

9. IV, xiv, 24

10 For analogies and interactions between civil and religious societies in the West see Guizot's *History of Civilization in Europe*, Lectures V, VI, XII *Vide* Moeller's *History of ithe Church*, pp. 235-242, 328, 337.

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"THE LIGHT OF INDIA"

(By Mr. C. N. Zutshi, M. R. A.S.)

The heading of this paper forms the title of a book by Mr. Harold Begbie in which the journalist has vehemently attacked Hinduism in very offensive terms. The book, teaming, as it does, with the most offensive expressions the writer could invent and seathing with the most carping criticism of Hinduism, marks the climax of Christian hostility towards the great religion of India. The contents of the book do not justify the title chosen by the writer, it is a misnomer to call a book like that "The Light of India" which places before an Indian youth the darkest picture of Hinduism with a bright setting of Christianity ostensibly with a view to stigmatise the one and heighten the other. The book would have been better entitled "The Light of Christianity" or "The Light of the West." However ironically the writer may have chosen the title for his insidious purpose an Indian youth can not fail to detect behind it a thought for self-complacency that the darkness of India appears light to Mr. Begbie which enhances the value of India's religion whose inner light, if the writer had seen, would have surely blinded his vision.

Before turning to the main discussion of the subject I would like to make a few quotations from his book which go to prove the validity of the above remarks. To begin with, "Hinduism is a weltering chaos of terror, darkness and uncertainty, a religion without the apprehension of a moral evolution, without a moral code, without definite commandments and without a God. The spiritualization of India is the most material and childishly superstitious animalism that ever masqueraded as idealism. The Hindu Gods are wicked and abominable, prostitution is a means of financing many of the temples. The stories related of Krishna's life, says one authority, do more than any thing else to destroy the morals and corrupt the imagination of Hindu youth." On the other hand he regards "Christianity's cleansing morality in a country enfeebled by appalling vices," as "a supreme need." He flatters himself with the vain belief that, "Hinduism is now a child derosty-ing the idols which were once its toys", but laments the absence of "the sign of the cross on its forehead." "Christianity", he says, "has begun to moralise Hinduism but it has not spiritualized Hinduism. The victory of Christ in India is the victory of freedom, of virtue of elevation, as well as of moral grandeur. Christ stands in the history of mankind absolutely alone and unchallengeably supreme as the Light of the World". These quotations amply evidence the entire superiority of the writer's religion to which he assigns an unchallengeably high moral value an exclusively high spirituality and which he regards as free from idolatory and superstition.

It is worth considering that the Christianity which the writer regards as the supreme need of India and for which he lays so high pretensions, moral and spiritual, is regarded in the land of its propagandists as "a religious lie of the worst character", and that the light with which he wishes to enlighten India is "no light, but rather darkness visible" amid the glare of science. To ascertain what place Christianity holds in Europe of to-day saturated with science I would ask Mr. Begbie to read at least the two momentous works on the subject, *viz.*, "The Old Faith and

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New" by David Fredrich Strauss and "The Self-Destruction of Christianity" by E. Hartmann. As for the high spirituality claimed for Christianity suffice it to say that, if it really possessed any higher elements of spirituality, it would not have been so widely discarded in Europe and Hindu Pantheism permeated the religious conceptions of America, Germany and even England as is clearly evinced from these two quotations. Dr. Euryo Inonye recently says in an article—"In Africa, India, China,...Christianity always preceded the flag and opened a way for the development of the nations preaching the new religion..... While Christianity is losing force in the home lands it is gaining force and influence in the countries overseas." A missionary writes as follows:—

"On returning to England after long absence and trying to gather together the threads of theological study in the west the author is amased to find the extent to which Hindu Pantheism has already begun to permeate the religious conceptions of Germany of America and even England."

Then Mr. Begbie has disproporionately devoted more than a half of his book to the various stories of Bhils and Doms becoming converts to Christianity with too much of petty detail and repetition —which are apt to become cloying and repulsive—vainly believing to be asserting thereby the strength of Christianity as a religion of great spiritual force, a fact, which I am inclined to think, rather detracts from his argument than adds any strength to it. These stories merely serve to disclose the weakness of Christianity clearly to an Indian youth who becomes impressed with elements of lower order embodying it, rather than any higher spiritual concepts for the simple reason that, if it really possessed any higher spirituality, it would have found easy converts among the higher grades of Indian Society and staunch supporters in Europe where the level of intellectual development has reached an almost culminating point. In this direction the Arya Samaj has rendered a remarkable service to India in so far as it has dammed the wave of Christian conversion so furiously surging in India and threatening to engulf it every moment.

As for the moral grandeur that Christianity would bring to India it is hardly worth too much to say beyond hinting the fact that, were it so, Europe would have been the most moral portion of the earth's surface and would not have furnished ample material for the mysteries thereof. It is a strange paradox that the religion which cannot stop than free love and Mormonism moral elevation to India a country where women like Sita, Damyanti and Savitri, and men like Rama, Arjun and Bhishm cast a helo round morality and left an ever-living and inspiring record of their great and noble deeds. Far from it, I am inclined to think that much of the moral degradation of India is due to the influx of western ideas and ways of living not the highest of course in this country. By-the-bye, if the stories of Krishna's life are apt to corrupt the Indian youth, the details of the birth of Christ as given in the gospels of Nicademus of James, of Thomas and so forth will have much the same effect on a Christian youth and subvert the very foundation of his religion. "These gospels," says Ernst Haeckel, "have just as much claim to historical validity as the four canonical gospels which are regarded as the only genuine ones by the Christian Church and adopted as the foundation of faith and were deliberately chosen from a much larger number of gospels." The same philosopher continues, "when we find in one of these, the gospel of Nicademus a statement that Jesus was accused by

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the jews of being begotten in sin—a statement that is somewhat enlarged by the second century Platonist writer Belsus (as indicated by Origen, Contra Celsum L,32) into the charge that the mother of Jesus was divorced by the carpenter who had married her because she was convicted of adultery, and had borne a child to a certain soldier named Pantheras—we naturally connect it with the later jewish story (in the Sepher Taldoth Jeschua—traces of which exist from about the year 800) of Christ being the issue of an illicit union of Mary and a Greek officer in the Roman army." These details—doubtless as calumnious and lying as those about Krishna in the Puranas—are sufficient to divert Christ of His supernatural character, and to quote once more the same philosopher who says, "the supernatural theory of Christ's origin is abandoned in scholarly circles in the Churches," is hardly worth too much to say more on the subject. If an Indian priest leads an infamous life, the doings of Benedict IX and Alexander VI of the notorious house of Borgia have passed into history.

Turning to the subject of idolatry the blame cannot be entirely laid at the door of Hinduism, no religion of the world is entirely free from some form or semblance of it. What do the Cross and various pictures in the Churches stand for; Do they not symbolise th idea of God? If not what other purpose do they serve! In this connection I would point out an inaccuracy of facts which Mr. Begbie betrays when he says that Brahma is not worshipped by the Hindus and that no temple has been raised to this God. It might be known to him that Brahma is the great Guru of the Hindus, whose name is the first word that passes the lips of the Hindus in all the devotional prayers they do, and that the temple at Pushkar is raised to this God. It is not clear why Mr. Begbie pretends ignorance of these facts or it may be that he does not know them at all.

As for the questions as to what level of spiritual exaltation is claimed for Hinduism and how far Christianity can spiritualize it I would refer Mr. Begbie to Victor Cousin, Fredrick Schlegel, Lowes Dickinson, and Dr. Matheon to name only a few of the long list of western Philosophers and thinkers who have surveyed India's religion and philosophy "from China to Peru", to whose blazing intellect Mr Begbie cannot hold a candle, whose intellectual level he cannot touch, before whom he is a mere child gathering pebbles on the shore of India's vast ocean of religion and philosophy and by the side of whose works and researches Mr. Begbie's work is a negligible quantity. India has enlisted testimony of such great men. What cares she for the random rhetoric of the Harolds and the Begbies. It is usual with this class of writers to place an idealised picture of Christianity before an Indian. They are apt to do so—for the actual facts tell against the Christianity in Europe which they preach here in India as the only good religion in the world, but self-praise lies ill in the mouth of the exponent.

In conclusion I cannot but remark that it is inhuman to call this religion good, that religion bad these morals decent, those abominable, for every country has its own religion and morals peculiar to its people. What is good in the eyes of one is bad in the eyes of another. Every country must learn the modern method of "sympathetic treatment" of other's religion and respect its own; no religion of the world can claim an exclusive superiority and freedom from flaws. But the key to the enigma why India of all the countries of the world has been most subject to such cultural attacks is to be found in the words of Sir John Woodroffe who in his book "Is India Civilized" which forms an answer to all the books of the kind under review and which I would ask Mr Begbie to study for himself, has rightly remarked that "The institutions of a coloured people particularly of a politically servient one, are very likely to appear inferior to those without understanding and freedom from prejudice."

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THE PARABLE OF THE PARCEL.

Deserving Woman or undeserving Man.

(*By "Shanta Devi."*)

It has been said that women do not "deserve freedom" why if we all received what we deserved where would man be.

It is not a question of woman's deserving freedom, of man, but of "having freedom".

We are all born free as air, as is instanced by these stories of baby things we lose our birthright for a "mess of pottage." You will see from these two illustrations how these babies were free although they did not bear arms or fight. One little chap one year old was brought to be the model of the drawing class and his mother had withdrawn herself. Baby was called, to turn his face to his tormenters. In absolute faith in his own right says he "Wait a moment." Another baby girl two and half years old was told by her nurse to beg pardon for making an expulsion of wind at the tea table. Seventeen minutes was the time taken by that small child to make up her mind to say the necessary word required of her and then to say it with glee, as she gulped her tea committing the fault again to say with great joy "Pardon, Pardon."

These children were free though the vested power of drawing master and nurse was stronger far than they. Coming into India I wonder which has more freedom, men or women. "Four walls do not a prison make or iron bars a cage."

It has been said that because women do not fight to serve the country that she cannot, "A fallacy indeed." I see woman in her latticed cage and know her free with the freedom of the Spirit of Truth. As soon as truth is manifest she is free to do the will of the Spirit even as Mira Bai, or as Sita.

Man thinks himself free because he goes about "like a roaring lion seeking whom he may devour." But is he free, is he not a born-slave to passion? I am impelled to these remarks by the words that have been said to me by many men in this country.

"Purity lies in thought word and deed" If women are pure in thought how shall they do otherwise in word and deed: if they are pure shut within how shall they be otherwise when allowed to move about freely.

Men cannot conceive of women living in the open, unbound, uncaged, while their own thoughts are so impure and while they themselves attract those that are not pure in a country where women are free.

They cannot be free themselves, while they covet the fleshpots of another land or of their own.

In England we say the bad man takes care of his daughter, knowing the evil: the good man shows her a good life and being innocent himself leaves her free. Freedom! "Who is free? Is the woman wearing the symbol of her slavery "her love of gold" is she free? Or is her sister she whose simple white dress and many books show her tastes? She who can sit still or she who can walk abroad fearlessly. Only where the Spirit of Truth comes are we free; When we not only carry out the letter of the law but know love as the

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fulfilling of the law then we understand we reap as we sow. "Only when the Spirit of Truth comes are we free."

The gold becomes as dust, the dust as gold, how beautiful the vision in the Light of the Great Sun. Man has a desire to reach the station where he would be at rest, but he has attached to himself a parcel, which at first he carries lightly and easily on his head not knowing its contents. When he sits down to rest and peeps inside, he finds it full of many precious things small things as well as big.

He gets afraid and hugs the parcel closer to him, the shoes slip out, the jewels he feels are in a precarious position they will be lost. He holds the parcel tighter and tighter to him, till at last it comes to life and expresses itself. "I am clothes and you would crush the life out of me, many and various are our qualities and we are hurting each other without being allowed to be used." "The man says lie still I cannot carry you if you are so restless lie flat, I shall not fear to lose you, crush you, the nice muslin cover will protect you from dust and dirt. I will add a new cord to hold you together. But the parcel speaks again "your nice new cord cuts into me. Here are shoes to give you good understanding we are made to keep you out of the mind, that your feet be not soiled, you make us independent, why do you not make us dependent to hang from you, to be of use to you, we are a covering to keep you warm or to keep you cool. You bind us to you without any reason for the bond except your silly desire, your fond desire to bring us to the same destination as you would go." But the man was deaf he did not hear, he only saw that the parcel fell apart Alas! the muslin wrapper was torn, the shoe were lost, he had nothing to protect his soiled feet, he found his feet of clay his head scorched by the criticism of the world, the burning sun of truth by the loss of his turban. He was only a human and he could not fear truth. His body exposed to searching winds and rains, he continues to grumble at the independence of his parcel. Now the man of India is carrying "his parcel as he likes to call her, independent woman." He likes to think of her as a parcel with small contents she is easier to carry he thinks, but still he thinks her contents very precious and they are "his" and he wills to take her to his destination whether to hell or to heaven, but he wraps her up so tight, that her soul slips out of the parcel, the precious qualities of which she is composed get a glimpse of the outer world and acts, "whether they are being taken." They struggle and her qualities are crushed out of all recognition or are spilt (valueless to him) throughout the world. What must man do then with his parcel the woman? Shall he replace her in reverence upon his head, so adding to his stature, his balance, increasing his strength and making him vital as one piece? Or must he clothe himself with her as a comrade, rejoicing as with the sun in all her qualities of understanding and protection, wearing her as a bright and shining jewel an ornament, enjoying sun, wind, and even rain in her company. He will find her made with infinite patience by the great good the perfect unity, to bear and forbear her quality so fine that the mud and dust of the world will be ejected and she be purified and be protected by the sun wind and rain: of such a fine wet of thought is she, his garment woven: of so good an understanding his losing shoes, that his feet will walk through the world unsoiled. If the man divests himself of the desire to carry a parcel, or the woman to be a parcel, they will find stored within their minds all the qualities of the woman, or of the man received from the winds, the winding walks of heaven. He or she will perceive the Spirit of Truth, the "Woman clothed as with the sun" of righteousness in the Perfection of Purity England has also taken upon herself the carrying of a parcel, she also finds the

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parcel bursting its bonds and feels discomforted by the dropping articles. Will England discover, how to carry the parcel, to put the shoes of understanding on the feet, the turban of reverence on the head, that the intellect may not be burnt, but only purified by the place in the sun. That the body politic revealed and refreshed by the winds and rains of heaven clothed in comfort, fearless, in Love with the satisfying 'Kurta' the only breastplate and the discreet Dhoti, her only loin cloth. India will then be a shining river of light, a very jewel, her strength husbanded and rejuvenated by England and the Great Empire, the Universal Life of which they are one.

NOTE :—To the lady who gave me the parcel as a symbol, I herewith acknowledge her parcel with reverence putting it upon my head although she does not desire to be my parcel but I claim her in that she is part and parcel of me.

SAVITRI—A DRAMATIC POEM IN FIVE ACTS.

ACT IV.

One year later. Savitri has been a year in her father-in law's house, and the curse is to fall that day.

Scene I.—The Forest and the Hermit's cottage. Savitri is in the attitude of prayer. Incense is burning in a brass vessel.

Savitri

Holy, holy Power unending,
Bramha, on Thy throne on high
Hear my feeble pray'r ascending,
Hear the woman's trembling sigh.

For the early morning pinions
Carry on the unstained air
All pure thoughts to Thy dominions,
Bramha, hear Savitri's pray'r.
And the fields of grace transcending
Open to my spirit's eye
See I pray'rs of mortals blending
With the purer thoughts on High.

Devas of the Spirit-altars
Break the Fate's relentless spell
Hear the prayer a sad heart falters
Take the curse that deeply fell.

Ye, to whom all strength is given
Give me strength to stand this day
Oh ye unstained souls of Heaven
Grant me your light a ray.

And I feel my pulses throbbing
With a pow'r unknown before
Stilled the frail heart's feeble sobbing.
For Savitri weeps no more.

No—the woman's heart is glowing
With the fire of Seraphim
Gladly go I, proudly knowing—
Save or go to death with him.
(A rose light shines from her) Shatyaban steps out of the cottage)

Shatyaban.

The rosy morning light has no more glory
Then shines from thy pure presence, truest wife
The early dawn sees thee in holy worships,
Thy days are in tender, loving deeds
To selfless service is thy young life given,

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And none but words of grace escape thy lips.

Savitri (seeing him)

I greet thee, oh my lord, but why so early
Wilt thou this day into the forest go?

Shatyaban.

I go that my day's task may soon be finished
Doest thou not know, dear wife, what day this is?
A year to-day since thou to me wert given
How sweetly happy have the months gone by.

(Savitri Sighs)

But why this sigh, tell me, art thou unhappy?
I've seen of late a shadow on thy brow
Oh trust me, dearest wife, I do implore thee
Tell me, what clouds the lovelight of thy eye?
My parents love thee as their only daughter.
Tell me, have I been guilty of neglect?

Savitri (smiling).

Nay, never, fear not. I am all too happy.
But, listen, I would ask a boon of thee
Permit that I go with thee, to the forest,
Let me be near thee, husband, for this day

Shatyaban.

Why this unusual request, Savitri?
Thou never asked to go with me before
Yet gladly come; is not thy holy presence
To me as sunlight on a stormy day?
(They walk a short distance, then set down on a mossy elevation).

Shatyaban.

Oh how I still recall that golden morning
When first I saw thee in this forest glen
Together here with a
It seems but yesterday
(He becomes listless. him anxiously).

Savitri (very a

Art thou not well, m b
Thy hands are cold, a
Shatyaban (putting h
This cutting pain, n
Why all so sudden ca
I feel so weak, my lif
A pall of darkness has
Savitri, dearest angel o
My end has come,
Oh stay with me that
Ere yet my senses to
(He closes his eyes. heavenward, kneeling be

Scene II—A long pa bluish white light. Savi ban appear looking ghos both wearing white rob Messengers of Death.

1st Messeng

Dark are the shadows,
Lone is the road
That lead to Yama's
Dreaded abode.
And in the balance
Lies Fate's decree.
Thus are we coming
Mortal, for thee.
(A rose light shine f

Savitri.

Flee hence, ye threat

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Savitri yields not ; go, depart from here.

2nd Messenger.

We are the servants
Of Yam, the King.
I't was not the woman
He bade us bring.
Go back to sunlight
Till thy course 's run
Give to Death's servant's
The hermit's son

Savitri.

He is my husband, never shalt thou touch him
Return to Yama, say I yield him not

1st Messenger

Woman, who art thou ?
Strange is this sight
Shines from thy body
Unearthly light

2nd Messenger.

Come, for I fear her,
Take we to flight.
She is a danger
To realms of night.
(They turn to go and meet Yama on the road.)

1st Messenger.

Master, we tried to
Obey thy command,
But are returning
With empty hand.

2nd Messenger.

Would not the woman
Let us go near
She fills the shadows
With deadly fear
(They glide by. Yama approaches. He takes Shatyaban's hand who follows listlessly).

Yama.

A wondrous maiden is indeed Savitri.
The power of her virtue is so great
It is with difficulty I approach her
Yet must it be ; Yama can't be withstood.

(**To Savitri**).

Daughter Savitri, hinder not my mission
I came to take thy husband ; he is mine
Surrender thou for know thou who I am?

Savitri.

Yes, great One, thou art Yam, thy words reveal it,
And if my husband now belongs to thee
Then I am thine as well. Thou mayest take him
But where thou goest, Savitri follows thee.

Yama.

Nay, daughter, nay; the Fates have not decreed it
Thy lifesands on the earth are not yet run
The living stay, but go the dead to Yama.
Betake thee hence, thou canst not follow him.
Savitri (taking Shatyaban's hand)
Never, oh Lord, I am Hindu woman.
The Hindu wife is faithful unto death

Yama.

Thou art indeed strong in thy heart's devotion
And, ah, so young. Poor child I pity thee
Ask thou a boon of me, and I wil grant it
Save, mark you, that it be thy husband's life

Savitri.

Lord of the dead, I know thy mighty power
And what thou promise once, will surely be,
Then grant that to my father, Asvapati,
King of Ujjaina, given be a son,
An heir to whom he may bequeath his kingdom
And who will keep the ancient house alive.

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Yama

It shall be so; but now, my child, go homeward.
It is not well that thou shouldst linger here
(He turns, holding Shatyaban by the hand. Presently he looks back and sees Savitri still following).

Yama.

What mean thou child, why art thou still persisting ?
Thy weary task is useless, go thee home.

Savitri.

Go home? No, King of Death, where my lord goeth
There go I too, my road but lies with his
I have no home save where my husband lingers.
And know thou not that a true Hindu wife
Will go with him to whom the gods have joined her
O'er seas and deserts and through gates of death ?

Yama.

Poor child, my heart is trembling all in pity,
And gladly, gladly would I yield to thee,
But that I may not. Yama's deathly victims
May never to the living more return?
But to allay thy sorrow will I grant thee
Still one more boon, ask what thou wilt, my child.
Save that it be, as I have said, thy husband
Then dry thy tears and go from me in peace.

Savitri.

Then grant, oh Lord, that to my husband's father
Be given back his eyesight which he lost
And more than this, grant that King Dyumatsena
Recover his lost kingdom and his throne

Yama.

Thou hast asked much, my child, but be it granted
To cheer thee through thy years of widowhood
And now go hence, distrub not Yama further
But go thee on thy road while I take mine
(Yama looking back once more, still beholds Savitri following)

Yama.

Savitri, child, why art thou still persisting
Thy efforts are in vain, go back to earth

Savitri.

Nay, never, to the end of time I follow
What is the earth, what is e'en heaven to me?
Thou hast my earth, my heaven taken from me,
And thou wouldst coldly tell me to go back
Yama, Savitri knoweth no returning
Wher'er her wedded lord is there is she

Yama.

Come now, Savitri, try not Yama's patience
Thou knowst me mighty, be not al too bold
But thy young life claims all my heart's full pity
And thy high virtues deeply touch my soul
Ask then again, a third boon may be granted
But do not ask the one thing I can't give

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Savitri

Father, I am a childless lovely woman
Grant me the blessings then of motherhood.
Grant that my life be b'est with many childern,
And as the years advance I see the day
When in my arms I hold my children's children
Grant this and see Savi'ri's heart full glad.

Yama.

Yes, I do grant it, now go home rejoicing
I too rejoice to see thy mind at rest.

(The rose light that has been shining from Savitri all along now increases in brightness. She crosses Yama's path with outstretched arms.)

Savitri.

Great Yama, thou art conquered, give my husband.
Admit that I am right oh Lord of Death

Yama.

What thou demand'st has gone beyond all reason.
I conquered? What do all these wild words mean?

Savitri.

Not twice, oh Death, wed Bharat barsha's daughters
One is their lord, to him throughout time
Do they belong, and death seems all too little
To take the Hindu woman's sacred vows.
Thou canst not break the word that thou hast given
Return my husband, Yama, he is mine
Thou promised children, and I claim their father.

Yama.

(Scratching his head and looking perplexed).

Can this be, by a woman Death outwitted?
Is Yama conquered by a child like this?
Savitri, thou hast won, thine is the vict'ry.
Honour demands I give thy husband back.

(He lays Shatyaban's hand in hers. Savitri looks triumphant).

Yama.

But lo it was the woman's holy courage
Of stainless virtue born and virgin grace
To which I yield the prize, Death has no power
Against such tow'ring holy strength as this.
India's sacred pillars are her daughters
Oh Bharatbarsha, of all lands most blest.
Return, Savitri, to the land of mortals
To bliss and home but go thou not alone.
And thus we part, our roads are still divided.
Aryan daughter, thou hast conquered Death

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"EDUCATION AS A WORLD PROBLEM IN THE LIGHT OF MY SCHEME."

By Dr. H. Chandra, Ph. D (Berlin) F. G. C. S., Director, Vedic Jiwan Ashram, Dehra Dun (India.)

So long as Civilization or Culture must remain the distinguishing feature between man and animal, too much importance cannot be laid on the question of Education which invariably forms the back-bone, although its correct definition and the ways and means of its attainment may be a matter of much haughtily contested disputes, and the power of acquiring the same may greatly differ in each individual owing to reasons more than one; yet its standard can ever be raised higher and higher and made to suit the new laws of Nature discovered by man, and no section of humanity can assert with due confidence that it admits of no further improvements.

The ideals of life and therefore also the problems of right Education have been widely different at different times in different parts of the world, but so far as Humanity is one and the primary object of any Civilization or Culture should be to assign such adequate and complementary duties to man and woman, as may be rightly fitted for their situation and be in tune with the accomplishment of the one great object realizing one's ideals and aspirations in life, however different they might be from that of others, in a more smooth and peaceful manner than would be done by the uncivilized folk. it can be brought under a Common System of Education, which should not take pride in turning out men of mere letters and scientific attainments, but should also take under its wings the upbringing of all such types of men and women that should form from the lowest to the highest link in one complete chain of success, in different activities of human life; and impart such discipline and training, as would not allow to suffer the undesirable consequence of either too frugal an indulgence in philanthropy or of over exacting one's rights from others, in order to maintain a peaceful equilibrium in the most sensitive scale of human mind.

All human beings cannot be brought to realise this ideal, especially when the theory of evolution applies as fully to the mental sphere as to the physical, and uniformity of facts and figures in this matter, is in direct inconsistency with the Laws of Nature; yet as Nature controls all, right persons will naturally be put in right places, if only the educationist did their duty in helping their disciples in doing what they can and not what in the opinion of the educationists they ought to.

One of the greatest mistakes of life is to set up one's own standard of right and wrong and expect every one to conform to it. Therefore, education, which like a torch throws light on all the paths and leaves it to one's own discretion which to follow; and its fruit—knowledge—which is universal, should be imparted with a thoroughly unprejudiced mind on most liberal lines and the object should be to turn out men and women, who may be able to co-operate with each other in their emotions, thoughts and actions and serve each other to the greatest extent

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in their own interest and therefore, also in the interest of humanity.

The general discontent and unrest, practically all over the world, is greatly due to the mis-conception of one's own situation and its wrong application in life, for both of which the educationists are responsible. Therefore, a thoughtful allotment of adequate duties—Kartavya—Dharma—of man and woman should be the foundation of any Scheme of Education, the super-structure of which has to be built in accordance with an already fully discussed and adopted plan, in the form of the goal kept in view; and the educationists have further to pick out, mould and fix up the tits and bits of humanity in their proper places to complete the edifice of their arbitrarily chosen Human Civilization.

The great mass of mankind have neither the liking nor the aptitude for either literary or scientific or artistic persuits nor indeed for excellence of any sort. Their ambition is to go through life with moderate exertions and a fair share of ease, doing common things in a common way; and a great blessing and comfort it is that the majority is of this mind, for the majority of things to be done are common things and are quite well enough done in a common way. Only a small percentage of population is born with that most excellent quality, a desire for excellence or with special aptitude of some sort or another. Mr. Gelton says, that in Europe, where so many facilities exist for learning, not more than one in four thousand may be expected to attain distinction, and not more than one in a million to share that intensity of instinctive aptitude, the burning thirst for excellence, which is called genius. No man can say where the geniuses will crop up; like their opposites, the fools and the knaves, they appear sometimes in the palace and sometimes in the hovel.

For a lad or girl of genius, who is one in a million, the educationists should make accessible the highest and the best training the nation could afford. Whatever it might cost, the investment is sure to be a good one. If any nation could purchase a potential Dayanand Kant, Bayer, Edision Davy or Faraday, Shrimati Gargi or Mrs Besant at the cost of hundred thousand pounds cash, it would gain a bargain. It is a world wide known fact, that what these half a dozen people did, has produced untold millions of wealth in the narrowest economic sense of the world. But, geniuses are born free in every nation, and the only question is of picking out these glorious sports of Nature out of the millions that are born every day by a carefully worked out system of general education, followed by a course of special education, according to their natural inclinations and aptitudes, for which purpose the educationists should provide a ladder reaching from the gutter to the University, along which every human child should have the chance of climbing as far as he or she is fit to go.

The so-called Mass Education, which consists only of asmattering of reading, writing and arithmetic, is hardly worth the name and cannot prove of any earthly use, unless it be followed by a course in some Technical or Professional Institute, where the pupils could acquire a certain amount of skill or proficiency in the line of work, they may have to follow in life. Even then, it cannot bring about any successful result unless and until those who have completed it are guided by a few heads outturned by a system of special education. It is true, that the few geniuses will also be more or less helpless without the co operation of the masses, who can give a practical shape to their ideals and whims; but as the reigion of Higher Education is beyond that of the Mass Education, and every one going up for the former has necessarily to go through the latter, and hosts of those who join, fall out as incompetent and cripped to reach that golden aim of the educationists,

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which has been placed as an ideal in my Scheme, it is self—evident that no special scheme for the masses need be written. Similarly, also Higher Education can be of no avail unless proper and satisfactory arrangements be made to impart first an all round thorough general education and then every chance is afforded to the student to specialize in any particular subject, for a properly educated person is one, who has specialised in any one particular subject and also possesses a general knowledge of various such other subjects, to the extent that would help in the achievement of success in that particular subject.

Out of several factors on which a good and fruitful education may depend, the mental as well as physical capacity of the pupil to learn in general and his special aptitude to master a particular subject, is one of the fundamental importance. But, this requires a thoughtful awakening and cultivation, and therefore systematic handling of a child from the very beginning is absolutely necessary also environments have a great effect in moulding one's mind and body. Methods of teaching have to be substantially altered, when the object is not to gulp down the throat of the pupil what the teacher will, but to tastefully give what he will gladly take, and in doses that would neither cause him over feeding nor let him starve. In order to find what the pupil will gladly take, he has to be given something of every thing. This imparts him a general education and enables him to gradually discover his own special taste which could later on be cultivated in a Technical or Professional Institute or at a University, that may afford all facilities for the accomplishment of such an object, after necessary equipment, as the case may be.

Thus, a novice has to be fairly well introduced to the outline of the principal subjects, which is very desirable for thorough general education, but the difficulty is increased, when one looks to their large number, intricacy in dealing with each one of them, and the shortness of period during which their general study must be completed, of course while giving full attention also to the physical welfare of the pupil.

However, these difficulties are being overcome by working up a "System of Educative toys and apparatus" and writing out special "Ideal Guide text books of Human knowledge" which should put forward the outlines of the subject under treatment in words quite plain and plump, without unnecessary and confusive repititions, on the basis of which such class books will be made as would directly fit in the scheme under consideration.

Again, the teaching has to be provided in such a form as may prove beneficial to pupils as well as the tutors, giving an incentive to all of them for good work, and not in such a dull and insipid way as to make both utterly disgusted not only with each other but also with the subject taught and learnt, while during Higher Education no distinction of form or figure need be observed, and the whole thing should be so arranged, that it may set up a keen competition to hold and advance one's own position not only among the students but also among the professors, who, at present instead of promoting the cause of learning by working the unknown regions in their own field of research and thus proving useful to themselves and to humanity at large, are wasting their time and energy in following red tapism, doing ordinary routine work, and contriving means of creating further complications and troubles in the way of the scholars Thus, gradually the race of sleepy teachers in the schools and loathsome and incompetent professors at the universities, will become extinct and the candidates will also be awakened to look to their own advantage in selecting their professors out of men, from whom they could really learn some thing.

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Examination is an indispensable accompaniment of teaching but unfortunately the way in which it is generally held, has made it a necessary evil. Even under the best circumstances examination remains but an imperfect test of knowledge, and still more imperfect of one's capacity, while it tells next to nothing about a man's power as an investigator; especially when it concerns a candidate who has only gone through a course of General Education. It is, as a matter of fact, a means to gauge one's depth of learning with a view of classification, for which they must adopt ingenius ways and put questious that are more intellectual than mechanical and be strict, but by no means unreasonable.

Again in the course of Higher Education each individual will have to be separately examined to thoroughly test his abilities before being awarded the hall mark of the University.

No effort is made anywhere to impart proper Education to men and women respectively, according to their biological situation and calling in life. Man in the Scheme of Existence is more physically and mentally fit to be the producer and is appreciator, being more guided by reason; while woman is more fit to be the organiser and is emotional, being guided more by feelings. In the West, besides the question of improving the methods of teaching and the books taught, which alone will bring about a radical change in the present system of education, women are well accomplished in fine arts. etc. and also in the matters of household, in some parts where its importance is realised; but unfortunately, on the same lines as men are, with the result that they often acquire more or less a business like attitude and the manly temperament, practically devoid of all womanly tender feelings. Some times, they take up entirely manly subjects at the Universities and other Educational Institutions, e. g. Mechanical Engineering, Mining and Metallurgy etc. and the manly thoughts which occupy their minds often affect them also physiologically to the extent that they become flat chested and altogether incapible of being mothers, while their intellectual struggle in the manly sphere has awakened in them the manly spirit of demanding their rights even in the administration of the country, of course not with a view to extend a helping hand. Thus many fail to supplement the deficiency and capture the hearts of men with whom they happen to be co operative in life and therefore both the parties are sometimes discontented and unhappy. While in India practically no chance is given to girls to improve. If circumstances are not against them, they can sometime preserve their natural womanly instincts and feelings to some extent. But, no direct effort is made, either in the East or the West, to guide their instincts and emotions and to cultivate fine womanly tender feelings, the possession of which alone makes the woman an ideal of love and devotion for man. Her charms would exceed all limits, if her training be punctuated with arts and accomplishments, as in Europe and her natural instincts awakened to utilise them to her best advantage. So far as man's Special Education is concerned, the arrangements are fairly tolerable in some advanced countries of the West, but in the East there is no trace of such education yet observed.

Naturally, a thing is greatly needed where it does not exist at all, although its absence for centuries may have made the people blind to see its necessity, but it must be doubtlessly admitted that the nucleous of an up to date Scheme of Education with several new ideas and advocating different standards of life for people of different vocations like the one in question, may more easily and also perhaps more beneficially be introduced first in some advanced country of the West where people are already awakened

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not only to grasp but to actually adopt new ideals in life, if they could be convinced of them.

It is a strange phenomenon to find that a large number of Institutions. started with the object of both Mass and Special Education are dependent on public charity, while neither of the aims can be achieved in the proper sense of the word, on such lines as are followed. If they accept the correct definition of education as their ideal, their programme of work is not consistant with the ways and means of its attainment. Or, if their object is to give the masses a smattering of reading, writing and arithmetic, special provision being made for the intellectually or materially crippled with the help of philanthropic people; this has also not been achieved and the energy and wealth spent for the so called Higher Education is hardly justifiable.

Many of the Institutions being free in the common sense of the word, cannot afford to impart a high class training and are likely to meet a premature death in the struggle for existence. Funds are therefore collected for their maintenance and all sorts of means are adopted for this purpose; as holding public lectures, depicting the importance of education and of maintaining the sectarianism, to do which the public is excited in all possible ways, representing the poor and pitiable condition of the Institution concluding with words; "Your personal help from the pecuniary point of view only, will put the institution on a sound footing and absolve you from the debt of the society," and so on; visiting people in their homes and begging them to help the Institution, which often makes their visits unpleasant to many. The fear of demanding donations and subscriptions has made many of the national leaders, unwelcome visitors and the failure of work chiefly owing to the sectarian spirit, mismanagement and sometimes even direct cheating, is draining out all enterprise from the hearts of many of those youths, who have a desire as well the means to do some good to their fellow beings. Wealthy people as well as are asked to visit the anniversaries, held under the apparent object of entertaining the visitors as well as the pupils, but in fact, with a view to get as much from the public as may be possible by putting before them the balance sheet of the Institution, which generally shows some loss; and if not, by putting forth some budget, which shows the necessity of some more funds with the final words "This is the time, ladies and gentlemen, to show your philanthropic spirit and to give us as much as possible for the service of your poor countrymen and the protection of your religion."

Again the free Institutions as they exist in this country do more harm than good, for they invoke a beggarly spirit in the masses and infuse it in the pupils by their living example, with the result that every body expects some body to do him some favour and give him something free.

Free education does not and should not mean education without any cost to the students, for a thing lightly gained is lightly taken. Moreover, none can afford free education. In the common sense of the word, beyond the teaching of mere alphabets and simple addition and substraction, which is by no means education; and that also at a continuous draining of few rich men's purses and at the cost of the invaluable time and labour of many intellectual beings.

Free education only means, that the function of the imparting of education is practically free to the Institution, *i.e.* the tutors and professors are attached free to the School or the University and the nomination of the students to the Institution is also practically free to the deserving candidates, but the personal troubles of the tutors and the professors as also of any body else attached either directly or indirectly to the Institution should be amply paid

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in any form by those who profit by them. This has been fully recognised also by the ancient Hindus, for the *Gurukulas* used to be free Institutions, but the *Acharyas* attached to them were certainly paid their *Dakshinas*. He charges no fee practically, who charges in gold from the one who is capable of sacrificing his self-enlightened soul for the cause of humanity, was the motto of many Ancient *Acharyas*, who preferred to accept a flower with a vow to fight for the cause realised by the student who in their eyes could afford to do it. No funds were reserved to pay poor students by the *Gurukulas*, but the *Acharayas* themselves made the necessary concessions for those whom they found needy and deserved. This, did away with the botheration of collecting funds keeping accounts and looking after their proper application.

Gradual degradation and through that neglect of mutual duties between the teachers and the taught, in accordance with the theory of alternative reactionery evolution of the age of duty and right in the cycle of human proegrss read "*From the lowest to highest forms of life*" by the same author), giving rise to the question of right and its demand and failure to do one's duty without compulsion, seems to have changed the ancient *Gurukula* system of the Hindus to the present one of charging fees in advance for any tution work done; but misapprehension and irresponsible work on the part of the tutors or the professors and non-appreciation of the subject of proper education, its value and the ways and means of its attainment on the part of the public, is surely the cause of ridiculously low fees in schools and colleges, especially in this country.

Thus the people who are desirous of imparting good education to the children have to be prepared not for giving big donations to the freshly started Institutions, but to meet with the expenses made on their own children, by paying the due fees of schooling fixed up.

It is comparatively much more expensive to run a School on proper lines than a University, just as it costs more to do the preliminaries, etc., to lay a foundation, and to erect the skeleton of a building than to finish and furnish the same in a special way. The tutors to be engaged have to be of sound general knowledge, of excellent habits, tactful and men of character, as they have to deal with boys and girls at a very impressionable age, have to mould their character, form their habits and sow the seed of knowledge into their hearts, just as a farmer would sow his seed, in a new soil, after fully tilling and preparing the same Just as a farmer desirous of a good crop must put in a fair amount of spade work on the soil, so has also a school master to systematically labour on his pupils, if it be desired that they will do some useful work in life. In educational matters, generally. third class professors are apt to turn out fourth class men, first class professors may be expected to turn out the best of men. In fact, the school work is comparable to the foundation work on which the beautiful structure of the special university education has to be based. It therefore, costs a great deal to engage or satisfy the teachers of such qualifications, whose living examples may be followed by the pupils, and specially when their whole time and attention is necessary to keep the young ones under proper control. The expenses seem to be still greater when general public opinion about the schooling fee of a child is so low, on the wrong assumption, that a mere Entrance passed person, is quite capable of coaching and training the young ones satisfactorily. However, the expenses will be profitably adjusted when Technical and Professional Institutes are to work along with it.

In case of an Ideal University, the only costs to be incurred are fo

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maintaining a record of the students, who are specializing in different subjects; and of introducing them to the best of professors in their line. This is also done on entirely business lines, as the students are charged a certain admission fee, while the professors pay a certain percentage out of their fees to enable the university to make the necessary arrangements, with the result that this also runs at some profit.

The professors are quite good as long as they are specialists in their subjects, for they are concerned with fully grown up and well disciplined boys and girls only as far as their special subjects go; and their whole time and attention can neither be afforded, nor is wanted The question of personal character or habits is therefore not of much importance, unless they have to deal with such subjects at the University.

However rich in funds an educational Institution may be it cannot afford to engage the geniuses, who are busily engaged in their own work, are sometimes over rich, and if not, quite contented with their whims in their beggarly condition. But it can certainly afford to provide to such geniuses, the means to make a fortune over their learning and capabilities by requesting them to affiliate themselves to the University and bringing them, in contact with young clients, in the form of pupils who would admire them, help them in their work, and also pay them duly for their troubles in teaching their subjects.

It is not sufficient for an Educational Institution to be self-supporting, but it must amply pay for the investment and the troubles of its organisers, just like any other industry, to give sufficient incentive to its conductors to wholly and solely devote their attention to maintain its superior position up to the mark in competition with the rival Institutions and to beat them in excellence of equipment and management of training the young, which is their chief function.

When even an ordinary mechnical workshop, which turns out mere forks and knives, survives in the struggle for existence and runs at a profit, there is no reason why a properly organised and well conducted Scheme of Education, which claims to manufacture the brains of the great scientific men and inventors be a losing concern and die for want of even self support, as is the case with most of the so-called Educational Institutions.

Consequently the other object should be to carry out the work of imparting the Ideal Education on such sound principles of business—Just as it would promote the aims and objects of the scheme, and yield a fair return on the investment made and the troubles taken for the management and the due carrying out of the mission.

Hence keeping the above points in view and also taking the existing conditions of humanity into consideration, I have worked out a "Scheme of Ideal Education," which consists of :—

	Rs.
An Ideal Study of Chemistry and its application to arts and industries	1
The Ways and Means of Imparting an Ideal Education to Boys and Girls	2
Baby's Home Training ...	1
The Scheme of Ideal Education ...	3

Prospectus and Programmes with original designs' detailed plans and elevations of the buildings and such other particulars and information, as may be needed for the practical carrying out of the Scheme will be disclosed when after a thorough consideration with men of authority on the subject, the work is taken in hand in right earnest in any part of the world.

It must be added that some people of heal and means in this country have already admitted the utility as

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well as the necessity of the Scheme, but seem to fail in heart and character to take the lead in carrying it out and those already engaged in educational work in various Institutions have been unwilling and incapable to cast off their prejudices, while considering the problem of Education in right earnest, which does not concern only a particular nation or a class of people, but the whole of humanity at large.

Consequently being very keen on the problem of Education and finding the people in different and half sleepy over it in this country, I have ventured to send forth this article in different parts of the world for publication, with an earnest hope that it may succeed in putting me in communication with an earnest and willing person or a body of persons capable of taking an immediate and practical step towards the achievement of that Scheme of Education, of which they may be convinced themselves and be able to convince me as well.

It is needless to mention that whatever I have written in my Scheme of Ideal Education expresses my independent views on the matter, in which I clearly see the solution of the problem and so far feel confident of being able to convince also others of its suitability for the purpose.

Those earnest and willing to consider the cause of education are requested to kindly peruse the Scheme available from here, exchange thoughts and communicate with me to settle further details of the programme of work.

My apology consists in emphasising that the above Scheme has not been written with the object of pride to showing off myself, but expresses my honest view on the matter. I have ventured to put it forward with an intention to form a constructive basis for right criticism, which I respectfully beg to invite, in quest of truth; and I may be permitted to add that being always open to reason and conviction am ever prepared and would deem it an honour to co-operate to do my share to solve this vital problem of humanity, on any reasonable lines and in any part of the globe.

SUNSET IN AN ISLAND*

(By Mr. Rajani Ranjan Sen B. A., B.L.)

It came from the south—a quick pattering sound along the edge of the blue expanse, and sudden splashes seemed to follow one another rapidly, and the ruffled sea set brisk wavelets speeding northward at a rapid pace. They struck the moist sands ripple-marked by the playful wind and water, and clothed the beach throughout its vast curve with white quivering form. Calm lostod the windless sea, even like a dplaci pool of vast dimensions, but for the gentle ripples and graceful swells heaving in the distance.

* Kutbdia is a picturesque little island reputed for its healthy and invigorating climate lying 40 miles to the south of Chittagong, and about midway between this place and Cox's Bazar. It is 17 miles in length, and its breadth varies between 5 miles at its widest point and 2 miles at its narrowest. It is separated from the mainland by a wide channel and is protected by embankments on all sides.

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A large flock of snow-white sea gulls floted leisurely a little way off and looked like so many full-blown lilies illuming the bosom of the dark-blue water.

Presently, as the tide advances, there is a commotion, and from the south and from the west large upheaving waves rush towards the shore in long extendidg lines tumbling over one another and bursting into whitened foam, and finally striking the beach with deafening roar. Upon the sandy beach they strew shells and molluses of diverse forms and fragments of broken oysters and corals; and as they recede, the white foam they had spread out on the sands bubble away with a gentle hiss. A party of gulls resting on the beach look on with philosophic unconcern, and though the spreading spray laves their legs, they would still continue motionless and keep stolidly to their station. Not so the batch of little lively snipes that skip nimbly above the assailing brine and keep running further up the beach in advance of the waves upon their short tiny legs, only to turn and run back in all haste in the trail of the receding waters, pecking their wee red bills at the sands for some dainty morsels of worms and insects struck out of the broken shells. The crests of the advancing waves scare them anew and give them chase as they run away, but they turn back quick enough and follow them as they recede and peck at the sands with all their might, absorbed thus in their pleasant diversions, they look more like mechanical toys and rolling automatons than sentient beings endowed with life.

Fresh waves strike the beach and recede hissing and the same scenes are enacted over and over again and thus proceeds the perennial play between the shore and the sea, between the limited and the limitless. But when angry gusts raise heavy squalls and lash the sea into fury, playful diversions give place to deadly strife, and the mighty sea overruns and engulfs vast expanses of its erstwhile playmate's green clad frame. Dark thought, however, should not be suffered to come in, and it is always pleasant to live in the present. So, look at the small fishing boat yonder cutting capers upon the crests of the blue undulating billows as the oarsmen pull hard to cut across towards the north and reach the fishing posts lying far away in deeper waters. Half-a-dozen dark patches of oyster-reefs that had raised their rugged tops above the blue surface of the sea as the nucleus of a new isle in formation, now begin to get submerged and soon vanish underneath the rising waves, even as the cherished aspirations of the humble and the lowly sprout out of the heart only to subside again inside it. Miles and miles, to the right and to the left, the great sandy arc extends, and the blue waves come rolling in immense swells and spread out their frothy crests upon it as far as the eye can stretch. Like a white-rimmed crescent it looks, or a tiny circle of steel, as the divine Kalidas would have it; and beyond its northernmost horn and slightly to the right of the bend stands out the ever vigilant sentinel of the sea, the lofty tower of the tall lighthouse,* shining with its broad white and-brown bands sharp contrasted against the wide expanse of the azure heaven. The glasses on the top glisten with a tremulous sheen as the slanting rays of the setting sun strike them, and the white crown surmounting the tall pile look merging into the light blue of the sky.

The dark figure of a sailing vessel with all its canvas outspread looms large in the distance and seems to ride upon the line where the great blue sea in a broken fringe meets the vast azure sky in a mighty curve. The light begins to wane, and the orb of day is shorn of its golden glory as it leans

* The light-house at Kutbdia was erected in 1846 and fitted with revolving Fresnel light in the year 1892. It stands 136 feet high and commands an enchanting panorama of the whole island from its top.

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towards the western horizon. A long column of fiery red dances above the waves and falls flat upon the bosom of the sea reaching the black sandy beach, and the radiant sun now grows an immerse sharply rounded globe of glowing crimson. A pleasant breath of the cool wintry breeze fans your cheeks and suffuses you with strange sensations; and as you look on, lo! the blue of the heaven deepens, and along the horizon there comes a play of flitting colors—pink and vulet mauve and green—starting up in alternation and merging in each other. The glaring globe grows slightly oval as it descends, and its lower and elongates a little just for a touch, as it were, of the dark blue sea before it takes its final dip, like unto a devout votary stretctching out his fingers to touch the sacred water of Mother Ganges before he takes his plunge. Hardly a minute passes, a quarter of it has already gone down and it has now grown into a huge blood-red cauldron turned upside down with its upturned edge resting on the sea and its bottom lying above and glowing bright as if with white blinding heat. Down, down it glides, even as you gaze on, and now it is a ruddy dome of some immense temple with the top still radiantly bright. Pink and voilet on the horizon now grow iridescent, and before you can walk, the crimson arc looks tiny and suddenly sinks underneath the rolling blue waves, and the whole vision takes hardly over a couple of minutes to vanish away like a weird dream.

The snipes twitter and scream and flit away upon their tiny wings, and a chill wind seems to usher in the grey twilight as the harbinger of the dusky night. The vast blue dome seems to be coming down and settling upon the vast blue surface of the great sea below, and the endless and the illimitable, the symbols of the infinite and the eternal, meet together and coalesce and loose themselves in each other under the sable wings of the mighty goddess.

The twinklers come out and peep from above out of the darkness, and the heaving waves multiply them tenfold in glittering gems and brilliants. The great eye of the watchful lighthouse flashes bright and looks about angrily for a while, then satisfied as it were that all is right begins to grow calm and composed and blinks, and then becomes almost lustreless; but soon in a trice, as if chiding itself for an untimely nap, it flares up and glows bright and dazzling, to relapse again into its old habit of blinking and waking up with a start and wild gaze. Thus would it from sundown to sunrise, through fair weather and foul, dispense its friendly monitions to the weary mariness in the distance and keep them on their guard against the unseen dangers lurking in this part of the deep, should they unwarily venture to advance towards them.

The shades deepen and the nightwind hisses, and in the sombre stillness that follows, it is the sullen roar of the waves in measured cadence and heavy thuds and splashes upon the sandy shore that assail the ears as they strike the beach at regular intervals, growing dismal and deafening at every spell, and fancy hears the mermaids and sirens making melody in unison. Save the flashing of the guardian eye and the mild winks ofthe stars overhead, naught meets from vision, and the sullen roars assailing your ears remind you that the land and the sea still endure ; and in the moment of abstraction and confronted with the dim vision of the infinite and the mortal supervening the visible and the tangible. and over powered by the solemnity and grandever of the situation the mind flies back to a reitesation in all humility of the grand and sublime invoccation,—one of the worlds' most famous ond well-Known hymns—addressed to the Great Source of the universe by that inspired saint Guru Nanak on the Shores of Puri lying opposite on the other side of the Bay on such

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icants will bring about a hundred fold increase in national prosperity and it is needless to say that increased national prosperity means replenishment of the coffers of the state. The loss of abkari will not only mean immediate material and moral gain to the people but also ultimate pecuniaray gain to the Government.

The Striking Corruption of the Press in America.

Upton Sinclair, the well-known American author, has published a book entitled "*The Brass Check, an Exposeure of American Journalism*" in which he proves to the hilt what is fully known to all students of contemporary trend of events that the prostitution of intellect for the gratification of the body is proceeding apace in the occident with the inevitable result of the complete grip of the plutocant upon the sources of national life In America all bend down their knees to the almighty dollar and what wonder then that morality has been commercialised and intellectual products can be had for a certain price. The highest virtue is to be a moneyed man and wealth covers and even converts into pious deeds a multitude of black crimes.

This act of conversion requires exercise of the intellect and the army of Journalists in America is there to advertise, canonise and deify men of wealth. Bribery has, we are told, become a large-scale business enterprise. Says Mr. Sinclair?

"The methods by which the 'Empire of Business' maintains its control over Journalism are four, "First, ownership of the papers; second ownership of the owners; third, advertising subsidies; and fourth, direct bribery."

Mr. Sinclair quotes from Mr. Older's "*My Own Story*". According to him Mr. Older "tells with the utmost frankness how he played the dirty game" for the owner of his paper, until little by little his mind and heart and conscience awakened and he took his stand for righteousness in his city, and fought the enemies of righteousness, not merely at the peril of his job but the peril of his life. Mr. Older was editor of the San Francisco Bulletin It was controlled in all four of the ways enumerated above. He quotes from Mr. Older himself:—

In addition to this the "Bulletin" was on the pay roll of the Southern Pacific haiload for £ 12 a month. This was paid not for any definite service but merely for "friendliness". Being always close to the line of profit and loss, it was felt the paper could not afford to forfeit this income.

There follows the significant comment by Mr. Sinclair, and now Fremont Older having been forced out of the "Bulletin" the paper has become rancid in the cause of reaction and announces its proprietor (he of the itching palm) as its editor.

This is, by no means, an isolated case. It is a typical case. It is one of the countless tales of journalistic prostitution that have leaked out.

By means of the Press the platucrats have established an invisible Government which is mightier than the Government by law established. Even the Associated Press of America is under the domination of this invisible Government. Says the eminent lawyer Samuel Untermeyer:—

The little clique that controls the Associated Press is in turn under the complete domination of a few of the most narrow-minded and reactionary of the great capitalists of the country. If our Government fails to stand the strain of these terrible times and if revolution and blood shed follow—which God forbid—the responsibility will rest at the doors of men like Gary and law-breakers like the U. S. Steel Co. who lack all vision and sense of justice.

This terrible and incisive indictment is supported by the editor of a western weekly in a letter to Professor Ross of the University of Wisconein.

You wish to know my "confidential opinion as to the honesty of the Associated Press." My opinion, not confidential, is that it is the damndest meanest monopoly on the face of the earth—the wet nurse for all other monopolies. It lies by day, it lies by night, and lies for the very lust of lying. Its news gatherers, I sincerely believe only obey orders.

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Such is the corrupting pervasive and penetrative influence of the domination of wealth. It poisons the springs of inspiration at their source. The only remedy is a complete transformetion and transvaluation of current conceptions about things that matter. What is of importance is that learning, character and self-renuciation should be rehabilitated and ostentations wealth, imposing worth lessness and self indulgent dalliance be dethroned from the supreme position they have usurped and relegated to the back ground.

The Hindus and the Amir.

It is a most significant sign of the times that a Muslim potentate like the Amir of Afghanistan has issued a *firman* prohibiting cow-killing and further has granted the fullest amount of religious and civic freedom to the Hindus. They have, in all respects, been placed, as it were, almost on a footing of equality with their Muslim fellow-subjects The *Leader* gives the following summary of His Majesty's orders in this connection.

(1) Ordered that no Hindn should be forced to accept Islam.

(2) Hindus will perform their religious rites and settle their disputes according to their Dharam Shastra.

(3) Hindu women can go freely wherever the like.

(4) If a *dharmshala* becomes desolate it may again be inhabited.

(5) Ordered that no diseased cow shall be slaughtered; it should be allowed to die its natural death.

(6) Hindu subjects of the Amir may buy land anywhere in Afghanistan.

(8) The Hindus will pay the same taxes as paid by the Mohammadans.

(9) If a woman or a man embraces Islam, her husband or his wife, as the case may be, should not be compelled to conform to the new faith.

(10) If a son in the lffe time of his father becomes a Mohammadan, he should only be allowed to take his personal property with him not that of his father.

(11) If a son accepts Islam after the death of the father and if the family property has not yet been divided among the sons, then the son who has accepted Islam will only get the part of the property which is his according to the Law. But if he accepted Islam in the life time of his ather he will not inherit anything.

(12) Hindus are allowed to enter into Afghanistan and go out of it.

(13) Government officials will do equal service for the Hindus and the Mohammedans If a theft occurs in the house of a Hindu the officers will try to trace the thing as carefully as they would have done in the case of a Mohammedan.

(14) Jelalabad, Ghazni and Kandbar will each send a Hindu representative to the Assembly.

GLIMPSES INTO INDIA'S INDUSTRIAL PAST.

By *Historicus*.

III

Mining Operations and Products of Mines (compiled from Kauti-lya's Artha Shastra, Shama Shastriya's translation, Book II, chapter XVI.)

Commerce in Mineral products to be regulated by law.

Commerce in commodities manufactured from minera. products shall be cenl tralised and punishment for manufacturers sellers and purchasers of such commodities outside the prescribed locality shall also be laid down:

Thett and carrying on Mining operations without License.

A mine-labourer who steals minera- products shall be punil shed with a fine of eight times the value.

Any person who steals mineral products or carries on mining operations without license sball be bound down

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with chains and caused to work (as a prisoner.)

Mines to be leased out or worked by Government Agency.

Mines which yield such minerals as are made use of in preparing vessals (*bhanda*) as well as those mines, which require large out lay to work out may be leased out for a fixed number of the shares of the output or for a fixed rent (*bhagena prakrayena va*) Such mines as can be worked out without much outlay shall be directly exploited (by Government Agency).

Mineral Manufactures.

The Superintendent of Metals shall carry on the manufac. ture of copper, lead, tin, mercury, brass, bronze or bell-metal, sulphurate of arsenic and also of commodities from them.

Mint and Currency.

The superintendent of Mint (*lakshna dhyakshah*) shall carry on the manufacture of silver coins (*rupyarupa*) made up of four parts of copper and one-sixteenth part (*masha*) of any one of the metals, *tikshna*, *trapu*, *sisa*, and *anjana*. These shall be a pana, half a a quarter and one eighth. Copper coins made up of four parts of an alloy (*padajivam*) shall be mashka, half a mashka, kakani and half a kakani.

Examiner of Coins.

The examiner of coins (*rupadarshka*) shall regulate currency as a medium of exchange (*Vyavaharikin*), and as a legal tender admissible into the treasury. The premia levied on coins paid into the treasury shall be 8 p. c. known as rupika, 5 p. c. known as vyaji, one-eighth pana per cent as Parikshaka (testing) charge beside a fine of 25 pana to be imposed on offenders other than the manufacturer, the seller the purchaser and the examiner.

The Superintendent Ocean Mines.

The Superintendent of Ocean-Mines (*khanyadhyaskhah*) shall attend to the collection of shells, diamonds, precious stones, pearls, corals, and salt (*kshara*) and also regulate the commerce in the above commodities.

Salt Tax.

Soon after the crystalization of salt is over, the Superintendent of Salt shall in time collect both the money-rent and the quantity of the shares of salt due to the Government, and by the sale of salt (thus collected as shares) he shall realize not only in value but also the premium of five per cent both in cash. Imported salt shall pay one-sixth portion to the king. The sale of this portion shall fetch the premia of five per cent, of eight per cent in cash. The purchasers shall pay not only the toll, but also the compensation equivalent to the loss entailed on the king's commerce. Independent of the above payment, he shall be compelled to pay a fine of 6.0 panas.

Exemption from Payment of Salt Tax.

Men learned in the Vedas, persons engaged in penance as well as labourers may take with them their salt for food. Salt and alkalies for purposes other than this shall be subject to the payment of toll.

Government Dues and Monopolies.

Thus besides collecting from mines the ten kinds of revenue such as (1) value of the output (2) the share of the output (3) the premium of five per cent (4) the testing charge of coins (5) fine previously announced (6) toll (7) compensation for loss entailed on the King's commerce (8) fines to be determined in proportion to the gravity of crime (9) coinage (10) the premium of eight per cent, the Government shall keep as a state monopoly both mining and commerce (in minerals). Thus taxes on all commodities intended for sale shall be prescribed once for all.

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कृतभाण्ड व्यवहार मेक मुख मत्ययं चान्यत्र कर्तृक्रेतृ विक्रेतृणां स्थापयेत् ।

आकरिक मप हरन्त मष्ट गुणं दापयेदन्यत्र रत्नेभ्यः स्तेन मनिसृष्टोप जीविनं च वर्द्धं कर्म कारयेत् भाण्डोपकारिणं च व्ययक्रियाभारिकमाकरं भागेन प्रक्रमेण वा दद्यात् । लाघविकमात्मना कारयेत् लोहाध्यक्षः ताम्रसीसत्रपुवैकृन्तकार कूट वृत्त कंस तालजोध्र कर्मान्तान् कारयेत् । लोहभाण्ड व्यवहारंच लक्षणाध्यक्षः चतुर्भागताम्र रूप्यरूपं तीक्ष्णत्रपुसी साञ्जनानामन्यतमं माष बीज युक्तं कारयेत् पणमर्ध-पंच पादमष्टभागमिति॥१॥ पादाजीवंताम्र रूपं माषक-मर्धमाषकं काकणीमर्धकाकणीमिति । रूपदर्शकः पण यात्रां व्यावहारिकीं कोशप्रवेश्यांच स्थापयेत्—

रूपिक मष्टकं शतं पञ्चकं शतं व्याजी पारीक्षिक मष्ट भागिकं शतं, पञ्चविंशति पणमत्ययं चान्यत्र कर्तृक्रेतृ विक्रेतृपरीक्षितृभ्यः ॥

खन्यध्यक्षः शङ्खवज्रमणि मुक्ताप्रवाल क्षार कर्मा-न्तान् कारयेत् पणन व्यवहारं च ॥

लवणाध्यक्षः पाकमुक्तं लवणभागं प्रक्रयं च यथा कालं संगृह्णीयात्—विक्रयाच्च मूल्यं रूपं व्याजीम् । आगन्तुलवणं षड्भागं दद्यात् दत्तभाग विभागस्य विक्रयः पञ्चकं शत व्याजी रूपं रूपिकं च । क्रेता शुल्कं राजपण्यच्छेदानुरूपं च वैधरणं दद्यात् । अन्यत्र क्रेता षड्भुतमत्ययं च ॥

विजवणमुत्तमं दण्डं दद्यात्, अनिसृष्टोपजीवी च अन्यत्र वानप्रस्थेभ्यः । श्रोत्रियास्तपस्विनो विष्टयश्च भक्तलवणं हरयुः । अतोऽन्यो लवणक्षारवर्गः शुल्कं दद्यात् ।

एवं मूलं विभागं च व्याजं परिघमत्ययम्,
शुल्कं वैधरणं दण्डं रूपं रूपिक मेव च ।
खनिभ्यो द्वादशविधं धातु पण्यं च संहरेत्,
एवं सर्वेषु पण्येषु स्थापयेन्मुख सङ्ग्रहम् ॥

THE WORLD OF BOOKS.

ENGLISH.

Religion and Cuture. A Critical survey of Methods of Approach to Religious Phenomena by Frederick Schleiter Ph. D., Published by the Columbia University Press New York, 12 Mo cloth Pp XX 2068 2 00 net. Can be had of the Publishers.

Dr. Frederick's book is an epoch making publication. It is the first effective protest against the prevalent views that the so called savage races are primitive tribes and that the highest concepts of religion are the product of evolution. Our author regards the theory of evolution as *a priori* and arbitrary and as containing a great deal of romance. Facts do not support it and a theory is useless when emptied of its contents.

The writer proves on unimpeachable testimony that the concept of a Supreme Being is found among some of the most primitive peoples, for example the Pygmies of Africa and the Aborignes of Australia.

Says he :

Schmidt for example considers the pygmies as constituting the lowest race of men but finds, on the other hand that they possess a lofty conception of a single God. Lang in numerous places calls attention to the distribution of

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the All-father belief among the Australian Aborigines, who are considered by a whole group of theorists as the most primitive races and the fitting subject of far-reaching evolutionary speculations Barchert, writing from a theological point of view, assumes that the idea of God is, as it were, immanent in the religions or mental life of man *and that such phenomena as are represented by the worship of spirits and the cult of ancestors, are of secondary derivation*. He alleges that the idea of the All-father is prevalent among the most backward races and *is also revealed in the oldest historical records particularly the oldest collection of the Rig-Veda.*

This knocks on the head the Spencerian Theory of Evolution and Dr. Frederick has displayed considerable boldness in making a frontal attack upon it.

Further on he says :—

If, however, we spread the material out on a plain surface and take for a moment the view of Bastian that there are a limited number of fundamental ideas which characterise the life of man, both primitive and civilized, we are at once freed from the constricting and artificial domination of evolutionary schemes, and are at liberty to investigate their occurrence and distribution without reference to any alleged point for point correspondence with certain hypothetical levels of cultural achievement or with any fixed principles.

The author does not investigate the origin of these fundamental ideas. Further flights in the range of speculative philosophy will perhaps establish the view that, like the ideas of Plato and the *Richas* of the Veda, these fundamental concepts are eternal and further examination will reveal that the three are identical. Whatever may be said as regards our anticipations, there can be no two opinions as regards the boldness and originality of the theses discussed in this remarkable work and the uncommon ability with which they have been handled. No student of comparative religion can ignore this book which is destined to start fresh currents of thought. The author in fact lays his finger on the point of convergence of the various streams of thought that have so far been lost in the sands of prejudice and bogs of pre-conceived bias.

Ancient History of the Deccan, by G. Jouvean Dubreuil, Doctor of the University of Paris, Professor College Pondichery. Translated into English by V.S. Swaminadha Dikshitar B. A., L, T. Officer D, academie, Professor of English, Colonial College Pondicherry. Sold by the author 6, Dumas Street. Price 3 Rupees.

Much water has flown under the Ganges bridge since Dr. R. G. Bhandarkar wrote his *Early History of the Deccan* and Mr. J. F. Fleet published his *Dynasties of the Kanarese District.* Many copper plates, coins and inscriptions have been studied by various scholars and their researches published. What was needed was the arrangement of parts and the making of a whole. The materials supplied by scholarship and research required to be wrought into a presentable fabric This task has been accomplished by the author of the book under review. The translation is excellent. This book is, so far as we know, the only history of the kings and dynasties of Deccan embodying the results of the latest researches.

Ancient Deccan was not uncivilized. And the period treated of in the book was one of high historical celebrity. Some of the most remarkable sculptural monuments of India are in the Deccan. A history of ancient Deccan cannot fail to be of surpassing interest to cultured Indians. We commend this excellent book, every page of which bears marks of profound erudition and painstaking research, to all who love and revere India's past. We have, however, one suggestion to make to the learned author. His presentment of the subject is like that of Vincent Smith unattractive and scrappy. The book does not compel attention and enchain interest. If the author rewrites portions to make them more presentable to the ordinary

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reader, his invaluable work will command a wider sale.

A Monograph on Mirabai, the Saint of Mewad, by S. S. Mehtah, B. A. Price 1-8-0. *Can be had of the author Bhatwadi, Girgaon, Bombay.* It is a most interesting work dealing with the life, teachings, philosophy and poetry of the celebrated saint of Rajputana whose devotional verses are in the mouth of every cultured *Vaishnava Bhagat.* The style employed is lucid and the method of presentment most facinating. It is a most elevating book for it treats of the life and teachings of one whose character was and is a source of lofty inspiration to thousands. Her poems breathe forth a wealth of devotion of which the feminine heart alone can be capable. It has been well said that her poems form "a transcendental treatise in Divine desire seen through the veil of human desire". This eminently just characterisation is most fully borne out by the following passionate outburst quoted by our author:—

जोग लियो जब क्या दिलगीरी गुरु पायो निच भारी,
साधु संगत महं दिलराजी, भई कुटुम्ब सूं न्यारी ।
क्रोड़ बार समझावो मोकूं, चालुंगी बुध्य हमारी ॥
लाज सरम सब ही मैं डारी यौ तन चरण अधारी ।
मीरां के प्रभु गिरिधरनागर झकमारो संसारी ॥

We are confident that this excellent brochure will re-pay perusal.

The Punjab Vidhva Vivah Sahaik Sabha, Lahore. The fifth annual Report for the year ending 31st December 1919. Can be had free from Lala Lajpat Rai Sahni, B.A. Secretary.

This small brochure gives a connected account of the activities of the *Sabha* in 1919 and a list of re-marriages celebrated under its auspices during the year.

Report on the Administration of the Punjab and its Dependencies for 1918-19. Printed at Lahore by the Superintendent Government Printing Punjab. Price Re. 1 and annas 12.

The report deals with the progress made by the Punjab during the year 1918-19. It is satisfactory to note that there was a decrease of crime during the period. 1262 new village credit societies were formed and 187 supply unions and societies were started. Some new forms of co-operation will surely interest our readers. Most of these arose in the Gurdaspur district. A Co-operative Dispensary Society was registered and a society for the sale of baskets was on the point of beginning work. In the Rohtak District a small group of Cattle Insurance Societies was formed. The sweepers of Rawalpindi opened a credit society—the first of its kind. Nine credit Societies were formed among the miners of the Khewra Salt Mines. On the 31st of July 1919, there were altogether 5,468 credit societies, with a membership of 168,306 and working capital of 23,236,727 Rs. This awakening among the masses is most welcome and recognition on their part that their salvation lies in organised self-help is much to be commended. There are, however, features of the report which can not but fill the leaders of the Punjab with alarm. The cattle disease has not decreased, on the contrary, during the year under report there were 20,800 deaths from Rinderpest as against 8,500 during the previous year. The report does not show that the Govt. is alive to the danger. The Govt. has in stock only one remedy, viz. inoculation and it is admitted that it has not been very effective. Something must surely be done to stop the course of this fatal disease. Another alarming fact is the increase in the consumption of liquor. The issues of Indian made beer rose 18 per cent. above those in the previous year and the total duty realised from Rs. 744,741 in 1987-18 to Rs. 8,55,384. *It is significant that $\frac{3}{5}$ths of the total issued were consumed by troops.* The consumption of country spirits (both plain and spiced) amounted to 457,003 proof gallons being 14 per. cent. above that of 1917-18

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into deep thought. His puckered brow at these intervals shows that the mental activity is at its highest. Sometimes he places the left elbow upon the small table before him and the left hand rests upon the left temple. With the right hand he plays with the pencil in his hand. Sometimes the pencil is unconsciously inserted into the right ear to relieve the mild irritation going on there. It seems the Rai Bahadur is in a brown study.

Let us leave him in that state and take a brief survey of his room. Severe simplicity is the marked feature of the furniture and the furbishing. The room is small, 15 feet by 12 feet. There is a mattress on the floor. There is a table on one end of the room and a revolving chair in which the Rai Bahadur is seated. There are shelves in the wall full of latest works on Religion and Philosophy. On the table are to be seen the latest issues of the *Hibbert Journal*, the *Mind*, the *International Journal of Ethics*, the *Indian Philosophical Review*, the *Vedic Magazine* etc. etc. An English translation of the *Satyarth Prakash* is lying on the table. It bears marks of having been only recently finished. It is full of red and blue pencil marks, interlineations and marginal notes. It seems that something that he has read in Professor Bury's book has led the Rai Bahadur to consult the *Satyarth Prakash*, for the book is lying in an inverted position open at a certain page. There are no pictures, no draperies. no hangings. An electric lamp is on the table.

The Rai Bahadur presents a picture of venerable dignity and reverent gravity. His complexion is snow white and as his stray white curls lash against the cheeks, his profile acquires classic charms and fills one with loving and affectionate reverence. His wrinkled cheeks, creased brow, bald head, melting eyes, sharp nose and long white beard invest him with majesty and decorum and cast an aureole and a halo round his countenance. Sometimes he wears the transfigured look of a saint. His severely vegetarian diet and his ascetic habits have enabled him to preserve his vitality and even now he works harder than many a young man. He leads a retired life and takes no part whatever in the gaieties and frivolities that are the order of the day in his household, His wife is a society woman and he has adopted an attitude of *laissez fairie* toward her. The Government of the household is completely in her hands. The Rai Bahadur does not let any wories and excitements on that score to disturb the even tenor of his existence. His habits are regular and this regularity is so clock like and precise that he cannot brook the slightest interference with it. Indra Devi is, therefore, supreme in the house. Devadatta and Manorama are, however, devoted to the father.

Just at present the Rai Bahadur is in such a deep reverie that he does not notice the arrival of a youngman, coated, booted, suited, clean shaven and well groomed, who enters the study and takes his seat on a chair with the air of one, who is a frequent visitor and does not stand on ceremony with the master of the house.

The new comer Ishwardatta is a tall young man of fine proportions and well-chiselled features. His body is will-knit and his frame is wiry. He has the look of an athlete. His face however, is expressionless and wears a blank look. He is a graduate but looks a prize-fighter or professional pugilist. His dress is most quaint and he wears a double breast shirt and over that a waist coat with closed buttons and a turned down collar. His hair is brushed just like the hair of women and the Parsee cap that he wears gives him the appearance of a buffoon. The Jodhpur breeches, the colored socks and the long boots complete the toilette of this imitation Englishman who is neither fish nor fowl nor good red herring.

Ishwar Datta has studied Sanskeit and has for sometimes been working as a preacher of the Arya samaj.

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He waits impatiently for a minute or two in the vain hope that the Rai Bahadur will be roused from his reverie and then blurts out.

"*Namaste Maharaj*! Lost in deep thought just as intently as ever".

The Rai Bahadur starts up a little but instantaneously recovers himself and responds with a sweet smile.

"Hallo Ishwar! How do you do"?

"Quite well, thank you! Why don't you come out and enjoy the music. Manorama is singing and the piano manipulated by her is sending forth a confluent and mellifluent volume of brilliant ravishing music. A vast melody seems to ride on waves originated by the magic strings".

Yes! Manorama is a dear.

But you know full well that these Saieties repel me. Life is far too serious to be wasted in banquettings, junketings, serenades and fustion flattery."

"Life must be enjoyed. This asceticism is the curse of India. That is why we Indians are a subject race. Look at the Europeans! How they eat and drink and dance and enjoy the good things of life. That is why they dominate two hemispheres!"

"My dear young fellow! Do you seriously mean to say that we are not frivolous enough to attain self-government. The Turks and the Persians know to their cost that an oriental nation that copies occidental effeminacy is doomed. Besides, in the west itself the birth rate is declining and debauchery and sexual indulgence have sapped morality and made serious inroads upon the constitutions of the rising generation. Western civilization is a curse and an abomination. It has been well re-christened syphilisation."

"You draw a dark picture and this self-glorification has been the ruin of our country. When I look at Englishmen and Englishwomen in India, I find them incarnations of health and loveliness. They appear to me to be veritable gods and goddesses. I pray to God that in the next incarnation I may be born in England. Besides the very fact that the English are ruling over us shows that their civilization is superior to ours."

"What bosh! You mistake plump figures and oily cheeks for pictures of health. Knock these gods down and you will find that they have no stamina. Do you not know that in the Frontier campaign during Lord Curzon's regime, the white soldiers could not bear the brunt of the battle and but for the Sikhs and the Gurkhas, the British would not have secured a victory? Leave that alone? Tell me, who saved the situation in France? The test of health is the power of endurance and judged by that criterion, we orientals are healthier and stronger than the westerns. And this world would cease to be a world ruled over by a Just Providence, if retributive justice was not meted out to those who lead a life of dalliance. Venereal diseases are common in Europe. How can people whose bodies have been consumed by self indulgence be strong and healthy? Self-indulgence burns out all vitality and drains all capacity for physical endurance. Moreover to say that the civilization of the ruling class is always superior to that of the subjugated class is to give proof of slave-mentality. Did the Goths and the Vandals possess a civilization superior to that of the polished races, whose territories they over-ran. Were not the Gauls superior in civilization to the Teutons, the Hindus to the Tartars and the Mugals. Are England, France and Belgium more civilized than Germany, the home of Philosophy and Science?"

"But look at the dress of English men and Englishwomen! How civilized they are! Our people go about without socks and sometimes without shees. It is the English who have introduced civilization into our country by popularising coats and pants."

"You are talking absolute bosh.

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What have coats and pants, collars and neckties to do with civilization? Was Swami Dayanan la uncivilized, because he went about quite naked at times. It is your slave-mentality which leads you to think that European dress is beautiful. Dress and fashions are determined by climatic considerations. England is an intensely cold country and, therefore, long boots and socks are a necessity there. India is a tropical country and therefore, boots and socks are a torture in summer and a superfluity in winter. What, however, I cannot understand is that you, a preacher of the Arya Samaj, should preach an imitation of cheap western modes of dress. What is the ideal of Brahmanhood sketched by Manu and revived by Dayananda? What a pity that a youngman regularly enlisted in the ranks of Dayananda's Order of Priesthood should preach the very antithesis of the spirit of the Master's teachings.'

This remark produced a strange effect upon Ishwardutta. His countenance was bleached and his cheeks blanched He began to tremble all over with impotent rage and quietly slipped out of the room.

EDITORIAL REFLECTIONS.

Lala Lajpat Rai and Non-Co-operation.

In our last issuewe expressed our views in detail about the non-co-operation movement started by Mahatma Gandhi as a form of effective protest aainst the dismemberment of the Turkish Empire and the unsatisfactory settlement of the Khilafat question Since then L. Lajpat Rai has prolaimed a boycott of the Punjab Council as a protest against the attitude of the Government in regard to tyrants and monsters who inflicted humiliating tortures upon the innocent during Martial Law days. L. Lajpat Rai's plea is that we cannot be expected to cooperate with officials whose hands are dyed in blood, who have heaped indignities upon our mothers and sisters and who have done their worst to bring home to our people the mournful lesson that we are helots in our own country born to draw water and hew wood for the white master and that self-respect on our part is an affront to the prestige of our rulers. The goal of self-Government, the Lala argues, cannot be attained with the help of bureaucrats who treat Indians not as fellow subjects but as niggers who must crawl on their bellies and kow tow at the bidding of every stripling who disgraces the British uniform. It is camouflage to talk of co-operation in this connection and the sincerity or at least constructive statesmanship of Mr. Montagu is open to question when he blows hot and cold with the same breath. He proposes to offer a sop to the national self-respect of our ancient race by holding up the goal of responsible government—even though as a distant contingency—before our mental vision and at the same time winks at the promotion of monsters who did all in their power to outrage that self-respect. How does he expect O'Briens, Bosworth Smiths and Johnsons, one of whom abused our ladies and all of whom committed, sanctioned, and approved unspeakable atrocities upon people, the latchet of whose shoes they are unworthy to unloose, to carry out the king's commands and to endeavour to make the reforms a success and thus

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help in ending the barbarous and inhuman system under which alone the degenerate type of British character which they represent can thrive. Is Mr. Montague at all serious! Is he mocking at educated Indians or does he really think that they are so degraded that they will seize with avidity the shadow even when it has been burnt into their souls that the substance can only be tantalisingly flourished before their mind's eye by those at the helm amidst the derision of those who are the actual bosses. After all the only psychological warrant for the right of self-determination is that a nation loses its self respect if its growth is stunted and its development arrested under the overshadowing domination of foreign exploiters. Attainment of Swarajya, then, means recovery of self-respect. It is therfore, contradiction in terms to speak of being suffered to be put on the path of self-Government at the cost of self-respect. Swarajya is, indeed, not worth having if the condition precedent to the attainment thereof is co-operation with officials who have nothing but supreme contempt and lofty scorn for our ancient people and our historic race.

The argument is sound and the idea is splendid. But the difficulty is that Lala Lajpat Rai lacks the sternness and firmness of the man obsessed by one idea. He hardly knows his own mind! After the announcement that a "Defence Committee" would be formed and organised efforts made to prevent the return to the Councils of Nationalits, he said in his Presidential address at Sialkot, that he would personally abstain but had no intention whatsoever of pressing his view upon others. Now he has accepted a compromise that the question should be referred to the Special Session of the Congress for final decision. Meanwhile election manifestoes are being issued and there is no chance of the idea coming to fruition.

We have to make a practical suggestion to our distinguished countryman. Let him set about the task of obtaining a written pledge from all the candidates that when the opening meeting of the Punjab Legislative Assembly is held, the very first resolution that it will pass will be to the effect that the wretches who insulted our women and committed unspeakable atrocities upon their betters during the Martial Law Lawlessness should be forthwith dismissed and suitably punished and unless that is done the Assembly will not meet and proceed with the normal work of the session, If this could be brought about, it would be a splendid demonstration of outraged Punjabi sentiment and would impress the imagination of nationalist India, Anglo-India and England. If this is to be done, no time must be lost. Lala Lajpat Rai is a distinguished Punjabee leader of India=wide reputation and we have no doubt that if he sets about the work of organising public opinion on these lines, success will crown his noble efforts.

British and Un-British.

We have of late been hearing a lot about the un-British character of Martial Law administration. Frankly speaking this expression is beyond us. British public opinion has always been indifferent to the affairs of oversea territories. Democracies are peculiarly ill-fitted to deal with problems not directly affecting themselves. They are generally slow to interest themselves in matters which do not touch their pockets or their honour. Democracy is another name for organised selfishness. The interest of the common people in home affairs is generally secured by promises of benefits that are to flow to them directly. Whenever there is an electioneering campaign in the West, rival candidates outbid each other in making all sorts of promises to their constituencies, possible or impossible to fulfil. No democracy ever interests itself of its own accord in national affairs which do not directly concern the populace. How foolish is it, then, to expect a European nation to

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The House of Commons Debate on the Amritsar Massacre.

The historic debate in Parliament on the Amritsar Massacre at last took place on the 9th of July. Mr Montague delivered a notable pronouncement, incandescent with righteous wrath and full of the most noble sentiments, which will go down to history as a remarkable demonstration of the innate love of fair play which is the distinguishing mark of righteous statesmanship. No Indian leader could have stated more forcibly and in a more dignified style the case for justice to India and for the recognition of her claim to equal partnership as contradistinguished from helotage. He rightly and none too strong condemned the awful crime against humanity of which Dyer was guilty when he acted on the theory of terrorism and insubordination. Mr. Montague was at his best when he described the flogging order as sheer frightfulness and eloquently asked whether Great Britain was going to keep her hold on India "by terrorism, racial humiliation, subordination or frightfulness ; or by the growing goodwill of the people of India." He rightly emphasised the fact that Dyerism and the Reform Act ill consorted together. He said that there was no use in passing a great Act of Parliament which proceeded on the principle of partnership for Indians in the British Commonwealth and then allowing the administration to depend on terrorism :—

"India," said Mr. Montague, "is on your side in enforcing the order. Are you on India's side in ensuring that order is enforced, with the maintenance of love and liberty of the British democracy ?"

Amid considerable dissent, Mr. Montague declared that there was a theory abroad amongst the critics of the Government that the Indian was only tolerable so long as he obeyed orders and that if he once became educated he was to be classed as an agitator.

Concluding, Mr. Montagu asked the House whether the theory of rule in India was racial ascendancy, domination and subordination, or partnership. If the former, then it followed that the sword must be used with increasing severity, until Great Britain was driven out of the country by the opinion of the united civilised world.

The choice of the House was fundamental to the continuance of the British Empire and the connection between Great Britain and India.

After this grand pronouncement the croakings of Carson and company must have fallen flat on the House.

The pity of this all is that Mr. Montague's action against Dyer does not at all harmonise with the noble sentiments he has expressed in his great speech. It may be that Mr. Montague is helpless in a Cabinet dominated by reactionaries and pig-headed conservatives upon whom Mr. Lloyd George depends for continuance of office which now seems of greater importance to him than anything else and that this speech and the equally great speech on Mesopotamia are a more genuine revelation of his real sentiments than the feeble, unconvincing, meandering, rambling and apologetic despatch to which he had to affix his signature. If our reading is correct, this is a fresh illustration in support of the sound maxim laid down by Swami Dayanand and other political philosophers that the best of men actuated by the loftiest motives are powerless under an unrighteous system. And what system can be more unrighteous than the irresponsible rule of a handful of foreigners over an ancient country? If even Mr. Montague has failed to deal justly with India, Indians must cease to depend upon foreign support, however distinguished and disinterested, and must cultivate the essential qualities of self-reliance and fearless self-assertion.

Is Democracy Modern ?

It has been claimed for the present age that it is the era of democracy. When this claim is made, there is an ill concealed implication that the primitive form of Government must

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be autocratic. Researches in the domain of primitive ethnology, however, give the lie to this proposition and prove that democracy is the characteristic feature of the polity of nations that are really primitive and where among so-called "primitive" tribes we do not find the democratic spirit, it is revealed by enquiry that the tribe has, in this respect, degenerated. The following from a paper by Mr. Alanson Skinner in the "*American Anthropologist*" for April-June 1919 speaks for itself :—

Each gens had its own group of twenty *wakicum* or councillors who had a tent of their own. In the tribal camp circle each councillor's tent was pitched in front of the place occupied by his gens. For matters of tribal importance the councillors of all gentes got together. All the councillors had equal authority and each gens voted as a unit They had a herald who announced their decisions. The chief's office was hereditary in later years, *but formerly men achieved the honor through wisdom and prowess. Perhaps there were no chiefs before white advent. On all occasions except when in tribal council the chief had no authority over the councillors ; in the tribal Council he was supreme.* Each chief had his own "head soldier" or *akitcita* (Lowie's data make it four instead of one) who was his agent in all affairs, and who held office for life.

Meanwhile western democracies are losing the support of the reflecting. The following profound observations made by Bryce in his *American Commonwealth* deserve to be pondered upon by all who are mad after 'Liberty equality and fraternity."

If it was clear that these are the fruits of liberty and equality, the prospects of the world would be darker than we have been wont to think them. They are, however, the fruits not of liberty and equality, but of an optimism which has underrated the inherent difficulties of politics and inherent failing of human nature, of a theory which has confused, equality of civil rights and duties with equality of capacity, and of a thoughtlessness which has forgotten that the problems of the world and the dangers which beset society are always putting on new faces and appearing in new directions. The Americans started their Republic with a determination to prevent abuses of power such as they had suffered from the British Crown. Freedom seemed the one thing necessary, and freedom was thought to consist in cutting down the powers of legislatures and officials Freedom was the national boast during the years that followed down to the Civil War, and in the delight of proclaiming themselves superior in this regard to the rest of the world they omitted to provide themselves with further requisites for good government, and forgot that power may be abused in other ways than by monarchic tyranny or legislative usurpation they continued to beat the drums along the old ramparts.

Politics has now become a gainful profession, like advocacy, stock braking, the dry goods trade, or the getting up of companies. People go into it to live by it, primarily for the sake of the salaries attached to the places they count on gettings secondarily in view of the opportunities it affords of making incidental and sometimes illegitimate gains. Every person in a high administrative past, whether Federal, State. or municipal and above all every member of Congress, has opportunities of rendering services to wealthy individuals and companies for which they are willing to pay secretly in money or in money's worth. The better officials and legislators—they are the great majority, except in Large cities—resist the temptation. The worst succumb to it; and the prospect of these illicit profits renders a political career distinctly more attractive to an unscrupulous man.

Much of the talk about democracy as it obtains in the most progressive countries of the West, being the best form of Government, is all bosh "Democracy" is only a fair and attractive cover for the worst forms of the Dominion of the Almighty Dollar and the exploitation of the ignorance of the masses and the vulgar grab of the classes by talented adventurers and highly educated and utterly unscrupulous paupers. It is a pity that our educated classes refuse to discriminate when called upon to choose western blessings Having been educated through the medium of an imperfectly grasped foreign language, most of them cannot at all think systematically. What has been said by H. G. Wells in

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another connection is pre-eminently true of them.

"Their ideas are insolvenly detached little heaps, they think in ready-made phrases, they are honestly capable therefore of the most grotesque inconsistencies."

THE GURUKULA SAMACHAR.

(By L. Nand Lal B.A. LL., B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II,—The welfare of society and the justice of its arrangements are at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The weather.

The weather now-a-days is very beautiful and pleasant. Large masses of black clouds are always hovering in the sky. Bracing cool breezes are blowing constantly. The hills covered with luxuriant verdure present a continuous mass of ravishing blue to the enraptured beholder. The dim soft light of cloudy days lends a peculiar charm to the green landscape. The sun shows his fierce, dazzling, scorching face but rarely. Water is running freely in the channel in front of our college. It is simply pleasant to stand still on the bank of the river and watch the impetuous, inevitable' unceasing flow of waters. The rushing, rolling, eddying, gurgling waters as they mingle with the soft cloudy sky on the horizon of the view create a scene matchless for grandeur and beauty. In the evening the Brahmacharies and professors are seen sitting in small groups along the bank of the river indulging in pleasant chat and enjoying the beauty of nature. During moon-lit nights the Ganges looks transcendentally grand and lovely. Dull would he be of soul who is not edified by a scene like this.

The Parliament.

To give the students a training in carrying on serious discussions on burning questions of the day, the system of holding meetings wherein students should take part after thorough preparation was inaugurated last session. In our Gurukula parlance, these meetings go by the name of meetings of the Parliament. The second meeting of the Parliament was held under the auspices of the Sahitya parished a few days ago in the Library Hall. The school students were seated on the balcony, the college students on a carpet spread on the floor and the professors on chairs placed along the bookshelves on both sides. Near one extremity of the hall, on a beautiful small dais improvised for the occasion sat our spiritual Guru, the great Swami Shradhanand, in a specially constructed chair with a table covered with velvet cloth before him on which lay a silver sceptre.

The ministry occupied right hand side of the dais and the opposition party occupied the left hand side. Brahmachari Yashpal was the Prime Minister and Brahmachari Vidyaratna the leader of the opposition. The question to be considered was the desirability or otherwise of legalising intercaste marriage among the Hindus. To all intents and purposes it was the well-known Pandit Bill shorn of legal technicalities and prolixities. The college students and other members of the Sahitya Parishad constituted the House of Commons. The Prime Minister first of all read out the Bill. He then made a very powerful speech in its support. Then amendments

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were called for. Then the Bill and the amendments were very thoroughly discussed. The leaders of both parties were allowed twenty minutes each and other speakers seven minutes each. The proceedings continued for about five hours. In the end the leader of the opposition summed up the arguments for his side and then the Prime Minister made the closing speech. For delivery, impressive language and preparation, the speeches would have passed muster in any assembly. Those who have been to Cambridge and Oxford tell us that the students there organise very elaborate debates and display great zeal and enthusiasm about them. One of the functions of a college is to give efficient training for public life. After witnessing that day's proceedings one could not resist the impression that the Gurukula was rendering invaluable services towards enriching the public life of the country. After the speeches were over, the Bill was put to the vote and carried in its original integrity without any amendments by a majority of votes. Three of the members of the staff had been appointed judges. They judged the prize for the best speech to Br. Bhimsen.

The anniversary of the Sahitya Parishad was celebrated the other day with great earnestness and zeal under the presidency of Swami Shradhanand. The proceedings were very interesting and it was resolved that a monthly journal be run to serve as the organ of the Parishad.

The Arya Sidhanta Mala lectures.

The second lecture of the Arya Sidhanta lecture series this year was delivered a few days ago by Prof. Viswanath Vidyalanar Prof. of Vedas. He managed to convey a wealth of information during the course of an hour. He brought home to the audience that very advanced ideas on the forms of Government could be found in the Vedas.

The Staff.

The Professor of Economics tendered his resignation which was accepted. Pandit Jay Chandra has been appointed to teach Economics to the first, second and third year classes, while the fourth year class is taught by the Principal himself. The darkest cloud has its silver lining. The resignation of the professor of Economics, though regrettable enough has proved a blessing in disguise in as much as it has afforded the fourth year students the priceless opportunity of reading political science with Swami Shradhanand. His homely illustrations impress whatever he teaches indelibly on the mind. We are confident the students will turn this invaluable opportunity to the best account.

Influenza.

A few cases of Influenza occurred in the Gurukula, but thanks to the exertions of Dr. Sukhdeva the evil was nipped in the bud, the patients all recovered and the spread of the disease was arrested.

The Handlooms.

A few hand looms have been set up and the work will be commenced in right earnest shortly.

The school students held the Hindi Sahitya Parishad the other day. Speeches were made to emphasize the need of enriching Hindi literature and suggest methods for compassing the end. The Parishad continued for two days for it was meant to be an imitation of an All India gathering for promoting the cause of Hindi.

A wrestling and swimming competition will be held on the 17th of August next. The students are preparing vigorously for the competition.

The term examinations will begin on the 5th August and the college and school will break up for the summer vacation on the 15th August.

To make the study of chemistry more useful, a scheme for imparting technical education bearing on important industries is in contemplation. A sub-committee is considering the scheme and it will probably be given effect to in near future.

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AND

Gurukula Samachar.

Edited dy Professor RAMA DEVA B.A., M.R.A.S.

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We commend this Magazine which is to be conducted "on broad and catholic lines and ...irit of absolute independence and fearless regard for truth," to the notice of all who are ...ested not only in the Vedic law and literature but in the regeneration of the country. *The ...n Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may ... to be heard.—*The Hindustan Review.*

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THE VEDIC MAGAZINE.

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।(मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest,"—*Manu.*

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"THOUGHT FOR THE MONTH."

Sweet Brothers, come and see Great surya rise,
As with His burning Rays He mounts the skies ;
And, prostrate bending, pray HIM deign to find
In us the true-born sons of Bharat's mind.

With all our Pitris great of long ago
We'll join our hands and Surya reverence shew ;
For every day with puja they began,
And, at its waning, songs to Surya sang.

So let us walk the ancient road all-pure ;
With eyes on HIM and braced to well endure ;
For, whilst enduring, strength is born to fight—
To conquer darkness—and to reach the Light !

कविता कौमुदी

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By Mr. C. F. Andrews. M. A.

II.

I have told, in my previous article, the story of my first days in Africa, and how I had failed to find any close touch with the Indian people at the outset, so long as I merely attempted to do so through political channels. It was not till the way had been opened out to me to speak about the things I loved most of all, the things of religion, that I felt at last the happiness of knowing that I was fully understood and even loved for the message which I brought.

I closed my former article with the song of Shantinketan Ashrama, which the poet, Rabindra Nath Tagore, had himself translated.

She is our own
The darling of our hearts, the Shntiniketan,
Our dreams are rocked in her arms :
Her face is a fresh wonder every time wee see her :
For she is our own, the darling of our hearts ;

The lecture on Shantiniketan, which I gave at Mombasa came to its conclusion just as the light was fading away. At the end I could only dimly see the faces, in front of me, The silence, with which they listened to my words, was very touching and inspiring They were seeing the Ashrama of my deams' with their own eyes.

It was nothing eloquent, or excellent in flow of language, that I was delivering that evening to the silent, eager crowd of those Indian listeners: for I have no gift of oratory, and I have a poor voice as a speaker. It was simply the spell of India, which had drawn them together in one, within its charmed circle of spiritual beauty. somehow it had been made possible for them to see that beauty with their own eyes in a far off land. They had all of them known it from their childhood, and loved it with the same love with which I had learnt to love it and now once more they saw the vision and it gave them joy.

The very night before, in a Bioscope Theatre, there had been a crowded audience while I had spoken about the franchise, and the land question and the segregation of races—political subjects of first-rate impotrance which affected the audience very intimately in their practical every day lives. The people who attended applauded loudly, and the meeting was in every way regarded as a great succcess. But there was quite a different tone and atmosphere on this secend evening, when I spoke about Shantiniketan Ashrama. On this second evening there was no applause, but a silence as of hushed expectation : a straining of all hearts together in unison to catch every word : an intense and eager longing to give the speaker every possible encouragement to continue his subject to the very end. It became more and more akin to a time of evening worship, and the close of the meeting was not unlike a hush of silent prayer.

I would like to describe one more such scene in Africa and to give the substance of another lecture (this time about the Gurukula) which had an effect upon those who heard it not less deep and moving than that which I delivered on Shantiniketan. I have already given to the press an account of the second lecture, but it will bear repeating.

In reading what follows, the picture must be drawn before the mind of an Indian audience of all religions and of all classes seated on the grass, at evening time under an African sky in the shade of some great overhanging trees. There is a stillness in the air, which always comes in Africa at the

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time of the setting sun. Africa is a very beautiful continent, especially along its coast line facing the sea. The sunsets have a sadness about them which it would not be easy to define or to describe. It was at such a time and in such a place, that I spoke about the Gurukula at Kangri, on the banks of the River Ganges, near Hardwar. I called the lecture, which I then gave, by the title which I have just used,—"The Ashram of my Dreams."

"I want to take you," I told them "away from Africa, to a retired spot in India, which has given me some of the most cherished memories of my life, and to which my own thoughts turn again and again with deepest love. I wish to take you to a spot where, like a mother, the river Ganges first of all spreads out her arms wide over the plains and begins her long journey from the Himalaya mountains to the sea, bestowing benediction on the countless tillers of the Indian soil. The spot to which I wish to take you has become famous, in recent years, as the site of the first Gurukula in modern India which was founded under the auspices of the Arya Samaj by Mahatma Munshi Ram.

It is now nearly fourteen years ago since I first visited Kangri to be the welcome guest of my dear and cherished friend, the founder of the Gurukula. The name, revered by all, that he was then known by, was Mahatma Munshi Ram; but since that time, in recent years, he has become a Sanyasi, and taken the name of Swami Shraddhananda. The love and friendship that I received during that first visit can never be forgotten. I have often returned to the Gurukula and renewed my affection for the Ashrama there, and for the boys and for the teachers. But that first day of my first visit stands out in my memory clearer than anything else. I wish to night to describe it, so that you may see it with your own eyes here, in this far off land of Africa, where you are strangers and sojourners.

"It was a clear bright morning in the cold weather, after some slight winter rains, when I reached Hardwar Station. The light was flooding the whole country side, and the mists were soon dispersed. We went in our bullock cart over the stony roads of Kankhal village and reached the sandy bed of the River Ganges. Crossing over a long stretch of sand, we came to one of the different channels into which the main river is divided. The water was flowing underneath the bridge of boats. Here and there the waves flashed in the sun, but where the sun did not strike the stream I could see the water down below, clear as crystal, and in colour a deep blue, purer and deeper than the blue of the sky overhead. I have never seen a blue so intense, so pure, so profound.

"In the distance, these waters of the Ganges, in their many streams, were lost to sight in the forests and lower hills. High out of the plains, in the background, rose the vast snow-clad peaks of the Himalayas, visible in the morning sunlight.

"There, right up there in the far distance, was the pilgrims' path to Gangotri, to Jamnotri and to Badrinath. There, up there, as if in the very sky itself, were the untrodden snows The mountain peaks appeared to me like aged rishis lost in meditation, their snowy beards and matted locks falling over their breasts and shoulders, as they bowed their heads in worship.

"I remembered the bands of pilgrim devotees, who had followed this pilgrim path, age after age, toiling higher and higher up the windings of the river, among the snows. At the summit, the ultimate pilgrim shrine is reached, the fountain head itself, where the Ganges gushes out from the earth and begins to pour down her age-long blessings upon the children of men.

"I thought of those pilgrim wanderers, and they seemed to me to be a symbol, a concrete visible picture, of that search for God which is ever man's inmost thirst. I recalled how, in India

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he Motherland, this thirst had never ceased, this longing had never died away. The search for God, in the heart of man, was like those pilgrim travellers as they panted up the mountain side. God's answer to their longing was like that crystal stream of water ever rushing forth from the rock to gladden the heart of man.

"These were some of my thoughts on that morning journey in the sunlight. The air was so pure, as it came down from the snows and across the waters, that it seemed to drive away all worldly cares and raise the spirit of man to a higher life. When I reached the Gurukula itself, which was built on the very banks of one of the Ganges streams, I was welcomed by my host Mahatma Munshi Ram and was at once made at home. Indeed, I soon became not a guest, but an inmate of the Ashrama. The simplicity and innocence and genuine happiness of the young boys, as they lived close to all these austere beauties of nature, impressed me deeply. The place itself, where the Gurukula was built, was a great joy to me. The blue river and the distant hills were always present to greet me as I went about. I found a spiritual joy there, which filled my mind with happiness, and my friendship with the boys and teachers rapidly increased. Each day, the peace of the Ashrama entered more deeply into my life. When I had to leave, the memory remained so fresh and strong, that it cheered my mind to think of it afterwards in times of difficulty and trial.

"The vision of that river, with its pure, blue water, clear as crystal, the memory of that Gurukula with its innocent happy children nestling in the arms of the Ganges; the thought of that pilgrim path over the snows up to the shrine amid the mountain heights, all these have come back to my mind in Africa, again and again, as I have watched your life in this distant land across the seas.

"I have longed in my heart, with a great longing, that there might be in Africa some spot, some Gurukula, some Ashrama on the banks of a lucid stream, and near the mountain heights, where the same purity and innocence and happiness of childhood might be fostered; where there might be the same harmlessness and kindliness to all God's creatures; where those who have passed through their *Grihasta* stage, as householders and men of the world, might retire to mediate upon God in their old age, and find that peace of soul which no worldly possessions can impart.

For it would seem to me out here in Africa, that the higher life, the life of the spirit within, which comes from God, is being starved for lack of food and nourishment. Money making and business ambitions and material enjoyments, seem to be in danger of absorbing man's energies and shutting out God from the heart. The knowledge of this fact has been to me a pain, a fear, a grief, more keen than even the grief caused by harsh outward wrong done to you by men from the outside. For this outward wrong, done to you by other men, need not touch the soul, except to purify and chasten; but the injury, that now I speak of, is an inner loss, a personal injury, self-wrought and self-inflicted, like an act of suicide. And who is able to heal the wound, which a man desires to inflict upon himself?

"I have spoken very strongly, very plainly, and very freely to you about these my anxieties and fears, because I love you far too dearly merely to utter conventional words, which can only soothe you and not stir your hearts to action. If the picture of India, the Motherland, which I have drawn to night has touched you, then I pray to God that it may lead to some one, some true and devoted lover of Motherland, following the path which Mahatma Gandhi took in South Africa many years ago, when he founded, in one of the most beautiful spots in Natal, his Ashrama at Phœnix. I once had his boys from South Africa

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living at Shantiniketan with me for some months ; and they used to speak of the Phœnix Ashrama in a way that always rejoiced my heart. It had been to them a true home of the religious life. There should be other Ashramas in other centres of Natal and in the Transvaal and in Zanzibar, and in Rhodesia, and East Africa also. God grant that it may be put into the heart of some Indian lover of his country, who hears or reads words, to choose out a retired spot in Africa, near some beautiful river and mountain, where nature can speak her own inner message concerning God to the heart of man. May such a true lover of India, build, out of his earthly wealth, as an offering of love to God, some home of the religious life, which shall be for Indians in Africa what the Gurukula has been in the North of India, what Shantiniketan has been in Bengal what Sabarmati is in Gujrat.

"In this Ashrama of my dreams, men of all religions and races and creeds will be welcomed. In this beautiful Ashrama of my dreams, Hindus and Musalmans, Christians and Parsees will be all one. In this Ashrama, no life of any dumb animal of God's own creation will be destroyed ; no bird or beast will receive harm or hurt at the hands of man. In this Ashrama, innocent children, boys and girls alike will be taught to love God and to love mankind, men and women who have grown old in the midst of their worldly business, as Grihastas, will be able to retire from the world, and live for the service of others—helping the little children in their daily tasks while seeking for their own inner lives ampler solitude for meditation upon God and God alone.

"No hard rules will be needed for such an Ashrama ; no sectarian barriers will ever be erected ; no walls of division between man and man will ever be set up. The one golden rule, incumbent upon all who freely enter its precincts, will be this,—Love to God Love to man, Love to all God's creatures."

THE HINDU POLICY OF NON ANNEXATION.

(By Professor Bal Krishna M, A, F, R, S, S.)

One thing which prominently strikes every reader of Hindu law-books is that they emphaticaly advocate conquering expeditions *but not subjugation* or annihilation of the independent existence of the defeated state by the act of annexing it after conquest. Even the weakening of the power of the vanquished head of the state by the annexation of a part of the conquered territory is prohibited. The imprisoned, expelled or vanquished ruler sueing for mercy ought to be re-established on his throne ; if, however, the head of the vanquished state has been slain in the war, the territory is to be *restored* to one of the *elected princes* of the ruling dynasty. The texts directly bearing on the subject are met with in the codes of Manu and Vishnu.

Legal Doctrine.

Manu.—In case the king of the conquered country has been slain in the war, the conqueror should first summarily *know the wishes of all the citizens* of that vanquished state and *then place the chosen scion* of the royal family upon the vacant throne. After his installation he should conclude a treaty of peace with the new king and his ministers, imposing conditions that such and such obligations shall be fulfilled and such acts shall be avoided by them. But, according to *Medhatithi*, the treaty of peace may take the form of what in modern Indian history is known the *System of Subsidiary Treaties*—that so much tribute and so much army shall be

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supplied by the defeated state to the victor. (1).

Vishnu —'A king having conquered the capital of his foe, should invest there a prince of the royal race of that country with the royal dignity. Let him not extirpate the royal race, unless it be of ignoble descent.' (2)

That virtuous kings were always satisfied with the glory of their conquests and the obeisance of the

Mahabharat.

(1) If the *invading enemy be of pure heart* and he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of his kingdom that have been conquered If, again, the invader *be strong and sinful* and seek to obtain *victory by unrighteous means*, the king should make peace with him, too, by abandoning a portion of his territories. *If the invader be unwilling to make peace*, the king should then abandon his very capital and all his possessions in order to escape from danger.

It is abundantly clear from the preceding texts that according to the Hindu ideals.

Subjugation of a Vanquished State was the Dastardly Act of a Mean King—A Victor of Demoniac Nature. Annexation was, in Other Words, a Violation of law and Virtue.

Historical Evidence.

That the ancient Indians adhered to these liberal rules from time immemorial, ages hidden in the vista of an unknown antiquity in fact, from the days of the Primeval law-giver Manu to the occupation of India by the conquering Moslem hordes, will be abundantly evident from the accumulated evidence of Hindu Shastras and of ancient Indian inscriptions as well as from the testimonies of foreign travellers.

(1) Manu Smriti VII. 202.

(2) Institutes of Vishnu III. 47–49.

conquered, but did not hanker after wealth like greedy kings, or after wealth and territory like rulers of demoniac nature, has been very clearly brought out in the Shanti parva and the Arthashastra. The words of Bhishma and Chanakya are almost identical and they are consequently given in parallel columns for a clear comparison and contrast ;—

Arthas hastra.

(2) Invaders are of three kinds : a just conqueror, a demon-like conqueror, and a greedy conqueror. Of these, the just conqueror is satisfied with mere obeisance. Hence, a weak king should seek his protection. Fearing his own enemies, the greedy conqueror is satisfied with what he can safely gain in land or money. Hence, a weak king should satisfy such a conqueror with wealth.

The demon-like conqueror satisfies himself not merely by seizing the land, treasure, sons and wives of the conquered, but by taking the life of the latter. Hence, a weak king should keep such a conqueror at a distance by offering him land and wealth.

Kings Pratardana and Divodasa.

(*a*) The great epic of the Mahabharata itself has thus illustrated this law from ancient histories. Defeating his enemies in a terrible war, King Pratardana, we are told, took all their wealth including the very grains and medicinal herbs but left their lands untouched. However, King Divodasa, after subjugating his foes, brought away the very residue of their sacrificial fires, their clarified butter and their food. He was consequently deprived of the merit of his conquest. (i)

Victories of K. Arjuna.

(*b*) The history of the battles of Ravana and King Kartivirya is amusingly illustrative of this practice.

(1) Sh. P. Ch. 131-4-6;

(2) ArthaBook XII. Ch. I

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Kartivirya Arjuna-the king of Mahishmati, was a paramount sovereign who had erected sacrificial posts in all the eighteen islands of the globe as a commemoration of his extraordinary victories. This victor was fortunate in routing the forces of even the mighty Lord of Lanka, the proud conqueror of Indra himself. Thereafter the conqueror brought his vanquished foe as a captive to his metropolis and kept him imprisoned with hands rendered motionless by being bound up with his bow-string so that "the row of his ten mouths was gasping for breath." But after some time, the captor having taught humiliation to that overweening Ravana, set him free, at the command of saint Pulastaya. (2)

Conquest of Ceylon.

(*c*) Can any reader of the Ramayana lightly pass over the memorable scene of the installation of Vibhishana—the younger brother of Ravana, on the vacant throne of the Pearl Island of Ceylon? This Vibhishana was recognised lawful ruler of the land from the very moment of his brother's death. What a wonderful contrast the conquest of Lanka offers to the non-Aryana conquests made from the remotest antiquity to modern times when we read that not a single man of the conquering host enters the capital for pillage or even for sight-seeing! Even Rama impatient to meet his most devoted queen forbears from going to the city. These were the memorable words uttered by that conqueror of irresistible might to the virtual master of Lanka-Hanumana, the Commander-in-chief of the victorious hosts :—

"o gentle Hanumana! obtaining permission from the king Vibhishana, do thou enter the city of Lanka and enquire after Sita's welfare."

Non-Hindu Practice.

Let the reader realise what a difference *totocaelo* there is between the conquest of Lanka by Rama on the one hand, and the victories of Mahmud, Muhamed Gauri, Changez, Timur. Nadir, Abdali and other great conquerors of the East as well as those of Alexander, Hannibal, Caesar, Constantine, William, Napolean, and many other well-known conquerors of the West. Let it also be compared with the account of the Grecian Ramayana, the celebrated Iliad of the immortal poet. "Extermination rather than subjection of the enemy was the usual practice. After Troy was taken, the Greeks did not think of taking possession of Priam's kingdom; the town was simply destroyed, inhabitants enslaved or put to death. and an imprecation pronounced on the very soil that had belonged to the victoms. Sometime prisoners were sacrificed to the gods, corpses mutilated and mercy refused to children, and to the old and sickly." (1).

Conquering Expeditions of Raghu.)

(*d*) Again, the histories of the heroic king of the Solar Dynasty " who ruled the earth bounded by the ocean and the track of whose cars lay as far as the celestial regions," expressed in the poetic language of Kalidasa—furnish abundant proofs of the same principle. In the words of the poet " these kings were desirous of conquest for fame alone " and not for paltry pelf or insecure possession. Throughout his victorious march from the terrestrial paradise of Kashmir to the sea-girt Cape Camorin and from the snowy Himalayas to Gujerat, the Garden of India and Persia—the Garden of Asia, there is one golden principle from which the victorious Raghu never departs. He defeats, captures, liberates and re-installs kings with promises of allegiance towards himself. He levies tribute from them and that too not for personal or national aggrandisement, but to be spent

(1) Sh. P. 9-20-21.

(2) Ramayana Yudh. Uttar. 37-38 Chapters. Raghuvansha VI. 38-60.

(1) Internationai Law and Custom in Anicent Greece and Rome by Philipson, Vol. II. 208 P.

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in a Vishvajita sacrifice or other pious acts wherein every item of the personal wealth of the king and even of the State treasury had to be bestowed in alms. What a wonderful and thrilling sight is it that the saint Kautsa who had finished his education under the guidance of mighty Varatantu should approach Raghu in order to beg wealth to be offered as fee to his worthy preceptor, but be dismayed at the sight of earthen pots containing the materials of worship and the earthen dishes in which the universal monarch used to take his meals. Was it not literally true that the name of king was left Raghu but not the wealth, the pomp and circumstance of royalty ?

Over and over again, the immortal poet has pointed out the golden maxim of Hindu conquest and at the end of his description of Raghu's victories has thus summed up the principle :—

> But when the solemn sacrifice was o'er,
> Great Raghu, whom his ministers loved well
> With signal honours healing first the wound
> Defeat had branded, sent away the kings
> Who graced his triumph,—and who yearned to clasp
> Their long-forsaken queens,—dismissed in peace."

Descendants of Raghu.

(*e*) The same generous policy was followed by the heroic, just and liberal son of Raghu who was neither too severe nor yet too mild, but who pursued the golden mean in statecraft. He made the defeated kings bend before him, but did not dethrone them, "just as a moderately strong gale bends down the trees but uproots them not." Raghu VIII. 9.

(*f*) Then with regard to the conquests of Dasharatha—the grandson of Raghu who had by his indomitable valour attained the position of paramount sovereign of the circle of twelve princes, Kalidasa remarks :—

> " Hundreds of kings touched the feet of him whose prowess knew no repulse, with the rays of the jewels in their crowns just as the gods bow done to Indra. Having taken compassion on the wives of his enemies, whose hair were undecorated and who had caused their infant sons to fold their hands as a token of submission to him, he returned from the shore of the great ocean to his capital of Ayodhaya not in any way inferior to Alaka."

(*g*) It has already been shown that the world-renowned successor of Dasharatha followed the same eternal and sacred practice by installing Vibhishana on the vacant throne of Ceylon and by not annexing an inch of ground to his possessions even from the country of the monkeys. That the successors of Rama observed the same noble principles has been distinctly mentioned by Kalidasa in his immortal history of the dynasty of Raghu of the Solar race. (1)

The Indian Napoleon.

(*h*) This practice is also borne out by the Allahabad inscription wherein we read that the victorious Samudragupta otherwise called "The Indian Napoleon "—' the great king, warrior, poet, and musician who conquered nearly the whole of India and whose alliances extended from the Oxus to Ceylon " (2) had his glory increased by *the favour shown in liberating the numerous captured* kings of the hill states, of forest countries, of the Aryavarta, of the region of the South and of the frontier tribes. " *His tranquil fame was enhanced by establishing again many royal families, fallen and deprived of sovereignty.*" (3).

Vikramaditya.

(*i*) The celebrated successor of Samudragupta—Vikramaditya who is popu

1. Raghu.
2. Vincent Shith's History of India, P. 289.
3. Corpus Inscriptionem Indicarum Vol. I Pp. 12—14.

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larly known as "the Enemy of the Sakas" and "the Exterminator of all kings" violently uprooting the impure foreign rulers, the Western Kshatrayas of Malava and Gujerat, annexed their rich and prosperous dominions to his arge empire and so harassed them that lthey were obliged to retire from their territories. Thus the policy of dethronement, expatriation and subjugation was fully practised in this case by this liberator of his motherland from foreign yoke and oppression. That the act of this popular hero of a hundred Hindu legonds was lawful, will be made clear hereafter.

The Attila of India.

(*j*) Another remarkable illustration of this generous proctice is furnished in the decisive defeat, imprisonment and release of the Hun tyrant-Mihirgula—"the Attila of India" in 528 A. D. Va Smith justly remarks :—"Mihiragule was taken prisoner, and would have forfeited his life deservedly, but for the *magnanimity of Bala ditya who spared the captive, and sent him to his home in the north with all honour.*" (1).

Hindu and Moslem Policy Compared

(*k*) Another brilliant example is afforded by the history of the last emperor of India Prithivi Raja of Delhi. According to the version of Prithivi Raja Raso the only Hindu history of the reign of this emperor, the Rajput king, acting according to the best taraditions of his race, magnanimously restored to liberty his royal captive and mortal enemy, Mahamad Gauri after the decisive defeat inflicted on the Muslem invadars on the battle feld of *Triori* in 1191. But just compare the inhuman treatment meted out by Mahemad Gauri to his generous libera or when the latter was defeated and captured at the fatal battle field of Thaneśar a year later. "Prithivi Raj having been taken prisoner was executed in cold blood, the wretched inhabitants of his capital Ajmer were either put to the sword or sold into slavery." (2).

Spare a Prostrate Foe.

(*l*) We find the same principle followed even as late as the 16th century Rana Kambho completely defeating the confederated Kings of Malwa and Gujarat carried captive to Chitor the Khiljī sovereign of Mawla. However, after six months he set his enemy at liberty, not only without ransom, but with gifts. Col. Tod has justly remarked on this incident in these words : "Such is the character of the Hindu—a mixture of arrogance, political blindness, pride and generosity. *To spare a prostrate foe is the creed of the Hindu cavalier* and he carries all such maxims to excess," Rajisthan Vol. I, P. 287.

Again in his summary of the art of governing a kingdom, Abul Fazal remarks that with those princes who are his equals in power, a Hindu king takes care to maintain peace and friendship, and from *those who are weaker than himself he exacts tribute.* P. 738. It is evident that according to Abul Fazal too, the Hindu Law does not permit annexation of the territories of the weak states. Petty kingdoms enjoyed independence by the payment of an annual tribute to the sovereign,

Paramount Sovereignty.

(*m*) The evidence of the Budhistic work—*Lalitavistara*—though expressed in allegory and anecdote, is highly valuable in showing the traditional usage of the Hindu princes on the point under enquiry. We are informed that a king to raise himself to the position of a Chakravarti or paramount sovereign emerges from his metropolis with his fourfold army to conquer the earth. Proceeding to the eastern countries, he is received by all the rulers with offerings of silver-dust in golden vessels, or of gold-dust in vessels of silver and is addressed by each of them in words like these :—

(1 & 2) V. Smith's History of India P. 292, 318; 388.

* Cf. Ayeen Akbari, Calcutta Edition, 189 P. 338.

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"Hail, O Deva! thou art welcome; all this is thine—this rich, extensive, prospering, flourishing, beautiful and populous kingdom: thou hast, conquering, earned it; may it ever continue thine.' The anointed Kshatriya king and lor'd should then thus address the provincial chiefs: "Virtuously rule ye these provinces, destroy not life, nor resume what has been given. Act not fraudulently through temptation; nor utter what is false *It is sinful to conquer him who sues for mercy*, therefore do it not; nor do ye approve of the vicious."

Having thus conquered the east, the anointed Kshatriya king proceeds to the other three directions, and is similarly acknowledged overlord by the rulers of those portions. Having gained this universal overlordship he returns to his metropolis and performs the Horse Sacrifice to give away in gift whatever he has brought by the might of his arms. Thus both law and practice are fully confirmed by this anecdote. (1)

Policy of Chanakya

(*n*) The law is again dramatically illustrated by the conduct of the so-called crooked Chanakya. To avenge the deposition and destruction of Nanda's dynasty and the death of his royal father, Malayaketu aided by the ex-Prime Minister Rakshasa and the other princes as allies, invades the territory of Chandragupta. But all of them inextricably caught in the meshes of the unfailing policy of deep Chanakya, fall out among themselves. Rakshasa is dismissed from service, and the five kings are put to death on a charge of treason by order of Malayaketu. Thereupon, some other lesser chiefs afraid of their own lives, abandon that violent, imprudent and unfortunate Malayaketu and return to their own countries. Thus the invader being almost left alone is made a prisoner along "with his whole Barbarian host". However, *not only is the prince forgiven, liberated and restored to his hereditary kingdom, but all the elephants, horses, military stores, in fact, everything captured from the enemy is returned to* him. Such generous treatment of the defeated and captured invading forces undoubtedly stands by itself in the whole history of mankind, and yet it was one of the many incidents that were often happening in India!

Foreign Evidence.

As the Hindus had to gain nothing from their conquests except glory they did not often lead their conquering hosts into foreign lands. This is borne out by two divergent and mutually far removed sources. The evidence of Arrian (Indica IX) based of course on Megasthenes, dating back to the fourth century before Christ, is that "on the other hand, *a sense of justice, they say, prevented any Indian king from attempting conquest beyond the limits of India.*

Then there is the evidence of a Muslem historian of the IXth century, A. D. that "the wars they wage with the neighbouring princes are *not usually* undertaken with a view to possessing themselves of the adjoining dominions. When a prince makes himself master of some kingdom, *he confers the government upon some person of the royal family.*" Jayaswal's Hindu Polity P. 26.

Both these evidences coming as they do from quite divergent and independent sources emphasize the two points of non-annexation and restoration of the formar dyasty that have again and again been enunciated by the Hindu Shastras. We are naturally led to conclude that

(1) Bibliotheca Indica, New Series, No. 455.

* Mudrasakhshasa-Wilson's Translation, Ph. 133 nnd 153.

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these ancient ideals had such a strong hold upon the public mind and were so often brought into practice that even travellers were readily impressed with this noble and inimitable law.

SOME THOUGHTS ON INDIAN EDUCATION.

By Mr. Sri Prakasa, B. A., LL. B. (Cantab.), Bar-at-Law.

I intend to talk of very elementary matters regarding modern Indian education in a very elementary manner; and I hope that the exceedingly obvious nature of what I have to say, will not frighten away the readers of this Magazine.

My objection to the system of education in vogue inthe country is threefold: (1) that it is excessively literary; (2) that it cuts away the person educated in it from the general current of Indian life and thought; and (3) that it is almost worthless from the standpoint of obtaining a livelihood later in life Not much argument is needed to prove that these objections are not at all overdrawn. From the lowest to the highest classes, the student mainly depends on the study of books; and for purposes of examination, he depends upon his memory. Very little effort is made to rouse the intelligence and the books and subjects taught are so much in variance from surrounding nature and the things that matter in life that at the end of a long and painful course we merely remain 'deep versed in books but shallow in ourselve's! We lack moral, social and intellectual culture; we are ignorant of everything outside the subjects taught to us for examinations; we feel very ill at ease in society; and we have no courage and no initiative to do anything. These are the faults of the excessively literary nature of our education.

Then my contention is that the man educated in the system prevailing in the country-to-day, has his mind surcharged with ideas and notions that are foreign to the country and so he feels very strange when brought in actual contact with the men and notions of daily Indian life. The idealistic notions of the school and college days soon receive their quietus and the poor man feels very miserable and very unhappy and he makes others feel the same on his account.

The third great—and some may regard this as the greatest—objection is that this education does not help us to obtain a livelihood consonant with the time and labour we have spent on our education and that that education is of no practical value in the very few professions we may be able to obtain. This education, by its very nature, only fits us for the learned professions. The dignity of these professions can only be kept up and success assued therein for those who seek them, if they are not over-crowded. When everyone who is being educated is educated along uniform lines without consideration being given to his temperament, and when all are sent out to squabble and compete for just the few places available, success

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naturally comes to but few and the rest pass their lives in great agony and feel embittered at their futile labours of the past in undergoing which they have probably shattered their health and enfeebled their minds. The modern system, to my thinking, thus stands condemned. No one can deny the good it has done in awakening our consciousness, in bringing us in touch with the outside world with its vast and varied knowledge: but that work is over and at the present moment it is merely pregnant with evil for our future. What then is the remedy?

Before suggesting my own simple—and, I earnestly believe, effective—remedies, I must also state that I am not invincible to the gigantic efforts that are being put forward by officials and non-officials in the matter of the over-hauling of Indian education. There is the Report of the Calcutta Universities Commission and there are also the discussions of the various University Re-organisation Committees. It will be seen by the perusal of the pages that record the labours of expert educationists, that they are more concerned with the governance of education than education itself and that they spend more time in deciding what salaries to pay to the higher professors and what authors to patronise than with the students and what will be most beneficial for them in life. I, therefore, regard all the work done along these lines as worse than useless.

I shall now proceed with my own proposals which I put forward with great diffidence and with the earnest desire that they may evoke sympathetic criticism so that before doing anything else, we may well and truly lay the foundations of our educational system and make sure of our own minds. I shall start by dividing education in its three conventional—and evidently suitable divisions: (1) elementary; (2) secondary; and (3) higher

(1) I regard it as essential that every boy and every girl in the country, between the years of 5 and 10, should receive elementary education. This will include reading, writing, arithmetic, suitable lessons in cleanliness, morals and manual work. At the age of 10 or 11 this elementary education will cease and the children of all working classes, except those who show particularly strong tendencies for further education, will go to learn their parents' trade and pass on to their parents' work.

(2) Secondary education should extend to the ages between 10 or 11 and 16 or 17. Children—boys and girls alike—of all middle and upper classes along with those of the working classes who have been found fit for this, will now proceed to the secondary stage of education. In the first half of this period should be taught the ordinary secondary courses which include some history, some geography, some science, some second language, (specially the language of one other province), etc. As, in my opinion, all education should be in the mother-tongue of the person to be educated, all this, which is not now successfully taught till the age of 16 or 17, will be mastered and digested by the age of 14. I should spend the second half of the period in teaching simple and suituble text books—psychology, physiology, and law. My reasons for these suggestions are that psychology, the science of the mind, will enable the student to understand other minds, sympathise will them and protect him from the various psychological errors in which we constantly fall in social and professional life. Ignorance of physiology is a positive danger to students attaining puberty. It is at that time that we commit much violence upon ourselves. A sympathetic education in the student's own physical structure would be a great blessing. Law, I recommend, because its ignorance is no excuse. And it is the one subject of which no education is given at all until one starts learning law for the profession. A little knowledge of this should be given early so that students may know their duties and their rights as citizens and

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thus be table to protect themselves against unwarranted harassment and be able to help the state when assistance is legally demanded. Throughout the secondary stage of education, the student should be kept habituated to manual work of all sorts, and should be encouraged to take suitable and inexpensive physical exercises for the proper development of mind and body. He should be encouraged to adopt a hobby—like music, photography, painting or something else—so that when lonely listless, sorrowstricken or fatigued with toil later in life he may have something to fall back upon and spend an houror so in gladness which might otherwise have gone in anguish. After this stage every student should be *made* to decide what he wants to do in life. Parents and teachers can greatly help him in understanding his own temperament and coming to some helpful decision. If this process is systematically undergone, very few men will be left for higher education. And this is as it should be. Most will go off to learn their own respective trades to fit themselves for a successful battle in life : they will after a few years of apprenticeship, mostly with their parents at their parents, own-trade, pass on to good and useful citizenship.

(3) For higher education will now be left those who definitely want to go in for learned professions which can only he had by higher education—professions, for instance, of law, medicine, journalism, teaching, etc. There may also be some—specially children of wealthy men—who want further education for its own sake. When we have got this set, we should not try to give any uniform education any further. There should be no intermediate, graduate and post-graduate education. Those who want to be lawyers should plunge straight away in legal studies and be apprenticed with a practising lawyer in order to be in touch with the practical working of law. So also with medicine and other subjects. Those, however, who are seeking education for its own sake should either join one of these professional courses or carry on purely literary studies of, high order—history, politics, literature mathematics, etc. Such different courses will also be suitable in educating would-be teachers in various branches of learning. I am also strongly of opinion that all these higher classes should be open to the public so that professional people, desiring to get sane knowledge of this or that, and are able to find time from their daily work to come, may be able to get what they want. No educaation authorities need he frightened that their classes will be overfull or that all sorts of riff-raffs will gather. Struggle for life is so hard and so bitter that but few can avail themselves of this privilege and it should be readily extended.

There is just one very controversial matter which I will touch before finishing. Personally I am of opinion that there should be co-education all through : both the sexes should be taught together in all classes and teachers recruited from both sexes as well. I know of no other method of teaching chivalry, good manners, moral and social culture, moderty, self-control, avoidance of vulgar language, etc., than co-education. Its possible harm is infinitesimal before its more probable good. As I have been already very long, I shall not try to discuss this question further but am quite willing to do so if the editor will permit. It is because I have presumed co-education that I have not spoken of separate girls' schools and women's colleges. I regard elementary education as essential for all girls, higher, middle and working classes alike, I regard secondary education as essential for all girls of higher and middle classes. As I don't think any girl should be married before she is 16, elementary and secondary education both are possible for her in an unmarried state. Most women will marry at this age and their further education will

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naturally stop. Higher education is meant only for such women who, married or unmarried, desire to adopt a profession or, being unmarried, seek education for its own sake. I see no reason why there should be separate arrangements for their education when we are teaching the same things.

WHICH ENGLAND?

By Professor Vaswami, M. A.

(Notes of an Address).

Your view of a People's life is colored by the window your mind opens out upon it. Ten years and more have passed since I visited Europe. I went there in the spirit of a pilgrim; I went as to a shrine of our Common Father. Newton, Shakespeare, and Darwin are, to my mind, the three greatest

Creative Geniuses.

of the West; who would not honour the birth-place of such world-minds? I returned to India with greater love for this ancient Land, and with deeper appreciation of the vital values of Western life; and my faith has grown, every, day, that no nation is an end to itself, that each nation has its contributions to make to the common stock of the Human Race. Above all States is Humanity; and the world's hope is in loyalty to the Ideal International. There is a story of a cynic; he found fault with men and things. 'Why are there so many trees'? he asked his neighbour; 'they shut out the view.' His friend said the trees *sheltered* the house from the stormy sea-breeze and made the place healthy. He found fault with his neighbour, because the latter smoked! He moved out for a change; he returned after some time—with a *changed* outlook; he met his neighbour; he saw in him *good* things now. His neighbour *did* smoke, but was it not true he was honest in his dealings and above intrigue? Then said the neighbour to the man:—"Now you take a *positive* picture of me; now we shall be friends." Shall India and England be friends? Shall they work together as comrades in the one Service of Civilization? Then must each

Take a Positive Picture.

of the other.

Which India? Which England? There is a Humanitarian England; there is also an Imperialistic England. To the first I gladly pay the homage of my heart; with the second I have, as you know, a keen quarrel. Many preach Imperial Reconstruction, to-day; they ignore the fact that Imperialist England carries on its back many sins; it is *diplomatic*; it is *aggressive*; it is *mammon-worshipper*. One recalls the indictment of an eminent English sociologist who spoke of the "dark, efficient, terrible West." I do not propose to speak at length of the sins of Imperialistic England This England was, in no small measure, responsible for the blockade of Russia and Germany and Austria and Hungary after the War—a blockade which meant the death of thousands of innocent children, a blockade which was undertaken with the ignoble motive of *starving* into submission the peoples of those countries. Central Europe has

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gone through Hell

under the Allied blockade. Think, again, of the Treaty of Versailles and the iniquitous Turkish settlement. Think of the treatment given to Ireland. Think of the troubles of the negro in Africa; and in this connection you may read Morell's recent book on the 'Black Man's Burden', which shows how reasonable is the negro's demand: all the negro wants is to retain use of his own land and to develop it with European aid if necessary, but *not* under European domination. Think again of recent events in India. What a commentary on Imperialistic England is supplied by the Amritsar tragedy: And the Hunter Report is another evidence of the moral bankruptcy of this England. An Anglo Indian cries 'Bravo' to General Dyer and wishes 'there were more of his ilk in the country!' Another Anglo-Indian regards General Dyer's murder of Indians as a 'justifiable homicide!' Think, too, of the economic policy imperialistic England has pursued in India. Digby showed by statistics that between Plassey and Waterloo almost a thousand million pounds passed from India to English banks. You know how the importation of printed calicoes from India was prohibited in the interests of Lancashire; you know how heavy duties were imposed on cotton goods to benefit Lancashire mills; Free trade has been most unfair to India; once Indian looms supplied the markets of Europe and Asia; once India had skilfull artisans and produced fabrics of wondrous beauty; to-day, Indian markets are invaded by England; to-day India is poor and song and music are passing out of the life of the people.

This imperialistic England stands opposed to the growing life of the Nation, to

the Young Forces of the World.

to the idealism of Asia; it is the England of the politicians whose world-view is narrow, whose power is ranged on the side of reaction and exploitation. This England we can not admire; this England we must oppose. But there is another England, an England seeking after the Christ-ideal; this England we would be friends with; this England can help us much. Imperialistic England is in the East and in Ireland; but on the English soil England behaves differently, and appreciates some of the great values of life. Two of these I would invite your attention to as essential to the development of our own life. And the first is love of *social progress*. I would ask every one to study with care England's

Social Programmes,

its institutions of social amelioration, its efforts to improve the condition of the deaf, the dumb, the blind, the child, the woman, the labourer, the agriculturist; England's *social programmes* should help us in our task to grapple with the *socio—economic* problems of modern India. Then there is England's *passion for freedom*. English history and politics, English poetry and literature, English culture and civilization are charged with a mighty passion for national freedom; this passion I would have you pour on your aspirations and activities in daily life. This England, a lover of freedom, gave shelter to Kossuth, the Austrian patriot,—to Mzzini, the Italian emancipator,—to Kropotkin, the Russian revolutionary; this England, the mother of parliaments, is worthy of all admiration; and I ask you to pay your tribute to this England by helping the struggle for national freedom in this country.

Has India nothing to give to help England and Europe to help the life of the West? Which India? There is the Anglicised India, aping the outsider, diplomatic, educated more in the head than in the heart. There is the India of the tourists who, oftener than not, have tried to make India's face ugly. Thus a recent visitor, Mr. Archer, speaks of the 'inhuman snobbery of

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caste' in this country, forgetting that there are vicious class distinctions in England also; he has a fling at the misery of married women in India, forgetting that there are divorces and bigamy in England also; only during the last twelve months there were as many as 8,000 cases of bigamy before the law-courts in England, and no fewer than 25,000 persons were involved in them. Neither the anglicised Indian nor the European tourist looks into the

Soul of India.

India's soul is reflected in her literature, her art, her philosophy, her religious ideals, her prophets of the Ideal. The inspiration of them all is the vision of the *world-whole*; Buddha named it *vishvamaitri*,—the Love for All; and this 'visva' of the Indian poet and sage refers not simply to *humanity* but also to lower animals and nature. *Fellowship with the Universe* is the fundamental note of the Indian Ideal. Such a fellowship, necessarily, means reverence for *man as man*, reverence for *humanity*. Above the nations and States is humanity:—such is the faith of India. It is the faith which the world needs piteously at this hour. With faith in Humanity; India has also believed in *sacrifice* as the basis of society. There is no time or I would give you illustration after illustration to indicate how in Hindu sociology *sacrifice* is recognised to be the fundamental principle of the family, the *samaj*, the punchayat, the state. Society rests on *force*, said Sorel, the philosopher of Syndicalism. Is it a wonder the nations of Europe had been busy increasing their armaments? Is it a wonder revolts break out, again and again, in the West? The world-war was simply a culmination of a long-drawn process arising out of the view that Society rests on *force*. The soul of India has said through the ages:—The law of social order and evolution is *sacrifice*. Man, says Europe, is a fighting animal; this fighting spirit it has carried in its conquests; its commerce has led to wars; the very 'internationalism' of its labour is based on the idea of capital *versus* labour and leads to class-wars. *Passion for freedom* itself needs to be disciplined by a *vision of humanity*. *Social programmes* will not help much if they be not inspired by a spirit of *sacrifice*. The vision of humanity will cure Europe of its imperialisms, and self-sacrifice, not *violence*, should be the organising force of the peoples' life alike in East and West. India has borne witness through the ages to the Vision Human and the Law of Sacrifice. Therefore I ask you to have reverence for humanity in your passion for national freedom; therefore I ask you to make sacrifice

The Moving Spirit

of your social programmes. Hate and violence and strife will not help us in the mighty struggle for national self-realization. The basis of progress is not force, but sacrifice. The Voice has gone abroad, the voice of an ancient people longing to be free. Nationalism has come high; and in this ancient land, torn by conquest, time on time, the Mother's voice is heard again, and the people separated long have come together under the leadership, not of this politician or that, but of the Mother who has lived through the long-dead days, the Mother who is Eternally Alive. We are come together that we may *attain* through self-renuncation Out of the Heart of Sacrifice, says an ancient scripture, sprang the universe; and I believe profoundly that out of the sacrifice of the young will spring a new India that would be a Teacher of Humanity, a servant of God.

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"RENDER UNTO CEASAR THE THINGS THAT ARE CEASAR'S"

Great Disappointment of Christianity In India.

BY PANDIT CHAND NARAYAN ZUTSHI, M.R A.S., ASST. EDITOR, THE "HITAVADA," NAGPUR.

Under this heading I have tried in this short article to set-forth what appears to me to have been the attitude of Christian Missionaries in India towards Indian politics, how far India stands in need of Christianity to-day and to enumerate the causes which contributed to their estrangement from fostering and sympathising with the political aspirations of the Indian people. I have chosen this title because I believe that the injunction of the Master does not mean that there are hard and fast distinctions between religion and politics, that one is entirely outside the pale of the other or that there is something in it which prevents a missionary from being a politician. In an ideal state the influence of religion in moulding man's conduct in every department of life is great and far-reaching, and that religion sweetens the cup of human misery and robs life of its rigour and hardship is at the same time undeniable. Even the fundamental doctrines of the religions of the world are the basic principles of politics. Do not the religions of the world stand for the Fatherhood of God and the Brotherhood of man, for absolute justice and fairness? And is Christianity an exception to these general principles of world religions? There is certainly no divorce between religion and politics and if Christian Missionaries have failed to stand up for Christ in India and missed a good many opportunities of doing so in politics, it is certainly not wrong to say that they have belied their past history in Europe and their mission in India. The Rev. N. Macnic says in his pamphlet–WAR AND RELIGION–regarding the purpose of religion "It is not meant to serve a decorative purpose in our lives. It is not meant merely to apply a certain amount of balm to the inevitable wounds of existence. It is not meant to be an opiate that deceives us with an imaginary comfort while the evils of the world go uneffected. If that is what it is, then it is sham, and we had better discard it altogether Religion embodies the highest ideals of a man's life and summons him to their realization. If our religion does less than that—if, on the one hand, it is content with an aim less than the very highest, and if, on the other, it submit to any compromise in the realization of that aim and acquiesces in the acceptance of a lower level of life then it is a failure and a hypocrisy." Do not then the highest ideals of life include politics which religion sets before us? Let Christian Missionaries answer this. The part that the 'home' of Christianity has played in the politics of the world is such that no human hand can erase from the pages of history and no human memory can ever forget. It is impossible to disassociate from the Christian Church of Europe the service of initiating the peoples of Europe into the doctrines of political agitation and ideal of Government, which it has rendered to the cause of western countries In India the Christian Missionaries have deliberately stood aloof from

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the currents of political life and remained carefully wrapped up in a sort of religious cotton-wool lest they should catch the sacreligious cold of politics. I don't mean to belittle in any way the great work they have done in other spheres of Indian life, but at the same time I cannot bring myself to believe that they have in any way contributed directly to the national conscicusness which young India has begun to feel to-day, and this is what I regard as the great disappointment of Christianity in India.

But what has all this been due to? I am inclined to think that the autocratic and business-like instincts which they inherited from their predecessors—the official and the trader class of Englishmen—are responsible for their lukewarm attitude towards Indian politics-the one kept them at a distance from the people and the other made them sell religion like a commodity. Then the Missionaries failing to realise the truth and force of the proverb that 'example is better than precept,' failed to win the hearts of the people. They did not impress them by personal example but tried to impress them by preaching their impracticabe ethics to the masses, holding out the prospects of the unseen world and condemning the grandeur of worldly existence, and like the philosopher always soaring up in higher atmosphere neglected to know the common life of the people below with all their untold misery and poverty, much less cared to ameliorate their wretched condition. This state of things could not be redeemed and their task rendered smooth owing perhaps to their ignorance of vernaculars which they for long neglected to learn and which may to some extent account for their apathy to this abject side of Indian life. And then how far an alien political domination has to answer for the wretchedness of the multitudes toiling under it, never disturbed their thoughts; far from it their strict religious neutrality shocked the Indian people and widened the gulf between the Indians and the Europeans rather than helped the two communities to realise that their is no difference between them in the eye of God and that they are but the off-shoots of the same parental stock.

These were in brief the various causes why the Christian Missionaries failed to endear themselves to the masses in India. What India wants from Christianity to-day are example and not principles. The days for making this man or that man read the Bible or go to the church are over, and with the close of the great war Europe has begun to feel the throbbings of that religions pulse which was in danger of ceasing to beat at all; so that Christianity is once more the religion of the Saviour Jesus, but with a new vision of her bounden duty towards India—her comrade—in—arms—the duty of working out side by side with the Indians the era of reconstruction inaugurated in India to-day, upon the success of which depends the physical, moral and spiritual salvation of India. India wants men like Mr. C. F. Andrews to join her ranks for working out that salvation, and happy will be the signs of the times if more and more men endowed with that new-born vision of human service are forthcoming to join us from the ranks of Christianity which so far India stands in need of. Let us then close with the prayer.

'God give us men, A time like this demands;
Great hearts, strong minds true and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honour; men who will not lie;

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THE STRENGTH OF NATIONS.

(By Mr. Niranjan Das, Bar.-at-Law).

How is it that one nation is strong, healthy and hardy and another weak, infirm and feeble?' Why is it that the people of one are active and energetic while those of another, slack and sluggish? What is the reason that one nation is especially fitted to rule while its neighbour is for ever doomed to slavery? For an answer to these questions that so often strike us we have to look to more than one direction. There are many things that go to make a nation great and strong, for instance its ancient history with the traditions of the land, the climate, the habits and diet of its people. It will not be possible in a short article like this to do justice to more than one of these considerations.

The modern diet is of a very complex nature. It starves both rich and poor. It has been estimated that about ten millions of people in Great Britain and Ireland are underfed and it is not so much for poverty as from ignorance and wrong choice of foods. For food there may be plenty but it will not feed your constitution unless it is of the right sort. In Dr Bell's opinion there are more deaths and greater bodily suffering due to over feeding, than to all the diseases put together. Of course India must be excluded from this estimate. But here too dyspepsia, gout and rheumatism are very common in rich classes and these are due in nine cases at least out of ten to too much food and too little exercise. The greater part of the present daily diet is new to the human constitution. Within a century millions have added largely to the variety and richness of their fare. The use of preservatives, adulterants, alcoholics, narcotics and stimulants has increased beyond all precedent. The mysterious and elaborate concoctions of the professional chef have ruined many a stomach. The activity of the brain has largely superseded the activity of the body. The sedentary habits and indoor life have caused untold misery. All these and more have conspired to cut short the life of man within the present decade. Scientific inquiry and even common observations have shown a whole series of disastrous ailments due entirely to mistaken habits in the modern dietary. There is no worthier object for one to pursue than the bodily and spiritual health of the nation. This can only be done by teaching our youngmen and students the sound health principles before they sail out into the broad ocean of life's work. The nation that permits its children to grow pale and timid will soon cease to exist however good and strong the education—for a workman may have excellant tools but what if his arms lack strength and his vision clearness. "The human race is ill" says a great man "and the world which is a paradise but by men converted into a hospital is seen and judged through the eyes of an invalid." Most of the nations of the world have increased in riches and yet instead of the increase in health and strength that should have been the natural result, we find just the opposite—a proportionate deterioration in health and happiness. With all its material prosperity, conditions have changed for the worse even in England and America. In Germany only 54 per cent of the youngmen called for army service were found physically fit and if figures be calculated for this last great war the percentage would be much less still.

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The diet of the ancient peoples was extremely simple. Their mode of living was simpler still and yet they gave out with this the highest that is in human philosophy and knowledge. This is what a poet has said of the ancients.

"Soft acorns were their first and chiefest food,
And these red apples that adorn the wood.
The nerves that joined their limbs were firm and strong.
Their life was healthy and their age was long.
Returning years till saw them in their prime,
They wearied e'en the wings of measuring time."

The vegetable diet if property prepared is admittedly more simple than any other known to human kind. Leaving aside the deeper considerations of tender regard for life as sung in the 'Light of Asia' flesh food even otherwise is not conducive to more happiness or greater strength to the human race. "Cyrus who raised Persia from an obscure rude colony into one of the most powerful and splendid Empires the world ever saw who performed more extraordinary marches, fought more battles won more extraordinary victories and exhibited more personal powers and bodily power of effort and endurance than almost any other general who ever lived, subsisted from childhood on the simplest and plainest diet of vegetable food and water and the Persian soldiers who went with him through all his career of conquest strictly adhered to the same simplicity of vegetable diet throughout the whole of their heroic course." "So far as bodily strength and voluntary endurance are considered" says Graham "the Roman soldier was far the most powerful and heroic in Rome's earlier days when he subsisted on his simple vegetable food." And this is how Russel accounts for the fall of Rome 'the disgusting feasting and licentiousness, the fortunes spent in banquets of animal corpses and cruel delicacies, the spoiling of the people by free distribution of corn, the expulsion of the yeomen and peasantry from the land, the gross luxury and demoralisation which took the place of the old simple Roman life certainly affronted the wholesome forces of nature and happily for the world Rome in her opulence was doomed to perish."

The diet in the middle ages was not very much different. In the reign of Henry VII in England, fresh butcher's meat was never eaten even by gentlemen attendant on a great earl except between midsummer Michaelmas. The mass of labourers lived on bread vegettables and gruel and till a century ago the English labourers remained vegetarians. But within the next hundred years the consumption of meat in London became twice as large and has steadily increased. Young in his 'Tour in Ireland' says—"When I see the people of a country with well formed, vigorous bodies and their cottages swarming with children, when I see their men athletic and their women beautiful I know not how to believe them subsisting on unwholesome food." At that time potatoes and milk were the only food of the Irish peasantry. In the eighteenth century Dr. Johnson was surprised to find men living well on the grain which was food for horses in England. Lord Elibank then pointed out to him that on that oaten fare England produced the finest horses and Scotland the finest men.

Some of the races and classes have shown exceptional strength. The enumeration of these go to show that of the seventy-two classes of persons who have shown exceptional strength, endurance and health sixty-one were practically vegetarian and only thirteen more or less, mostly less, carnivorous. The highest degree of national activity in the modern world is shown by the Japanese with a diet of rice, beans

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vegetables and some fish. Ancient Persian soldiers, Egyptian pyramid builders, Judas and his army, travellers in the east, Athletic Greece, Roman solders, ancient Egyptians, ancient Britons, Lancashire labourers, Spanish soldiers, Bavarian Highlanders Russian grenadiers, the Arabs, the Himalayans and the Sikhs are further examples of these races and communities who entirely or mostly live on vegetable diet and all these are known for their strength.

Nor is the effect of this diet limited to the bodily strength. It claims as well some of the finest brains in the world. Sir Isaac Newton, Shelley, Garibaldi, Benjamin Franklin, Count Tolstoi, General Booth, Edison, Maeterlinck and Wagner and nearer home Tilak and Gandhi are examples of the capacity for mental labour which a vegetarian diet maintains. Dr. John Hunter, Sir Henry Thompson, Dr. Parkes are a few of the many distinguished medical authorities who are convinced of the superiority of vegetarian diet. But why depend on human testimony. The Almighty God the creator of all did not create man fitted for animal diet. Our teeth show it beyond any doubt. The natural food of man is not therefore meat. There is nothing to recommend its strength, endurance, intellect, hygiene humanity; all these favour vegetarianism. But it will be contended that it is not for these that people do usually eat meat. More than 90 per cent consult their palate only when deciding which diet to take and they care not whether it is good, bad or wicked. This however is not an insurmountable difficulty. Those who have been in London and have cared to step into the Eustace Miles Restaurant will bear me out that it is as easy to have a variety and taste in vegetarianism as is in the other dietary. So if it be found essential to discard the plain cooking it is better to resort to the lesser of the two evils and have what we may call meat dishes in vegetables—thus defrauding our palates but not our conscience. Says Ovid.

"O mortals from your fellow's blood abstain
Nor taint your bodies with a food profane
While corn aud pulse by nature are bestowed
And planted orchards bend their willing load
While laboured gardens wholesome herbs produce
And teeming vines afford their generous juice
Nor tardier fruits of cruder kind are lost
But tamed with fire or mellowed by the frost
While kine to pails their distended odders bring
And bees their honey redolent of spring
While earth not only can your need supply
But, lavish of her store, provides for luxury
A guiltless feast administers with ease
And without blood is prodigal to please

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SAVITRI, A DARAMA.

By Miss. A. C. Albers.

Act V.

(*Scene.*—The Forest and the Hermit's cottage. Hermit steps out, he looks all around in amazement and then looks heavenward).

Hermit.

Wonder of wonders this, oh holy Bramh
Great are the mysteries, sacred and deep
Only an hour ago my light was blinded
And dark the road in which I groping went
To Thee all praise, oh God of earth and heaven,
Thine was the blindness, thine too is the light.

(Enter messengers).

Messenger.

Hail unto thee, great King, Dyumatsen
Scattered thy foes, judgment has fall's at last
Long and in silence have thy people waited
Return—thy throne, thy people call thee back,
Wife (who has meanwhile steppedout of the cottage.)
Glory to Thee, oh great God of our fathers,
Wonders indeed has this day brought to us.
Hard are the Fates, but the power that guideth.
Worketh for good, therefore glory to Him.
Prepare we for worship. But where are the children?
Never before were they absent so late.

(Enter Savitri and Shatyaban)

Hermit.

Welcome, my children to home and to parents,
But is not your hour on this day somewhat late?

(To Savitri.)

Why did our daughter go into the forest?
She never had made that request before?

Shatyaban.

My father, let me speak for her Savitri
Would be too modest far to tell thee all.
The Fates' decree hung heavily upon me
And thou hadst never seen thy son again,
But for this heavnly jewel, this, thy daughter
Who followed bravely and delivered me.
The curse hung deeps; I fell a prey to Yama.
But lo there shone a light. Savitri came,
She followed bravely into Death's cold chambers.
And would have followed to the very end
But that her virtues shone like brilliant sunlight
And drove the messengers of Yama to flight
And when he came in person for to claim me
Savitri's holy love, her virtues all.
Her piety, her heaven-born devotion
All these shone forth in one transcending light
Till Yama marvelled and stood all defeated
The woman's holiness o'erpowered Death.

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And more, her angel presence so o'erawed him.
He saw in her the light of heav'n itself,
He granted her three wishes. Their fulfilment
Is certainty; Yam's promise cannot fail.
To thee will be restored eyesight and kingdom.
And to Ujjaina will be born an heir.

Hermit.

I stand amazed. Bramha to Thee be glory
For Thou alone couldst grant this gift to me,
Boon of my life, my holy, heav'n-born daughter,
Among the highest Devis was her place
A shining star within the heav'nly mansions
Ere she descended to the earth andme.
Behold, my son, restored to me my eyesight
God's own pure sky and earth are mine again.
But small these gifts against the greater blessing
To see my children you, before me stand.

(Pointing to Messengers.)

And these the men that brought to me the message
That Dyumatsena's Kingdom is restored
The throne waits my return, my foes are fallen,

(He clasps his hands and looks upward.)

Glory, God of my fathers, unto Thee
But I am old, I feel my body
And the ascetic's life has claimed me long.
Nor more for me to rule a state, a people,
I yield these duties unto thee, my son
Go and ascend the throne thy fathers hallowed,
And be, as they were, wise and just and kind.
And thou, my holy daughter my Savitri.
Go sit beside thy husband on the throne,
No nobler woman yet was Raja's consort,
He wants thee in the duties of his state
For if a man would noble deeds accomplish
He needs a woman's hand upon his brow.
Lend unto him thy starborn aspiration
Thy heav'n-born soul shall guide him at such times
When' most he needs a friend and a wise counsellor
For know I well thy virtues cannot fail
Thou hast thy strength beyond all mortals proven
And woman is to man the higher self,
Her will and thoughts contain a mighty power,
And this I see and understand it now
One holy woman's prayers can alone
Withstand the Fates and stem Death's devastation.

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THE PARABLE OF THE PARCEL. "DESERVING WOMAN OR UNDESERVING, MAN. PART II.

BY "SHANTI DEVI."

As I see woman I do not see her as a parcel carried by a man but as a woman radiant with health and happiness in full sunlight, her skirts flowing, swaying lightly and gently in the breeze as she walks, her silver anklets light and loose that they do not fall: her head protected by the parcel which she bears, so easily, so gracefully.

Be that parcel, that she bears, the man and his grumbles, or the child and his tears or the world and its woes, she is ever patient and smiling.

In this picture, I know her deserving in this picture, I know her free.

She is not of the rich nor is she poor but she has a wealth of smiling grace for all.

Now wherein lies her freedom? She is able to control herself and live within the galling restrictions placed upon her by the man, humiliating as they seem.

I have asked, if woman with her lust of gold, her ornaments, her finery is free? If woman with her books and her white veil swathing her is free.

She may be or she may not: either may be a slave: if she that loves her books cannot lay them aside for active work or meditation, then is she a fond slave: if she who wears fine gold measures her life, her joy by its presence, then she also is a bond-slave, if she cannot renounce for the honor and purity of her own soul.

Is the man free, that places upon her restrictions not to be herself, if she has power to heal or to teach.

Is he free, that when trouble comes or he wishes to visit a distant country he should cast his burden from him and leave her lying on the shore of the parental home? What of his education if he has not learnt discipline to meet a woman as a comrade, but thinks it necessary to beat her into subjection, when she has a will of her own and does not lie still crushed in the parcel.

A woman is free to be a saint. Aye! She may not take money for a service rendered, she is not free to "trust our honour" "man's honour," we feel dishonoured if our sister or wife works for money.

How then is she different from a slave. She may be thrown aside, she may be beaten. She wears her shackles with dignity, she hides her feelings and within the compass set by man-made laws, she is free. Why is the man's dignity not hurt to think she may suffer, she may be crushed, her body wrenched and torn by the desire for an outlet for her soul.

If she has found the spirit of Truth she is free. Aye! So I behold the woman of India, but she is not poor neither is she very rich.

The man is he free? Has he found the Spirit of Truth;

The free souls were Mira Bai, Sita, Gautama Buddha, but they were free in spite of man's restriction, man's injustice; they found their escape into the larger world of service. Gautama Buddha, found his way out leaving wife and child sleeping to return after many years, to give his message to the world.

Man has used this history selfishly for his own ends. But the spirit of Truth judges all men.

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Even as drones that perish after a small service rendered shall man be who misuses the soul of the woman either in the person of his wife, his sister, his mother or even the woman of his own nature.

A woman may not serve for money! Why if it is an ideal, why set woman in a pedestal alone, and you her husband, her father in-law, her brother, why do you not follow this ideal.

Why do you not place your sons, your grandsons in the Gurukula, to have the ideal of poverty, chastity, and obedience set before them, and to learn its simplicity, its truth. The Spirit of Truth is not with you, you are two-pointed, have a double vision drunk with your own importance.

But to return, if women or men are obedient, because of the fixeds laws they cannot escape as Indian, are they free? Place them in the position of the Western man or woman, this is the test of your teaching, can he or she bear the strain, will he or she remain pure; place them in contact with money, will they use it wisely discreetly or parsisnoniously, sinking the ship for an annas worth of tar, in other words will the baby die for want of care, or the woman fail for want of knowledge of fresh air and exercise.

I see the great grandmothers of the present generation living their lives of simple service, vital with the unconscious use of all their faculties, swaying a big household; leading the women to bathe at the river, to praise, to sing those words of wisdom, may be unable to read or to understand but somehow unconsciously drawing down peace and plenty by their simple faith. Their knowledge of buying and cooking, their ability to barter, their ability with its boundless wealth of joy to spin and weave and sew garments for the household. Within her domain she was a guiding star, a beacon-light, leading men on to activities and children to praise and pleasure.

Unbind yourselves, let yourselves free. The foremost people of all nations are recognizing this, the true freedom to be masters of one self, to be "captain of one's soul."

This transcendent teaching of the "Bhavadgita" "The Song Celestial, of Edwin Arnold is the key to the position.

'Yet, it may chance,
O son of Kunti! that a *governed mind*
Shall some time feel the sense-storms sweep and wrest.
Strong self-control by the roots. Let him regain
His kingdom! Let him conquer and sit
On "ME" intent. That man alone is wise!
Who keeps the mastery of himself. If one
Ponders on objects of the sense, there springs
Attraction; from attraction grows desire,
Desire flames to fierce passions, passion breeds
Recklessness; then the memory all —betrayed
Lets noble purpose go, and saps the mind,
Till purpose, mind, and man are all undone.
But if one deals with objects of the sense
Not loving and not hating, making them
Serve his free soul, which rests serenely lord
Lo! such a man comes to tranquility!
And, out of that tranquility shall rise,
The end and healing of his earthly pains,
Since the *will-governed* sets the soul at peace.
The soul of the *ungoverned* is not his,
Nor hath he knowledge of himself; which lacked
How grows serenity? and, wanting that,

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Whence shall he hope for happiness? The mind
That gives itself to follow shows of sense
Seeth its helm of wisdom rent away,
And like a ship in waves of whirlwind, drives
To wreck and death. Only with him, great Prince.
Whose senses are not swayed by things of sense
Only with him who holds his mastery,
Shows wisdom perfect. What is midnight-gloom
To unenlightened souls shines wakeful day
To his clear gaze: what seems as wakeful day
Is known for night, thick night of ignorance
To his true-seeing eyes. Such is the Saint!
Yea! whose shaking off the yoke of flesh
Lives lord, not servant of his lusts, set free
From pride, from passion, from the sin of "Self"
Toucheth Tranquility! O Pritha's Son!
That is the state of Brahm! There rests no dread
When that last step is reached! Live where he will
Die when he may, such passeth from all, 'plaining,
To blest Nirvana, with the Gods, attaining.

Thus woman is free and uncomplaining in her home, but to break the shackles of the man, she must rise and show him true freedom. Not in the following of the way of the world, the way of the multitude, but in aloneness, all on -ness. Unity of desire, that recognizes all paths on the road to purity, the need of health and wealth for oneself, the same need one's brother's need whether he be one's blood brother or the brother of the bracelet or the brother of service.

Again the "Song Celestial" says:—

No man can, scape from act
By shunning action: nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act.
[For thought is act in fancy.] He who sits
Suppressing all the instruments of flesh
Yet in his idle heart thinking on them,
Plays the inept and guilty hypocrite?
But he who, with strong body, serving mind:
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna! Such an one
Is honourable. Do thine allotted task.
Work is more excellent, than idleness
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world-binding toil, which bindeth not
The faithful soul; such earthly duty do
Free from desire, and thou shalt well perform
Thy Heavenly purpose.
But if one eats fruits of the earth, rendering to kindly Heaven
No gift of toil, that thief steals from his world."

The question is not whether a woman should accept money or not: even as man, she needs to give to the world, those inestimable qualities she has, delicacy, patience, quickness of thought, her vision of beauty, apart from cruelty, her innate love of creation which can

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make the world a garden of myrtle and roses.

She will not leave the world as she has found it, she will have added to its grace ahd charm.

Give her the things you feel necessary for men, education, art, music, the science of healing, not the science of destruction. And shall she not serve her nation and the world with a purer vision of loveliness? Who can steal from her her purity but the man who regards her as a snare, a trap set to catch him, the man who calls himself free and yet who cannot govern himself to share her God-given glory.

Restriction is the father of rebellion, the fear of rebellion causes restriction. There is no rebellion, where there is fr edom and how can freedom be compatible with restriction.

We are all free to soar beyond the trammels of the world, the net we put about our feet to bind us to earth.

There is no restriction in being true and without truth there is no being.

"Having freedom" to do we find our own true being, a governed and a governing body.

So shall India and England govern and be governed.

FROM MY DIARY.

By Mr. Manmohanrai H. Desai, London.

23rd April 1920.

From Belgium to Paris.

Belgium has been one of the most interesting countries for the effect of landscape, I have hither to passed thro'. From Essehen on my way to Antwerp, we passed thro' a beautifully green and richly luxuriant country. Everywhere round on both sides of the railway track, could be seen numbers of small plots of land under intensive culture. The trees and the green meadows and flowering shrubbage in the full beauty of spring-time radiated to the human heart a beauty such as nature alone can impart. The country abounded in lovely sylvan villages, rich in the glory of their pleasant woods, lovely meadows and delightful villas. White flowers added to the charm and prettiness of the general landscape. I remembered the lines of Robert Bridges:—

Spring goeth all in white,
Crowned with milk-white May;
In fleecy flocks of light
O'er heaven the white clouds stray;
White butterfiies in the air:
White daisies prank the ground;
The cheery and hoary pear
Scatter their snow around.

It was a pretty landscape, emerald green reflecting delicate colours under a shady sky. Pretty houses and villas reared up their heads here, there, and everywhere, and sparkled like precious stones set in well-kept gardens and

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lovely parks. Sometimes a radiant sun would shine on the green of the earth thro' the haze of a fog and give the distant horizons a dream-like appearance. Nature was superb in its charming touches of flowering trees, lovely lawns, grazing cattle and undulating outlines of environment. The buildings, tho' often small, were artistic and beautiful in the diversity of their designs.

From Fiegnies onwards, however, we found the French country, arid, flat, dull and uninteresting. But a few miles ahead from St. Quentin we had now entered the battlefields between the Somme and the Aisne which formed the German front during the battle of the Marne towards Paris upto Geil in the year 1916-17. St. Quentin was utterly destroyed. Not a house seemed to stand whole. The station was now housed in a temporary wooden shade. Here, there and everywhere houses with broken walls, destroyed roofs, and broken windows stood gaping in solitary despair and desolation at their woeful condition. They seemed like mad men staring vacantly at the skies to remember something which had entirely disappeared out of their life and mind. In miserable loneliness and forlorn insanity, they appeared to stare at the firmaments for a ray of Light, a word of Hope from the Father of the world. And the same gloomy and oppressive spirit pervaded villages after villages now heaps of ruin and brokenness. Fergnier was awfully destroyed; the fate of Chauny was not less dark. It was a dreary landscape, reminiscent of war and war-atrocities. Coils of barbed wire, broken pieces of guns and ammunition could be seen lying round about. The destruction of our camp had been nearly as bad and complete. We also saw light engines, armoured cars, broken and shattered guns piled up at several places. People were engaged everywhere in clearing up the *debris*. It was a sense of oppression and gloom I experienced in passing thro' this part of the war-theatre —a huge serpentine country very amenable to the purposes of warfare. Occasionally we passed a beauty-spot such as a lagoom of water peeping thro' the foliage of a green wood. But from Campiegne onwards, we travelled thro' a more cheerful aspect of the French country. From here, the destruction of war seemed to have ceased. We were now passing thro' the beautiful and fascinating chauteau country of the Seine. In its mellow outlines and its soft dreamy contours pervaded with the significance of a purpose, now the country exercised rare charms on my imagination and on my heart. I feel I am too poor to describe vividly the really beautiful approach to Paris from Chantilly onwards thro' the Seini country. On our right, rose the lovely plateaus in ordered range one high above the other in artistic harmony while on our left at several places were mapped out in the valleys villages with their cosy buildings and snug gardens. In the distance rose thickly-wooded hills and downs enfolding in their bosoms now tiny villages, now placid waters of a lake or a lagoom. Nature seemed to me stilled in spirit at the tearing anxieties and heart-rending miseries it had to undergo during the late war. Humbled and chastened, with a stern mien and somber aspect, it seemed drowned in reverie like a philosopher at the amazing things that happened lately in the world. I confess, I am unable to render the beauties of the landscape fraught with some serious purpose as it looked in this part of the country. It would be enough to say that it was a lovely bit of a country from Chantilly onwards to Paris where we arrived at about four in the evening.

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RULE BRITANNIA IN EXCELSIS

(THE ANTHEM OF THE NEW KINGDOM).

I.

Solo and Orchestra.

St. George is commanding
A NEW CRUSADE
To purge British steel from
debasing dross.
The sword in his hand has a
dazzling blade;
His shield bears as emblem the
Rosy-Cross.
The ROSE of proud England
will never fade
If reared at the foot of the
CROSS.

Choir.

Spotless men Britannia craves:
Free from foam must be the
waves.

Audience

Rule Britannia in Excelsis!

II.

Unheeded slipped by the eleventh
hour:
Soon midnight will toll . . Let us
kneel and pray!
The world is succumbing to misused
POWER
May nations uniting drive fiends
away
And build on the Rock an eternal
Tower,
Where JUSTICE enthroned shall hold
sway.
Justice calms the troubled waves;
Each true Briton justice craves.
Rule Britannia in Excelsis!

III

Dark night covers earth, but pure
hearts ablaze
Transmute into beacons dim altar-
lights.
Oh, Maidens of Britain, your banner
raise:
Lift up the WHITE CROSS on the
Mountain-heights!
The motl er ye are of the coming race
Rear millions of chivalrous knights.
Lawless bloodshed hearts depraves
Mould to pruning-hooks the glaives
Rule Britannia in Excelsis!

IV.

A Knight is a man who is glad to
give;
He fights for the weak; he aspires to
save . . .
For gain of his own he disdains to
live,
But eager to *grab* is the crafty knave
A Knight can, though hurt, with a
smile forgive
And pray on his enemy's grave.
Golden dust the heart enslaves:
God deliver us from knaves!
Rule Britannia ih Excelsis!

V.

The hand of a Maid lifts Excalibur—
Reward of pure love and self-sacrifice.
It shatters the sceptre of proud Lucifer.
And sweeps down to Hell folly, sin
and vice.
Serene smiles again the sad Evening-
Star:
Re-opened is lost Paradise,
Heroes, rise from silent graves,
Meet our Lord on starlit waves.
Rule Britannia in Excelsis!

VI.

The HILT of the sword no Power can
bend:
To Justice all nations must be subdued.
The BLADE is its Consort and faithful
friend;
It can by soft bending all blows elude.
By God re-united they truly blend:
Stern *Justice* and meek *Fortitude*.

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Mercy is the POINT. It saves
From the bonds of sin all slaves.
Rule Britannian in Excelsis !

VII.

When darkest is night, then sweet dawn is nigh . . .
Pure souls are soft harps on which angels play ;
Descending serene from the Throne on High,
Commands of the Lord they to earth convey.
God spoke in the thunders of Sinai :
He speaks to this nation to-day-
Britons, on tumultuous waves
Floats secure the Ark that saves.
Rule Britannia in Excelsis !

VIII.

Britannia shall rule by Divine Decree,
Majestic and tender, yea, truly blessed,
If humbly triumphant she bends the knee
And dispairing foes in her arms find rest.
Through *LOVE* must she conquer each enemy !
The GREATEST is he who is BEST.
Britons, serve the Lord who saves :
He alone shall rule the waves.
Rule Britannia in Excelsis !

IX.

These Isles are the promised Hesperides.
Arise, Maids of Britain, true, pure and strong ;
Aspire to reconquer the Golden Fleece,
The white garb of those who to Christ belong.
Ascend to the realm of the PRINCE OF PEACE :
Ascend in a whirlwind or song !
Hosianna, He who saves
Walks in Glory on the waves.
Rule Britannia in Excelsis.

INSPIRED IN THE SHADOW
of the
ROUND TABLE AT WINCHESTER
(the old Capital of England).
and
WRITTEN IN THE CHAPEL OF THE EPIPHANY
of its noble Cathedral
by a
PILGRIM POET.

SHAHJI AS KING-MAKER.

BY THUKAR J. S. SASSODIA, SOMETIME EDITOR, THE RAJPUT HERALD LONDON

Shahji's marriage with Jeeja Bai certainly brought him much advancement in the Nizam Shahi kingdom. At the marriage itself, which was marked with considerable pomp, the Sultan himself was present, in itself showing that the Bhonsla family was regarded as occupying a position of eminence in the State. We find shortly afterwards, Shahji fighting with distinction against the Moghuls. He had already succeeded his father in the Jagir, and after distinguishing himself in the battle against the Moghuls in which Jeeja Bai's father Lukhoji Jadow, and one of the Naiks of Phultun also played an honourable part, Shahji came into marked prominence in the State. It is possible that Shahji then for the first time re-

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This is the third chapter of the forthcoming book on the History of the Mahrattas.

As the doings of Shahji are not so well-known to the Indian public we are allowing this chapter to appear in the Vedic Magazine.

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alised the possibility of emulating Malik Amber, one of the most famous of the king-makers of India. Not only was the Nizam Shahi kingdom at the time internally weakened by the petty intrigues of its noblemen for power, it had also a formidable enemy outside in the Moghuls. Moreover, the neighbouring Moslim kingdom of Bijapur was also watching for an opportunity to attack it. Under the circumstances it did not require much political foresight on the part of Shahji to realise how splendid a vista of worldly advancement lay before him. It is true he was on one occasion guilty of a lapse of loyalty towards his Muhammadan master when he made overtures to the Moghul Emperor. One has, however, not only to take the political conditions of India at the time into account, but also to recognise the lack of principles guiding ambitious men in these days in their conduct. Statesmen and warriors seem to have changed their masters with the changing outlook ; fealty was the incense offered to power, and the chief in power commanded the homage of the followers of the chief he had overthrown. It is, therefore, not surprising that on the occasion when the fate of the Nizam Shahi kingdom trembled in the balance and it seemed as if the Moghuls had only to stretch out their arms and grasp the throne, Shahji offered his services to the Moghul Emperor. His relative, Lukhoji Jadow, had already probably in despair, turned from the faction-ridden Nizam Shahi kingdom to the imperial court of the Moghuls, and after his murder at the instigation of Mortiza Nizam Shahi, Shahji himself was probably influenced more by family considerations than by prospects of advancement to offer his services to Shah Jehan. The Moghul Emperor evidently attached great importance to these defections of the Mahrattas from the Moslem states in the Deccan. As in the case of Lukhoji Jadow, and, after his death, in the consideration shown to his widow, as also in the case of Shahji, the Moghul Emperor showed himself generous in reward. Shahji was appointed to the high dignity of a command of 5,000 horse, and those who followed him to the court were also awarded *Munsubs*.

Before passing judgment upon the conduct of Shahji in first leaving the service of Nizam Shahi State for the service of the Moghul, and then throwing in his lot with the Bijapur king, which he eventually did, it is necessary to consider carefully the critical history of the Deccan of his days. It must also be remembered that there was nothing amiss according to the code of a soldier in those days to offer his sword to the king who showed the greatest appreciation of his services. It is, however, in the condition of the Deccan of the times that one finds the best explanation for the frequency with which all soldiers of fortune changed their masters. The kingdoms of Ahmednaggar, Bijapur and Golcandah in the Deccan were all threatened by a common enemy, the Moghul, but they had not the foresight or the statesmanship which would have shown them the wisdom of presenting a united front to the Moghul invader. In fact, it was their disunion that fed the Moghul Emperor's hope of reducing them to subjection. Internally, the three courts were hotbeds of petty intrigue. The three kingdoms would have crumbled to pieces even without the repeated assaults of the Moghul Emperor. It was the weakness of these Muslim kingdoms that gave the Mahrattas an opportunity to raise themselves to positions of influence. They passed, as the changing circumstances dictated to them, from one State to another, performing deeds of valour and learning lessons in statecraft and military stratagem which were to stand them in good stead when they had wrested power from the hands of the Muhammadans.

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It is not entirely relevant to the history of the Mahrattas to enter into minute details of the bickerings of the offshoots of the Bahmani kingdom or to describe the various campaigns undertaken by the Moghul Emperors to establish their suzerainty over the Deccan. A noteworthy fact, however, of the history of the period is the rise of the Mahrattas into prominence as military leaders at the very moment when the Muhammadan noblemen of the three Deccan kingdoms began to abandon military activity for intrigues in the Courts. First, Lukhoji Jadow and then Shahji rose to be military leaders championing the cause of the Moslem rulers of the Deccan in return for the personal advantages they gained in the form of grants of lands. At the period when Shahji began to take a prominent part in the statecraft of the Deccan, having succeeded his kinsman, Lukhoji Jadow in the Nizam Shahi kingdom as the leading Mahratta chief, Mulik Amber, who had kept the Moghul at bay for a number of years was dead, and the kingdom of Ahmednagar was in a chaotic condition, due chiefly to the intrigues of the Muslim noblemen. It is likely that Shahji, under the circumstances, cherished a desire to take Mulik Amber's place as king-maker in Ahmednagar. Events, however, did not happen as he desired, and for a time it seemed likely that he would have to be content with the jagir he had, and pass his days as a commander of Nizam Shahi troops Murtuza Nizam Shah, his master, was not the king to restore the fallen greatness of his kingdom ; he was a tool in the hands of now one and then another of his noblemen. Fateh Khan, one of the sons of Malik Amber, who succeeded his father as regent in Ahmednagar, and after being thrown into prison once was again placed in power by Nizam Shah, was also a man of mediocre abilities. While the noblemen at the court of Ahmednagar were occupied with their bickerings, the Emperor Shah Jehan, who had then recently ascended the throne, on the death of his father, Jehanger, in 1627, resumed the policy of the conquest of the Deccan. Like all soldiers of fortune of the time, Shahji was not blind to the possibilities of an alliance with the Moghul Emperor. When Nizam Shah overthrew the Regent Fateh Khan, and cast him into prison, Lukhoji Jadow, who had, as already has been mentioned, gone over to the Moghuls, offered to return to Ahmednagar. Nizam Shah pretended to be pleased at the decision of Lukhoji Jadow and gave out that he would restore the Mahratta chief to his old position in the State. Shahji must have realised that, with Lukhoji Jadow back in Ahmednagar, he would have to yield precedence to Lukhoji and to take once more a place of secondary importance among the Mahratta noblemen of Ahmednagar. This was very far from the niche of king maker which he had selected for himself, and it was probably to tempt fortune by other means that he then evinced feelings of friendship for the Atghan general of the Moghuls, Khan Jehan Lodi, then governor of the Deccan and Commander in-Chief of the Moghul forces in the field operating against the Nizam Shahi state. Shah Jehan, however, did not entertain very friendly feelings towards this general in the Deccan who had been appointed governor in Jehangir's time. It was probably due to the fear, then not unreasonable, that Khan Jehan Lodi might make a bid for the Deccan in his own name, that Khan Jehan Lodi was recalled from the Deccan, and Azim Shah was sent as governor. Shahji seemed to have expressed himself as a warm supporter of the Lodi, so warm a supporter, in fact, that when Khan Jehan once again appeared in the Deccan, on this occasion as a fugitive from the wrath of the Moghul Emperor,

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Shahji found it necessary to offer homage afresh to the Moghul Emperor who was already gathering a large army for the invasion of Ahmednagar. It was evident to Shahji how difficult it was for the King of Ahmednagar to offer resistance to the might of the Moghul, and he feared that his friendship with Khan Jehan Lodi would probably cost him his jagir. Shahji might also have been influenced in the course he took by the treacherous murder of Lukhoji Jadow in Ahmednagar at the instigation of Nizam Shah. The widow of Lukhoji was compelled to seek shelter in the Moghul court, where she was treated with consideration, and Lukhoji's jagir was conferred by the Emperor, at her request, on her brother-in-law. In Shahji's case, however, the Moghul Emperor did not seem to have kept his promise of extending Shahji's jagir. On the contrary, when Fateh Khan betrayed the cause of the Nizam Shahi kingdom by putting the king to death and murdering all the noblemen loyal to the king, as he afterwards represented to Shah Jehan to serve the Moghul cause, Shah Jehan promised an extensive jagir to the unfaithful minister including a portion of Shahji's jagir.

Shahji then turned to Bijapur. There he was received with open arms by Morar Punt, the able Brahmin minister of the king, Muhammad Adil Shah, and soon became one of the most able and successful opponents of the Moghuls. The Moghuls, who had already reduced the neighbouring state of Ahmednagar to subjection, having taken the prince who was placed on the throne of Fateh Khan, as prisoner, to Gwalior and divested Fateh Khan of all authority, now turned their attention to Bijapur, but they found Shahji one of the most serious obstacles in their way. Their attempt to reduce Shahji to submission by taking his wife prisoner proved a failure, as Jijabai was released by the Emperor on the intercession of her relatives, who had remained loyal to him.

On the fall of Fateh Khan, Shahji got the opportunity he had been waiting for, and emerged as a king-maker. With the concurrence of the king of Bijapur, he set up a young prince as a claimant to the throne of Ahmednagar. He overran a considerable portion of the territory once under the sway of Nizam Shahi kings, and began the difficult task of restoring order to the disturbed kingdom of Ahmednagar. In the operations against the Moghuls, Shahji was secretly supported by the Sultan of Bijapur, who, since the Ahmednagar kingdom had already been annexed to Moghul territory, had begun to show alarm as to the future of his own kingdom.

Shah Jehan, however, much against his personal inclinations, had, owing to Shahji's exploits, to decide upon a further campaign in the Deccan. Shahji's defiance incensed the Moghul Emperor to such an extent that he sent an envoy to the Sultan of Bijapur calling upon him to surrender the Nizam Shahi forts which he had occupied, to deliver up the large cannon, Mallik-Maidan, which had been taken from Purinda to Bijapur, and, above all to renounce the cause of Shahji. The imperial envoy was instructed to offer the fort and district of Sholapur and a large portion of the Nizam Shahi Konkon to the Sultan as an inducement to carry out the Moghul Emperor's wishes and at the same time to point out to the Sultan the serious consequences of a refusal to obey the Emperor. The mission failed, and Shah Jehan was compelled to commence another campaign in the Deccan. According to the plan of conducting warfare which he usually adopted, Shah Jehan broke up his vast army into four divisions, two for the subjection of Shahji and two for hostilities against the Sultan of Bijapur. In these campaigns in the Deccan, the brother of Lukhoji Jadow, Jagdeo Rao Jadow, a kinsman of Shahji, was on the side of the Moghuls. The army operating against Shahji met with considerable success as, shortly after the opening of the cam-

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paign, Shaista Khan and Aliverdi Khan, the two Moghul commanders, obtained possession of no less than twenty-five of the forts in the Chander and Nasik districts and even reached the borders of Bijapur, establishing Moghul supremacy in the districts between Sholapur and Bider. The forts in the hills, Trimbuck, Sewneri and Kondan however, remained in the hands of Shahji's supporters. Shahji himself was occupied in resisting the Moghul advance into the territory of the Sultan of Bijapur, and, from all accounts, he found it no easy task. Khan Dauran the Moghul general operating against Bijapur, drove Shahji from one fort to another, and the latter was compelled to resort to gueri'la tactics. Khan Dauran began to lay waste the country through which he advanced and the Moghul commander, Syed Khan Jehan, also adopted the same system of systematic devastation on his march against Bijapur. The Sultan of Bijapur wos obliged to treat with the Moghuls. The latter seem to have treated the Sultan rather generously in so far that they did not retain any portion of the territory that they had conquered On the contrary, the forts of Purinda and Sholapur, the districts of Nuldroog, Kalyan, and Bider, and the large tract of territory between the Bhima and the Nira which originally belonged to the Ahmednagar state were made over to the Sultan of Bijapur in return for the annual tribute of twenty lakhs of rupees. Shah Jehan even offered to pardon Shahji and his followers on condition of his delivering up the forts in their possession. Shahji, however, withdrew into the Konkan in order to evade surrendering his forts. Khan Zaman, thereupon, continued his pursuit of Shahji and when the Moghul general had reduced Trumbuck, Sewneri and most of the forts in the Konkan, Shahji realized how futile it was for him to hold out any longer and offered to submit to the Moghul Emperor. Shahji however was told to enter the service of the [illegible] state and his protege the king he had set up in Ahmednagar, was sent by the Moghuls as a prisoner to Gwalior. Shahji returned to Bijapur and offered to deliver up Kondan. On the advice of Morar Punt, the Sultan of Bijapur restored the jagirs of Poona which had been given to him by the Moghuls but which originally belonged to Shahji's family, to Shahji.

For Shahji himself, the end of the campaign against the Moghuls did not bring any adverse circumstances in its train. It must, however, have laid low any hopes he might have entertained of attaining supreme political power in the Deccan. That it probably had this effect is shown by the comparatively quiet life led by Shahji after his return to Bijapur. First of all, he took a prominent part in the settlement of the territory between the Bhima and the Neera which the Bijapur kingdom had then recently been given by the Moghuls. There he seemed to have given further proof of his abilities as an administrator to Morar Punt, who was entrusted with the task of restoring order in the new territory by the Sultan. Then we find Shahji returning once more to military life as a commander of the Bijapur troops against the Carnatic. In this campaign, Shahji had as his chief Rendodlah Khan, an old friend, who had fought with him against the Moghuls. To Shahji honours came thickly in the Carnatic, as not only was he given an extensive jagir there by the Sultan, comprising Sera, Balapur, Bangalur, Scotta and Kolar, but he was also made a Deshmookh of twenty-two villages in Karar, south of Satara. But he was not destined to pass his days after the strenuous campaigning in the Carnatic on his extensive jagirs. His position, however, in the Bijapur State was one of considerable importance when his son, Shivaji's conduct, as will be seen later, led to Shahji's arrest by the order of the Sultan. He had not only hereditary estates in Poona, but had been appointed Deshmookh of twenty-two villages in Karar and given a jagir

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in the Carnatic. His career in the Bijapur State was marked with conspicuous success, as within thirty years he had risen from the position of an ordinary jagirdar to one of great prominence. He had in another way achieved even a greater task by inspiring his son, Shivaji, by his own example to deeds which eventually led to the foundation of the Mahratta Empire. Other influences may have played their part in moulding the character of Shivaji also, but it is nevertheless no exaggeration to ascribe his perseverance and daring nature to the example his father set before him It is true that Shivaji only saw his father at long intervals, but the fame of Shahji's exploits and success must have reached his son through the former's faithful Brahmin retainer, Dadaji Kondev, to whom, with the management of his Poona estates, Shahji also entrusted the education of his son, Shivaji.

CONTEMPORARY THOUGHT REVIEWED.

Spencerian Evolution and the World-War.

The following appreciation of Spencer that appears in a contemporary will, doubtless, be read with interest by our readers :—

"A mere catalogue of his central theses reveals the rapid and sweeping changes which have taken place since his death, and which began long before his death. For example, Spencer offered a system of evolutionary thought which was fundamentally m chanistic in its terms ; this system has now been remade and transformed, as it were, by Henri Bergson and others, into terms of vital creative change. In place of Spencer's supreme emphasis on the supremacy of reason, so characteristic of all the liberal thinking of the nineteenth century, we now have the exaltation of instincts and intuitions as the central determining motives of human actions. Spencer's whole gigantic theory of evolution turned on the doctrine of the inheritance of acquired characteristics. In the world-shaking controversy with August Weissman this doctrine was grievously shaken, and is now by the majority of biologists rejected. Spencer's psychology, probably his greatest and certainly his most original contribution to the field of modern science, is now almost completely swept aside by newer systems, of which the psychoanalytic is the most recent and seductive. In the sociological field, Spencer was an individualist of the individualists—his was the perfect, as it was undoubtedly the final, statement of the individualistic plan of life. To day, however, the pendulum, as Spencer himself foresaw, has swung to the extreme opposite end of the pole, and as a result we see the whole trend of modern life to be moving from individualism to socialization As a moralist, Spencer was a hedonist, but to-day such a utilitarian viewpoint is hardly to be regarded as respectable.

Spencer was pre-eminently a man of peace ; his hatred of war was perhaps the one great passion of his life ; his contrast between militarism and industrialism, as phases of civilization, is the most brilliant chapter of his "Principles of Sociology." But within a dozen years after his death, the word

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was plunged into the greatest war ever known in history, and mankind driven helplessly beneath a yoke of militarism more terrible than anything known to the empires of ancient time. So have the proud towers of his speculations fallen! The Spencerian system undoubtedly lies to-day in ruins. His cosmic synthesis, which both in scope and detail surpasses any conceived or developed by the mind of any single man in either ancient or modern time, is now reduced to chaos. The world is more tempted today to dilate on certain petty diosyncrasies of Spencer's personal character, than to recall the stupendous generalizations of his thought."

"Hand-me-Down" Sermons.

In the West even spiritual functions are being commercialised. The following from the "*Christian Century*" of America quoted by the "*Literary Digest*" makes disgusting reading for Indians, who are accustomed to the view that a sermon must be an outpouring of the heart and an expression of genuine feeling, not a commercial product for sale :—

"Even beyond this, it is intimated that on the bargain counter are to be found lectures, neatly constructed and fully illustrated, abounding in classical allusions and agreeable pleasantries. With two or three of these as an equipment—and we are assured that where they are sold in sets the reduction in price is considerable—the preacher may gain fame and a substantial addition to his salary by spending his vacation as a Chautauqua lecturer. To see himself pictured as both a spellbinder and a commercial success is evidently thought to be especially alluring to the average preacher.

"It must require a rarely gifted psychologist to run a sermon-factory The manufacturer of 'hand-me-downs', with their clever trick of extra fulness here, and eased seams there, has a light task in fitting all kinds of bodies, compared with that of the manufacturer of homiletical garments guaranteed to fit all kinds of minds. By what a multitude of experiments must he have arrived at even fair success in turning out the factory product!

"Considering what is promised for them, the price of these bargains in eloquence is remarkably low. The price in dollars, that is to say The cost in the loss of self-respect on the part of buyers is not, naturally enough, mentioned by the wary advertisers. Surely it would be an embarassing experience to return from the recitation of a brilliant sermon, and in the flush of a gratified pride, find oneself unable to take a glance in the mirror. Then, too, there is the awful fear of discovery, which is plainly not reckoned as a part of the purchase price. To be sure, the firm from which the sermon has been bought guarantees secrecy, but how can one be sure that his small son will not 'snitch,' or that his wife will not become over confidentia with her dearest friend?

"We cannot but wonder what class of preachers buy these factory-made sermons. Are they ambitious youths who fancy the pulpit a place for oratorical display, and who desire to produce the effect without tedious efforts? Or are the buyers harassed and discouraged men who are beginning to grow old, and who are driven to desperation in their determination to hold on to a pastorate and to feed their starving families? To the former class the church has no obligation. But for the latter, could there not be established a strictly clerical wood-pile, where these forlorn characters could obtain self-respecting employment at so much the hour?"

To what depths has the spirit of commercialisation of life-values degenerated in America? And yet American Missionaries are sent out to India to redeem the Indian people.

A Timely Protest

A correspondent records the following indignant protest against the employment of "black" troops in Europe in the columns of the "*Nation*" of London :—

It is not generally known that the French have stationed thousands of Negro troops in the Rhine province and the Palatinate. There are, I believe, something like 30,000 of them in the area occupied under the peace treaty. The bulk of these men, let it be well understood, are primitives, some of them torn from their homes under circumstances which compelled the resignation of the Governor-General of French West Africa. The crime is that of those who train barbarism

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for scientific slaughter, and who thrust barbarians belonging to the race inspired by nature, and for good reason, with tremendous sexual instincts into the heart of Europe. The marvel is that the abhorrence which this policy is creating does not find more frequent expression. Imagine what our feelings would be in England if a conquering Germany were garrisoning Welsh towns and villages with levies from the Kamers and German East Africa.

Now, the garrisoning of the towns of a European countryside with black barbarians must entail cetain consequences. It does not matter whether available reports are few or numerous. Given the presence of this factor in the life of the palatinate, the natural effects must follow. For four years these West African levies having be en killing white men from one end of the Africa to the other. Now that the war is over to the folly is added the evil of quartering these people upon communities of the same Europeans whom they have been slaughtering and been slaughtered by. Who can doubt the result? I wish to draw the attention of all whom it may concern—and whom does it not concern?—to a policy which in itself is an affront to what I suppose I must call the "civilized" world.

Black troops cannot be confined to barracks any more than white troops can be, and we know what Black troops roaming the countryside must mean. The concentration of masses of black troops in towns means that brothels must be provided, and it has beenstated the municipalities of the Palatinate towns have been compelled to establish and maintain them for this purpose. To the hardships, disorders and humiliations incidental to the occupation of a conquered country by foreign troops, is being added, in the time of peace, a terror which cannot be adequately described.

We hold no brief for miscreants whether coloured or colourless, and, therefore, heartily support this protest.

The Bitter Fruits of the Peace Conference.

Dr. Emile Joseph Dillon, Paris Correspondent of the *London Daily Telegraph* has just brought out a book entitled "*The Inside Story of the Peace Conference*." He does not draw a very alluring picture the ofConference. He accuses the "Big four", in the words of the *Unity* of America, of vacillation, lack of vision, complete misunderstanding of the European situation, and, in the case of Clemenceau, of out-and-out cruelty and vengeance. What a pity that a war which was fought in the name of lofty moral principles and the conclusion of which was heralded as the dawn of an era of universal peace and good will should have sown the seeds of another devastating world conflagration. Here is the estimate of Dr. Dillon of the fruits of the labours of the Peace Conference :—

"Whatever the tests one applies to the work of the conference—ethical, social or political—the reveals it as a factor eminently calculated to sap right interests, to weaken the moral nerve of the present generation, to fan the flames of national and racial hatred, to dig an abyss between the classes and the masses, and to throw open the sluice gates to the inrush of the waves of anarchist internationalities. Truth, justice; equity and liberty have been twisted and pressed into the service of economico-political boards.

In the United States the people who prided themselves on their aloofness are already fighting over European interests. In Europe every nation's hand is raised against its neighbour and every people's hand against its ruling class. Every Government is making its policy subservient to the needs of the future war, which is universally looked upon as an unavoidable outcome of the Versailles peace. Imperialism and militarism are striking roots in soil where the

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were hitherto unknown. In a word, Prussianism, instead of being destroyed, has been openly adopted by its ostensible enemies, and the huge sacrifices offered up by the heroic armies of the foremost nations are being misused to give one-half of the world just cause to rise up against the other half.

So long as a heart of grace does not arise in Europe and the failure of modern civilization rooted in individual and communal Selfishness and organised exploitation of the weak on the part of the strong, is not frankly recognised and the civilized world does not openly perform penance for its collective misdeeds, its emphasis on sense indulgence, its neglec of spiritual values, its worship of wealth, power and success, the Occident is doomed.

Seaweed as Food for Man and Beast.

Paul Gloess, a French investigator has conducted many experiments to prove that the product of the wave is as nourishing as grain for domestic animals and, in various forms, may be served up to man as appetizing dish when his palate hungers for something different. This investigator declares that marine algæ are composed essentially of nitrgeneous substances and carbohydrates and if only a portion of their excess mineral substance is removed, they can be made very valuable from a dietary point of view. The experiment by Mr. Gloess upon two lots of horses containing twenty each is thus described in the *Literary Digest*" :—

"This test, under the control of a veterinary surgeon at a camp near Paris, was continued for two months. At the end of the period the horses receiving the usual rations had increased in weight by an average amount of 1.85 kilograms, while those fed on the algin rations had gained an average of 12.50 kilograms, or more than six times as much as the horses receiving the normal feed. The algin rations used in these experiments consisted of *Laminaria* treated by a process devised by Mr. Gloess. The interesting fact that the new fodder not only nourished the animals, but cured them of disease, is attributed to the traces of organic iodin remaining in the seaweed after the demineralization. Later experiments conducted by Messrs. Saubageau and L Moreau, and reported to the Academy of Sciences, confirmed the value of the new food. It was discovered that a certain time was required for the animals to become accustomed to the taste and habituated to the digestion of theweed after which it was found that the new rations not only kept the horses in good condition and furnished energy for their work, but apparently were of distinct aid in the assimilation of the ordinary food."

Its suitability for human consumption is thus stated in the same paper :—

"There is every reason to believe, too, it is pointed out, that, when properly prepared and seasoned, this new food will be a valuable addition to the human larder. As a matter of fact, it has long been used by the people of the Far East. After being demineralized, the algæ can be put on the market in different forms, either in its natural state, or chopped into small pieces, or, if desired, in the form of flour or of paste."

This fertile source of food for man is being consumed by fire. The investigator thus protests against this continual wastefulness:—

"The algæ which produce this valuable form of food are all the more interesting because they grow in the sea, in that nutritive fluid which, unlike the earth, not only is never impoverished and thus has no need of fertilizers, but which without any co-operation on the part of man continually enriches itself, becoming more and more fertile. Let me repeat what I said in this very journal in 1916 and again in 1919, that it is unconscientious, if not acutally criminal, particularly in a period of scarcity such as this, to continue to consume by fire organic matter which constitutes a valuable food.

"In Europe alone, 1,200,000 tons of marine algæ, on an average, are gathered for the requirements of the iodin industry alone, while much larger quantities are collected to be used as a fertilizer. All this valuable material is burned for the mere sake of its ashes and thus the organic matter it contains is destroyed."

We hope and trust that starving Europe will no longer kill fellow creatures for food and thus add to its ferocity, but will turn to this almost inexhaustible supply.

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Talking Salts.

Writing in the "*Scientific American*" Mr. Harry A. Mount tells us that a crystal of Rochelle Salts has remarkable microphonic properties and, when properly mounted may serve as a loud speaking transmitter or receiver for telephone communication, being audible for several hundred feet. New speaking crystals have been developed by Mr. A. McLean Nicolson, a New York Scientist. They are simply large crystals specially grown and treated, with which two electrical contacts are made, one about the girdle of the crystal and another on the ends. He continues :—

"If the crystal is held under compression between a pair of aluminum plates and twisted by the hands, it gives off an electric charge during the time it is strest. This charge is easily measurable and depends on the stress on the crystal, being limited only by the breaking point of the salts. Potentials as high as five hundred volts have been obtained in the form of alternating currents measurable with a thermocouple.

"Likewise, when an electric current is applied to the crystal, it twists or vibrates and can be made to give off a sound audible for several hundred feet. In this connection it can be used with good results as a loud-speaking telephone, or to replace a microphone transmitter.

"When the crystal is to be used for this purpose, a cylindrical diaphragm is wrapt around the crystal and is twisted so as to form oblique corrugations on its outside surface. this cylindrical diaphragm is fastened to the two plates by metal rings. A number of substances have been tried for the diaphragm but the most satisfactory is a good grade of bond paper.

"Vibrations imparted to the diaphragm, as by speaking near it, are transmitted to the crystal with a twisting motion. The crystal then gives off an alternating current, and if this be conducted to wireless telegraph head-receivers of high resistance, the voice of the speaker is plainly audible. So clear is the reproduction, in fact, that ordinary breathing or a whisper can be heard. The resistance within the crystal is very high, yet as many as two hundred receivers of twelve thousand ohms each have been operated from one crystal.

An Unknown Martyr Hiding his Light under a Bushel.

On Sundar Singh who describes himself a *Sadhu* or "holy man" is advertising himself in Europe and America as a Christian Saint who has suffered untold miseries in his native land, heathen India, for the sake of his adopted faith Christianity. In the pulpit, as in the street, Sundar Singh wears the saffron robe and turban of the Indian *Sathu*. Is not this imposture and jugglery? The Christian holy books do not prescribe this dress and Sundar Singh is not a Hindu. Why should he, then, masquerade as one especially in the west where such dress can only appear fantastic? It is perhaps a clever device for extracting money from the pockets of crazy old men and credulous ladies who have more money than they know how to spend. Mrs. Arthur Parker has recently published a biography of this "Saint." Here are a few of his adventures and experiences:—

"His family name mean 'Lion' and shows that he is one of the 'Lions, of the Punjab, that remarkable reform movement in Hinduism in the direction of belief in one God which finally turned the followers of the new Sikh religion into a powerful military group in North-West India.

"With his mother's approval the lad Sunda determined that he would give his life to religio So he planned to become an ascetic *Sadhu* o "holy man". But by sixteen he bad not gained that peace of soui and knowledge of God whic he desired. He studied all the religions of Indi with Christianity, he was not drawn to that fore ign religion. Indeed, in his vexation he poure kerosine-oil on the Bible, and burned it up. Bu two days later he felt that he had seen a veritabl vision of Christ, who said to him. 'Sundar Singh who persecutest thoume? Come into me, and will give thee peace.' So he replied, 'All right.' will come.'

"On account of becoming a Christian he wa ostracized by his family. Indeed, they tried t poison him on account of the dishonor which h was bringing upon them and their ancestr religion. But he persisted in his new-foun faith.

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"Instead of spending the rest of his life according to his original intention of saving his own soul, he decided that, as a Christian 'holy man' he would save others. So he has travelled all over India and Tibet, preaching. For this activity his fellow countrymen have beaten, stoney robbed, imprisoned, all but killed him. Many times has he been left for dead. Indeed, in Simla, the summer capital of the British admininistration of India, a memorial service was held on account of his reported death. But he has continued his Christian preaching, even to China and Japan, and has come for this purpose to America this summer. He is easily the most famous Indian Christian now thirty-one years of age, in the midst of his public ministry."

He is reported to have poured the following yarns into the willing ears of an interviewer :—

"I was a Hindu. All Hindus are Indians, but all Indians are not Hindus. I was a very bigoted Hindu, persecuting missionaries and Christians. I tried my best to be satisfied, to find peace and quiet. Hindu Swamis tried to teach me the Yoga system, to sit quiet and meditate until peace comes. I did my best, but nothing satisfied. I burned Bible. But I got no help. The third day after I burned Bible I was praying, as a Hindu, for peace and quiet, early in the morning at a quarter to five. And I saw Jesus Christ, a glorious vision, in my room. Since then I am a witness for him; he gave me a message to take; and I have gone into the Forbidden Lands (into Tibet, the Himalayas, Afghanistan, and Nepal, which borders on Tibet), and I have been put in prison and persecuted. But I have always been delivered. And now some of those places are friendly to me, altho some places are still bigoted.....

"Once when I went into Tibet, into the Forbidden Lands, I was thrown into a well forty feet deep, where all the murderers were thrown. Before I was thrown in my arm was almost broken, so that there would be no hope of escape. The bones of the murderers were about me. The well top was locked, and there was one key only, in the possession of a lama. I was condemned to death. I had no hope of escape from the well. I prayed to God only for escape from the body and intrusted my spirit to his hands. I was there two days and two nights, and the third night somebody came and opened the door and I asked him for help. He had a rope and told me to put the rope under my legs and he would pull me up, and he did. It was a quite dark night and I could not see him well, When I was up he disappeared and I waited for him to come back. But he did not come.

"In the morning I preached again in Rasar, in that same village, and the lamas were surprized to see me alive and out of the well. They put the men of the village in a line and asked me which one had done it, but I could recognize no one. And they said the key had been stolen, but it was found in the lama's girdle. And they said some one had broken the lock; but they found it was not so. The lock was quite all right. I did not think at first it was something extraordinary. I thought it was just a good man. But later I knew it must have been something extraordinary. 'Lo, I am with you even unto the end of the world,' Christ said. And he was with me! And the lama was frightened and asked me to forgive him and to take his woollen shawl as a sign that I forgave him. Since then the people in that village of Rasar have been my friends."

What a pity that this star of the first magnitude, this 'Saint' who has suffered so much at the hands of his countrymen, this man whom *yoga* did not satisfy, should be unknown in the land of his birth and his countrymen should learn about him from the columns of foreign newspapers. Verily this is the age of advertisement. The West takes a man at his own valuation and he is the greatest man who sounds the loudest trumpet. It is only the ignorant Western burning to evangelise heathen India who can readily swallow the tale that the fellow-countrymen of Sundar Singh can ever have the termerity to beat-stone, rob, imprison, and all but kill this illustrious Christian holy man!

Lokmanya Tilak's Sturdy Independce.

The *Amrita Bazar Patrika* prints a portion of the letter the illustrious deceased Tilak addressed to a well-meaning friend of his who wanted him

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to apologise when the first sedition case was brought against him. We reproduce it below to show to our readers of what stuff the stern unbending patriot was made :—

"The other side expects me to do what amounts to pleading guilty. I am not prepared to do so. My position among the people entirely depends upon my character ; and if I am cowed down by the prosecution—in the heart of my hearts I know the case for the prosecution is the weakest that was ever placed before a jury —I think, living in Maharashtra is as good as living in the Andamens. On the merits of the case I am confident of success, though I cannot in this letter and in ihe present state of my health give you all my reasons. I am afraid only of a non-Marathi-knowing jury and not of justice. You as well as I know that we are incapable of such a charge as sedition. Such risks, however, we must take if we dabble in politics. They are the risks of our profession, and I am prepared to face them. If you all advise, I am prepared to go only so far as this. "I don't think that the articles are seditious, but the advisers of Government think otherwise. I am sorry for it." But this will not satisfy the Government Their object is to humiliate the Poona leaders, and I think in me they will not find a 'kutcha' reed as they did in some others. Then yon must remember, beyond a certain stage, we are all servants of the people. You will be betraying and disappointing them if you show a lamentable want of courage at a critical time. But above all, as an honest and honourable man, how can I plead guilty to the charge of entertaining sedition when I had none? I am convicted, the sympathy of my countrymen will support me in my trouble."

Roumanian Outrage.

A writer in the '*Nation*' of London gives the following character certificate to Roumania, one of the allies of the British :—

I described in a recent number of The Nation a very few of the outrages of the Roumanians in Transylvania. I have now seen Dr. Hector Munro, and on his authority, derived from eye-witnesses, and from the reports of officials, I give some more examples of their crimes. One of the worst of them is the subject of an appeal of the Miners' Federation to send a "Commission of Inquiry, and though it seems to have been intercepted (by whom?) I devoutly hope that it will be considered and responded to. It was committed on the bodies of the coal miners, of whom there are some 25,000 organized in trade unions. Seventy of the leaders of these men were arrested, stripped naked, and flogged. A viler deed still was the treatment of some 280 schoolboys in Temesvar, guilty of the crime of singing a Hungarian national song. These children, says Dr. Munro, were stripped and flogged so mercilessly (they were given two hundred lashes before and behind) that eleven of them died ; the sufferers being fenced with bayonets, so that if they moved their arms they would be impaled, as indeed two of them were. The fathers and mothers were ordered to attend these abominations and see them executed. Why in face of these unexpiated crimes, the Allies do not chase Roumania out of their company passes comprehension.

With what conscience can Carson and Co., whose greatest and most venerable legal authority heartily supports Dyerism and some of whom can start a movement to erect a memorial to a cold, calculated massacre, condemn the Roumanian officer who was guilty of these inhuman deeds. Perhaps he too wanted to teach the Transylvanians a stern lesson and save Transylvania from a mutiny. He too can plead that he wanted to strike terror into the hearts of rebels all over the disaffected province. At most he was guilty of an error of judgement and had a mistaken conception of duty and may be relieved of his command. This is the strongest recommendation that the Coalition Cabinet can honestly make to the Roumanian Government. If all this is civilization the sooner the world returned to savagery the better it would be for all concerned.

Round the Cradle of Christianity.

Under this heading the well known savant Mr. G. R. S. Mead contributes a

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remarkable article to the July number of the "*Quest*." At the outset the learned writer thus states the formal creed of modern Christendom :—

Now the formal creed of Christendom does not consist of statements of general spiritual principles only ; it is largely concerned with what claim to be absolutely unquestionable historical facts, without faith in which salvation is impossible. In this it has ever boasted itself to be marked out in chief distinction from all other creeds. In the face of the continued imposition of these historic dogmas on every professing Christian it is of little purpose to assert, as so many apologists do in these days of seeking for a transvaluation of values, that Christianity is a life and not a creed. Doubtless this should be its spiritual test ; hut such a criterion applies equally to the vital moral spirit in all the great religions. Spiritual virtues are not the monopoly of Christianity ; it is sheer arrogance to call them 'Christian' as a differentiation against those of the righteous of other faiths. *Their* spiritual reality also can be realized only by living it. Their truth too might equally well be claimed to be a life and not a creed.

He, then, tells us that the dogma of plenary inspiration is dead :—

The clergy must now as a body speak out, if they would save what is spiritually vital in their faith. The course of events has decreed in answer to the claim of bibliolary : "To history thou hast appealed, to history shalt thou go ; and first of all we will begin with the documents." The verdict has been given ; and the magical mechanistic theory of inspiration, that for so long usurped the empery over men's minds which belongs to spiritual freedom alone, is driven from the field. For all who are spiritually alive to-day the dogma of plenary inspiration is dead. Nothing, however, is lost, but much is gained ; the way is paved for the onward march of a new age of spiritual freedom and progressive inspiration. The moral courage and love of truth which have animated the men of profound learning and reverent reason who have been fighting this fateful battle for the right, constitute one of the most striking and hopeful signs of the spiritual virility of what is best in Christendom. They have proclaimed their unshakeable faith that spiritual truth has nothing to fear from the disclosure of factual truth ; indeed that the disclosure of the latter is part and parcel of the revelation of the former.

The traditional convention that Christianity suddenly descended from heaven as a deposit compact in all its parts, of hitherto undreamed of and infallible truth miraculously revealed by its founder, into the midst of a world utterly plunged in spiritual darkness, is now found to be false to the known facts of the history of the times and of comparative religion.

Christianity prides itself upon its humanity and bloody sacrifices are admittedly the most inhuman of religious rites and the writer proves to the hilt that these sacrifices were an essential part of the Jewish worship and Christ did nothing to stop it. Says he :—

Now, not only were blood-sacrifices offered as an essential part of their Covenant by those who claimed to be the chosen folk of God and to possess a higher moral and spiritual consciousness than the rest of the world, but they were offered on a vaster scale than in any other religion. The Temple of Jerusalem, as rebuilt by Herod the Great and his successors was exceedingly magnificent ; it was one of the acknowledged wonders of the world Normally the population of the sacred city was small, consisting of some 50,000, almost all of whom lived directly or indirectly on the Temple. But Jerusalem was the Mecca of the whole of Jewry scattered throughout the nations, the so-called Diaspora ; and Josephus tells us that on the days of the great festivals, of which there were five a year, as many as a million pilgrims assembled to offer sacrifice. He even speaks of the colossal number of over a quarter of a million victims ! This seems at gross exaggeration ; bnt divide it by ten and enough remains to turn the place into the greatest sacred abattoir the world has ever seen.

It is recorded that Jesus, in one of the most dramatic moments of his prophetical activity not only furiously denounced the priestly profiteering which made huge fortunes by trafficking in the Temple meat-market, bu proceeded to a physical act of violence against the servants of the sacerdotal company. But there is no hint of protest against the root of the evil. To say nothing of others, five hundred years before, Buddhism in the East and Pythagoreanism in the West had cut this offence out as incompatible with any form of spiritual worship.

The altar of Yahweh on Mt. Zion continued to be deluged with blood till 70 A.D. ; his altar

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on Mt. Gerizim in Samaria was similarly smothered till 66 A. D External necessity alone —the destruction of these two fanes by the Romans—put an end to the sacrifices In the Diaspora, in Egypt, already in the sixth century B. C., a Jewish temple with sacrificial cultus flourished at Elephantine, and from at least 170 B C. to 73 A.D. the temple of Onias in Heliopolis carried out the blood rites of the national Covenant. There may have been other similar temples elsewhere. It is true that the synagogue-worship wns clean of this cultus, but orthodoxy asserted that without national sacrifices the Law of the Covenant could not be fully kept. Priestly conservatism overbore prophetical liberalism to the end.

Revolt

The *New York Times* thus appropriately pic.ures the crude philosophy of Revolt which is the fashion of the day in the West to day—

I am Revolt!
Behold me !
My breath is miasma,
My hands are red.
I speak of Love,
But I love nothing save myself.
All else I hate.
I speak of Brotherhood,
But I do not believe.
I am an Individualist—
For one individual—
Myself.
I am Revolt !
I shall dethrone your God.
I do not believe in Him:
Nevertheless, I shall dethrone Him.
I shall pull down the mighty.
The strong, the brave, the intelligent
Have ruled long enough.
Now shall the weak, the poor, the ignorant.
Rule the world.
For that is Progress !
I shall take all the wealth,
I shall eat of the finest foods,
I shall drink the rarest wines,
And the fair white women of the rich
Shall be mine.
I am Revolt!
I preach Peace,
But I bring Hatred.
And the Torch, and the Sword.
I shall destroy—destroy!
For that is Progress.
I am a better man than you,
Because I work with my hands,
When I shall have conquered,
I shall not work with my hands.
But I shall still be a better man than you.
Behold me!
I am Revolt!

Will youthful Indian Revolutionaries who are apt pupils of their western masters and whose methods are antagonistic to the traditions of their hoary motherland please take note.

The Date of Kalidas.

Mr. H. A. Shah, M.A., in a learned article which he contributes to the current number of the *Quarterly Journal of the Mythic Society* compares *Kautilya's Arth Shastra*, in the matter of literary style, in the mode of present ment and habits of thought and feeling, with the works of Kalidas and shows that thev both are products of the same age. Hunting is glorified alike by Kalidas and Kautilya. The writer's argument that this glorification would not have been possible after Budha and Asoka when *ahinsa* had become a national virtue is sound. Says he:—

"In Sakuntala hunting comes to an end *because* he chase belongs to Ashrama "आश्रममृगोऽयं" and the king has, later on, no desire to pursue the tgame "काश्यपसुतामनुस्मृत्य मृगयाविक्लवंवंतः") and *Cf.* Sak. II, 3)*Accordingly *there is no question of Himsa with Kalidasa.* We do not think that it would have been possible to write in *that* fashion after the proclamations of Asoka. We read in the eighth edict that in days past("अतिक्रान्तमन्तरं") the king went to hunting; but as he became enlightened, *he left it off* in his tenth year, in preference to Dharmayatras. The turn that the piety and goodwill running through those proclamations—those broad appeals—gave to the achara and vyavahara, must have permanently affected and changed in a certain sense the then current thoughts about Himsa and about Mrgaya too. The strain in which Kalidasa has written befits properly a pre-Asoka age. To write complacently about matters involving Himsa *after* the time of Asoka would have elicited, necessarily words of defence, explanations and justifications.

* That Brahmans and ascetics were provided with forests which were considered 'अभयवन' by the State can be seen from Artha. pp (54) and pp. 122 (152) Hence the immunity that is claimed for the deer.

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Even as it can be seen from his passing reference to the horse-sacrifice (in the Malavika. Act V—), words of this nature are entirely wanting. Glory of sacrifices had declined with the rise of Buddhism and Jainism; they went out of date after Asoka. Words spoken in favour of Mrgaya do not show a stamp of strongthougts about Himsa such as Sukra betrays. But this is not the whole and sole argument for getting at the date of Kalidasa. We depend upon the Arthasastra mainly".

The conclusion is thus formulated.

"What a writer says, the language he uses, the way he thinks and the way he arranges them all, may be said to be the result of his mentality, of the circumstances and of the mass of floating ideas of his age. Accordingly, if coincidence is found in *every respect* between two authors, they ought to be counted as productions of one age; and *ad verbatim* repetitions of *individual* views may hint at the identity of their person also. To establish one authorship of Raghuvamsa and Sakuntala parallel passages would suffice. To prove one authorship for the different chapters of the Arthasastra parallel passages from each of them would be enough. Contradictory evidence is lacking on the point; therefore one authorship is justly proposed because we get such passages in all their works.i The moves and countermoves that we see in hunting are too much to occur to a mind obsessed with poetry writing, unless it itself had thought them out *beforehand* and unless it made them *its own*. They cannot be the outcome of *second-hand* thoughts. The present case is therefore not of simple incorporation because the *tune of one is the tune of the other*. Naturalness in writing and the unconsciousness with which the whole subject is treated, *betray an unity* of age and mentality. That it is so and not otherwise is left to be said by competent scholars who will study their works exhaustively referring to other works of literature comparing and contrasting them wherever it be possible.

"On the strength of evidences (of which hunting is *one* of the many), it can safely be asserted that *they are contemporaries*. A step beyond it is only *a suggestion* for the present. Historical difficulty will be considered greater but this is an age when everything is in the melting pot. With a *revision* of the Ancient Indian Chronology it melts away like anything The Matsyapurana, ch. 272. 27 (Poona edition) informs us that Pushyamitra killed "बृहद्रथान्" There is a vast difference between the name of a person, 'Maurya' and between "मौर्यान्." In our humble opinion, by the plural "बृहद्रथान्" is intended the Magadha race of kings (called "मागधा ये बृहद्रथाः" *Cf.* मत्स्य ch., 271, 17 and 29.) which (race) declined when the Pradyotas rose. The omission of the whole family of Pushyamitra from the chronological sequence *after* the Maurya kings and *shifting* of the date of Chandragupta has given us sound results. But this is not the occasion to enlarge upon them."

It may be noted that, according to Swami Dayanada Kalidas' flourished in the sixt century B. C.

MANORAMA OR THE NEW WOMAN REDEEMED.

A SERIAL STORY BY "KAUSHALA."

(*Special for the Vedic Magazine*).

CHAPTER IV.

In the Drawing Room.

Love shut our eyes, and all seemed right—Browning.

Let us leave Ishwar Datta in the grip of impotent rage and peep into the drawing room where Manorama is the centre of the circle, the cynosure of all

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eyes and the observed of all observers. To-day she is at her best. The enchantress is charming one and sundry. Her physical charms combined with her shining jet black hair and her singularly appropriate dress, her remarkable conversational powers and her radiant and bewitching smiles, which she scatters round without stint, make her look a goddess upon earth. Her siren song has just ceased, though its divine melodies are still ringing in much the ears of her admirers. Vishnu Dyal proposes that they should sit at ease and talk. Manorama readily jumps at the suggestion and forthwith slips into a low chair. Vishnu Dyal takes a bentwood chair and seats himself by her side. Hari Deva squats on the floor heedless of the gentle protests of Manorama and the censuring glances of Vishnu Dyal. Indra Devi sits by him. Premchand, an M A, L L B. with a brilliant University record and an extensive clientele, flings himself into an easy chair on the other side of Manorama and begins the conversation.

"Vishnu! Have you read Mahatma Gandhi's latest manifesto?"

"You mean the one in which he commands non-co-operation? Yes, I have read it."

"Is it not a spirited and prophetic piece of writing? Gandhi is the man who will lead our motherland to independence."

"Yes, I agree with you in your estimate of our saint-politician, but am doubtful as to the success of the movement initiated by him."

"Do you mean to say it is possible for any self-respecting Indian to co operate with the bureaucracy so long as officers who committed martial law excesses are not removed from office? I for one cannot understand how a man of your culture and undoubted patriotism can talk in that lukewarm apathetic style."

"I am neither lukewarm nor apathetic. My fear is that the masses may get out of control and commit breaches of the peace."

"That they will do only under the gravest provocation."

"Do you seriously think that some desperate bureaucrat will not offer provocation to the ignorant mob? Was it not under grave provocation that the Amritsar people committed excesses and brought indelible disgrace upon the Panjabi name."

"Why do you talk like an Anglo-Indian? Surely our people were not much to blame It was, at worst, life for life. Why did they shoot our people?

"What you say is insensible balderdash. It is not the Europeans that have been taught a stern lesson. We are the weaker party and our men died by the hundred and were compelled to crawl on bellies as a consequence—indirect if not direct—of the deplorable loss of seven European lives. If no higher motive appeals to you, expediency must suffice to convince every Indian of the inutility, infutility and criminality of violence on the part of our countrymen.

"And what of Ireland and agrarian outrages."

"Well! Ireland has gained nothing by violence. Violence on the part of the Irish peasantry has always brought in its train a succession of repressive measures that have invariably strangled free speech and retarded political progress. Violence on the part of a few misguided Irish fanatics has always weakened the elements of liberalism in England favouring justice to Ireland and strengthened the forces of pig-headed conservatism, inane reaction and recalcitrant Imperialism, which at all psychological moments in the history of that unhappy island supervened and widened the gulf between Ireland and England."

"Do you mean to say that the English have never improperly treated Ireland

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and the fault is all on the side of the poor downrodden Irish."

"Don't be silly Prem! Why lose temper! You know very well that I mean nothing of the sort. I am only dwelling upon the uselessness and criminal folly of manipulation by the weak of weapons which the strong only can wield with a semblance of effectiveness for a time, although they too use them to their ultimate detriment and undoing."

While this heated conversation or rather dialogue was going on, Hari Deva was smiling sardonically and eagerly looking for an opportunity to come down upon poor Prem with his sledge hammer. He was bandying his right leg, his eyes shot fire, he was doubling up his right palm and his eagle-like glance once or twice completely transfixed his victim who dexterously manœuvred and averted his gaze. The minatory gestures and waves of the hand on Vishnu's part had so far held back the bear, but the strain had overtasked his nerves. The atmosphere was surcharged with electricity, the nervous tension was great and Vishnu Dyal instinctively sensed that his friend was in a pugnacious and combative mood. Manorama was all attention and Indra Devi was getting impatient to display her political knowledge. This pause was a godsend for her. She blurted out at once :—

"I have followed the talk with interest. Mahatma Gandhi has ordered men to wear *khaddar* and women to work the *charkha* (spinning wheel). I cannot understand why Vishnu Dyal has set his face against this command of our Mahatma and Rishi."

She spoke with the air of superior wisdom, smiled graciously and looked round triumphantly in the hope of winning applause for her most profound and sapient observation. Her mother's crass, stupid and omniscient conceit put out Manorama and she cast a withering and extinguishing glance upon her mother who, her bluff notwithstanding had always stood in awe of her queenly daughter. On this occasion she winced visibly in her seat and was tongue-tied thereafter. Prem and Vishnu exchanged significant glances and Hari smiled cynically and quizically. Vishnu turned towards Manorama and with a sweet smile observed!

"I am afraid we are wearying you with this talk. Kindly excuse the rudeness which, I assure you, was not intentional. Politics are so much in the air and there are so many divergent and mutually antagonistic schools of political thought in the country that educated people cannot discuss the destiny of their country at this world-crisis without importing feeling into the discussion."

Manorama thus addressed looked her new friend full in the face. The *Sahri* had slipped from her head and the luxuriant wealth of hair tied at the back with a silk ribbon was full in sight. A smile played about her lips and, as it grew broader, there were dimples on her rosy soft cheeks and the set of white pearly teeth was revealed. The large dark eyes looked archly at Vishnu. Manorama looked the very picture of loveliness and the captivating and seductive smile added to the enchantment of the scene. Vishnu felt the full force of the bewitchment and felt himself floating in the air.

Prem, too, was visibly affected. Hari was the only male who sat there absolutely unaffected fixing his defiant gaze upon unfortunate Prem. This silence was getting on the nerves of both Vishnu and Prem, but the former was feeling delicious pleasant thrills and could hardly tell whether he was on earth or in mid-heaven. This silence was broken by the goddess herself. In soft gentle velvety accents she replied to the question of her chief worshipper.

"Why should this talk pull upon me? On the contrary I am deeply interested. I am not so graceless as not to concern myself with the destinies

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of the motherland. I would fain tear my heart from me, if it ceased to cherish love of our beloved country."

"What is your opinion on the subject"? asked Vishnu humbly, deferentially and reverentially.

He hung upon her lips for a reply. It did not strike him as ludicrous that an Oxford M A., who had made politics his life-long study, should seek to learn political wisdom from the lips of a school girl in her teens, who had just passed her matriculation, after receiving instruction in a school where all the teachers were foreign missionaries in whose nostrils Indian patriotism stinked and whose evangelising zeal detected dangers to the cause of proselytisation in devotion to India's past, the source of all genuine patriotism. Manorama was not even expected to be well posted up in current politics. Her time was equally divided between her school studies, her toilette and social frivolities She had hardly ever given any thought to religion or to politics. Her father was a recluse, and no doubt direct living intellectual contact with him would have been a privilege for Manorama, but this privilege was denied her. Manorama was, therefore, singularly ill-fitted to form and express an opinion on so complex and intricate a political problem as non-co operation. It was indeed extremely doubtful that she understood the meaning of the term. Whenever she handled a newspaper, she read with avidity all about divorce court proceedings, fires, thefts, robberies and dacoities. Beyond this she understood nothing. She did not know the difference between a Legislative Council and an Executive Council. She had heard vaguely that Lord Chelmsford was an unpopular Viceroy, that Sir Michael O'Dwyer had been a tyrant and that Dyer had been guilty of a massacre of innocents and had been recalled. She had also heard that Gandhi had become a dictator in Indian politics since the Black Act had been passed, shops had been closed at his command all over India and his arrest had led to trouble. It was further known to her that he liked to be dressed in *khaddar* and advised women to take to *charkha*. Beyond this she knew nothing of the great saint-politician's activities or services to his country and humanity. Any man with a grain of common sense in him would have seen that the girl could not be expected to take an intelligent interest in the talk, full of references to contemporary history, which had just stopped and her gracious assurance was a mere polite formality. Vishnu had much more than a grain of common sense in him and yet he could not see the obvious. The spell of beauty was upon him. Physical charms had cast a glamour about his mind and imagination and he lived, moved and had his being in an imaginary region over which Manorama ruled as queen of beauty and where everything that fell from her lips was the quintessence of wisdom. He was completely enslaved by his delusion and, therefore, was awaiting, with a beating and palpitating heart, the verdict of his deity. How blind is love and how unreasonable it seems to the lover that anybody should reason about it. Manorama smiled graciously and replied !

"I would prefer to hear you talk on the subject. My opinion cannot be worth much !"

Anybody else might have seen that the girl had evaded the question because she had no opinion on the subject. Our Oxford M A. attributed her unwillingness to state her opinion to her humility and profundity. He interpreted her words not according to the canons of logic and common sense, but the canons laid down by a love-stricken heart which ordained that the queen of the heart could do no wrong and that what appeared wrong was a deception practised by the Prince of Darkness upon our senses, our intellect and our understanding

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and must be viewed with positive distrust. Well has Dryden said :—

The proverb holds, that to be wise and love
Is hardly granted to the gods above.

And again,

But love the sense of right and wrong unfounds.
Strong love and proud ambition have no bounds.

Vishnu looked triumphantly at Hari for a nod indicative of congratulation. He was disappointed. Hari's face wore an expression of defiant mockery and challenging scorn. This cowed down our hero.

SOME ASPECTS OF SOCIAL, ECONOMIC AND POLITICAL LIFE IN ANCIENT INDIA.

(By "Historicus")

Limitations upon Autocracy.

Ancient Indian kings were by no means autocrats. Constitutional checks were provided to limit their authority and to prevent an abuse of power on their part. In the *Sukra Niti* we read :—

The king is honourad because of these qualities. It is not birth that makes a king. He is not respected so much because of his ancestry, as for his prowess, strength and valour

Even if the work be a trifling one it can be done with difficulty by only one individual. What can be performed by an unbefriended person for a kingdom that is considerable ?

Even the king that is proficient in all the sciences and pastmaster in statecraft should never by himself study political interests without reference to ministers.

The wise ruler should ever abide by the well-thought-out decisions of councillors, office-bearers, subjects and members attending a meeting—never by his own opinions.

The monarch who follows his own will is the cause of miseries, soon gets estranged from his kingdom and alienated from his subjects.

Royal Allowance Fixed.

The king could not, at his sweet will, dispose of the revenues of his country. His personal allowance was fixed by Law and he was not entitled to a penny more. The following verse of the *Sukra Niti* enunciates this principle.

The ruler has been made by *Brahma* a servant of the people getting his revenues as remuneration. His sovereignty, however, is only for protection.

Grades of kings.

Kings were of various grades according to the revenues of the territories they administered. The following verses clearly explain this :—

That ruler is called a *Samanta* in whose kingdom without oppressing the subjects, an annual revenue from one lakh up to three lakh *Karsas* is regularly realised.

That ruler is called a *Mandalika* whose annual revenue exceeds three lakh *Karsas* up to 10 lakhs The *Raja* is he whose income exceeds 10 lakh *Karsas* up to the 20th lakh. The *Maharaja* is he whose income reaches to the 50th lakh.

The *Swarat* is he whose income exceeds the last up to a crore. The *Samrat* is he whose income exceeds a crore up to 10 crores. The *Virat*, whose income goes beyond that to the 50th crore. The *Sarvabhauma*, who is above that and to whom the earth with its seven islands is ever bound.

The following table shows the grades according to the modern Indian standard :—

सामन्त	between	Rs.	83,333	and	250,000
माण्डालिका	,,	,,	250,000	,,	833,333
राजा	,,	,,	833,333	,,	1,666,666
महाराजा	,,	,,	1,666,666	,,	4,166,666
स्वराट	,,	,,	4,166,666	,,	8,333,333
सम्राट	,,	,,	8,333,333	,,	83,333,333
विराट	,,	,,	83,333,333	,,	4,166,666,666
सार्वभौम	,,	,,	above		4,166,666,666

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Provision against Famines.

It was the statutory duty of the king to provide against famines. Says the sukra Niti :—

Grains should be collected sufficient to meet the wants of three years in proper seasons by the king for his own good as well as for that of the Commonwealth. Or for more than three years in case of well-established families provided the grain be long lasting.

The king should store up those grains that are well developed, bright, best of the species, dry, new, or have good colour, smell and taste, the famous ones, durable and the dear ones—not others.

He should not preserve those that have been attacked by poisons, fire or snows or eaten by worms and insects, or those that have been hollowed out, but should use them for immediate consumptions.

And the king should carefully replace every year by new instalments the exact amounts of those consumed.

The accumulation of all these things that are useful and instrumental for the purposes of man, *e g.*, medicinal plants, minerals, grasses woods, implements, arms, weapons, gunpowder vessels and cloth, etc., should also be made. This is likely to be efficacious.

Loans to be floated in times of Danger and Repaid with Interest.

The king was authorised to levy loans from the rich in difficult times. Says Sukracharya :—

The king should receive the wealth of the rich men in times of danger by supplying them wherewith to live. But when he is free from danger he should return the amount to them together with interest.

Otherwise the subjects, state, treasure and the king—all are ruined.

Prices of Domestic Animals.

The following table giving the prices of domestic animals at the time of Sukra has been compiled by Professor B. K. Sarkar on the basis of information embodied in chapter IV, section II of Sukra Niti :—

Ordinary prices.

Cow	=1 pala silver	=8 tolas or rupees	
She-goat	=½ cow	=4	,, ,,
She-sheep	=½ goat	=2	,, ,,
Sheep	=1 pala silver	=8	,, ,,

Elephant or horse=2,000 ,3,000, or 4,000 Rupees.

Camel=Buffalo=56 or 64 Rupees.

High prices for best things.

Cow	=8 or 10 palas silver	=64 or 80 Rs.
She-goat	=1 pala silver	=8 rupees.
She sheep	,,	,,
She-buffalo	=Cow or 1½ cow	64 or 80, or 96 or 120 rupees.
Bull	=60 palas silver	=480 rupees.
Buffalo	=7 or 8 palas	=56 or 64 ,,
Best horse	=500 gold	=8,000 ,,
Best camel	=100 silver palas	=800 ,,
Elephant	=2,000 gold Nishkas	=6,666 ,,

Arts and Sciences.

In chapter IV, section III of the Sukra Niti are mentioned 32 theoretical branches of knowledge including the four Vedas, four Upvedas, six Vedangas six Systems of Philosophy, History, Puranas, Law Codes, Rationalism, Economics, Sexual Science, Technical sciences, Rhetoric, Poetry, Vernacular Literature, Elocution and Foreign Philosophy. Rationalism is defined as a system of thought which advocates the predominance of reason, the origin of all things from nature (not from God) and the non-existence of the Vedas, (as authority). In the same chapter 64 *kalas* or arts are mentioned. These include dancing, music, acting, weaving of garlands, the melting and powdering of stones, analysis and synthesis of metals by combination, operation upon wounds, duelling, painting, *the construction of clocks, watches and musical instruments, the testing of* gems, *making of glass vessels, the separation of artificial gold and gems, the pumping and withdrawing of water, nursing of children,* Calligraphy.

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ORIGINAL SANSKRIT TEXTS.

पूज्यस्त्वेभिर्गुणैर्भूपनिभूपः कुल संभवः ।
न कुले पूज्यतेयाद्दग्बलशौर्य पराक्रमैः ॥८१॥
लक्षकर्षमितोभागोराजतोयस्य जायते ।
वत्सरे वत्सरे नित्यं प्रजानांत्व विपीड़नैः ॥८२॥
सामंतः सनृपः प्रोक्तोया वल्लक्षत्रयावीध ।
तदूर्ध्व दशलक्षांतो नृपो मांडलिकः स्मृतः ॥८३॥
तदूर्ध्व तुभवेद्राराजायाद्विंशति लक्षकः ।
पंचाशल्लक्षपर्यंतोमहाराजः प्रकीर्तितः ॥८४।
ततस्तुकोटि पर्यंतो स्वराट् सम्राट् ततः परम् ।
दश कोटिमितोयावदद्विराट् तुतदनंतरं ॥५५॥
पंचाशत कोटिपर्यंतं सार्वभौमस्ततः परम् ।
सप्तद्वीपाः च पृथिवी यस्य वश्याभवेत्सदा ॥८६।
स्वभागभृत्या दास्यत्वेप्रजानां च नृपः कृतः ।
ब्रह्मणा स्वामि रूपस्तु पालनार्थं हि सर्वदा ॥८७॥

(शुक्रनीति अ० १)

यद्यप्यल्पतरं कर्मतदप्येकेन दुष्करं ।
पुरुषेणासहायेन कि मुराज्यं महोदयं ॥१॥
सर्वविद्या सुकुशलोनृपोह्यपिसुमंत्रवित् ।
मंत्रिभि स्तुबिनामंत्रैनैकोर्थं चिंतयेत्कचित् ॥२॥
सभ्याधिकारि प्रकृति प्रकृति सभासत्सुमते स्थितः ।
सर्वदास्यानृपः प्राज्ञः स्वमतेनकदाचन ॥३॥
प्रभुस्वतंत्र्य मापन्नोह्यनर्थां यैव कल्पते ।
भिन्नराष्ट्रोभवेत्संघोभिन्न प्रकृति रेव च ॥४॥

(शुक्रनीति अ० २)

धनिकेभ्योभृतिदत्त्वा स्वापत्तौ तद्धनंहरेत ।
राजा स्वापत्समुत्तीर्णस्तत्संदधात्स वृद्धिकं ॥२६॥
प्रजान्यथा हीयते च राज्यं कोशोनृपस्तथा ।
हीना प्रबल दंडेन सुरथाद्यानृपायतः ॥२७॥

(शुक्रनीति अ० ४)

तत्तत्कालेस्वराष्ट्रार्थनृपेणात्महितायच ।
चिरस्थायी समृद्धानामधिकोवापिचेष्यते ॥४१॥
सुपुष्टकांतिमज्जाति श्रेष्ठं शुष्कं नवीनकं ।
सुसुगंध वर्ण रसं धान्यं संवीक्ष्य रक्षयेत् ॥४२॥
सुसमृद्धं चिरस्थायी महार्घमपि मान्यथा ।
विषवन्हि हिमव्याप्तं कीटजुष्टं न धारयेत् ॥४३॥
निःसारतां नहि प्राप्तं व्यये तावान्नियोजयेत् ।
व्ययीभूतं तुधदृष्ट्वा तत्तुल्यंतु नवीनकं ॥४४॥

(शुक्र नीति अ०४)

तरुणयल्पावामहतीमूल्याधिक्यायगौर्भवेत् ।
पीतवत्साप्रस्थदुग्धात्तन्मूल्यंराजतं फलं ॥६॥
अजायाश्च गवार्धस्यान्मेष्या मूल्यमजार्धकं ।
हृद्धस्य युद्ध शीलस्य पलं मेषस्य राजतं ॥७॥
दशवाष्टौपलं मूलं राजतं तूत्तमंगवां ।
पलं मेष्या अवेश्चापि राजतं मूल्य मुत्तमं ॥८॥
गवां समंसार्धगुणं महिष्या मूल्य मुत्तमं ।
सुश्रृंगवर्णवालिनोवोढुः शीघ्रगमस्य च ॥९॥
अष्टताल वृषस्यैव मूल्यं षष्टि पलं स्मृतं ।
महिषस्योत्तमं मूल्यं सप्तचाष्टौ पलानि च ॥१०॥
द्वित्रिचतुः सहस्रं वा मूल्यं श्रेष्ठगजाश्वयोः ।
उष्ट्रस्यमाहिष समं मूल्य मुत्तम मीरितं ॥११॥
योजनानां शतं गंताचैके नाङ्गश्वउत्तमः ।
मूल्यं तस्य सुवर्णानां श्रेष्ठंपंचशतानि हि ॥ १२ ॥
त्रिंशद्योजनगंताबैउष्ट्रः श्रेष्ठस्तुतस्यवै ।
पलानांतुशतं मूल्यं राजतं परिकीर्तितं ॥ १३ ॥
चतुर्माषमितं स्वर्णं निष्कइत्यभिधीयते ।
पंचरक्तिमितोमाषोगजमौल्ये प्रकीर्तितः ॥ १४ ॥

(शुक्रनीति अ० ४)।

ऋग्यजुसामचाथर्ववेदा आयुर्धनुः क्रमात् ।
गांधर्वश्चैव तंत्राणि उपवेदोः प्रकीर्तिताः ॥ ६७ ॥
शिक्षा व्याकरणं कल्पोनिरुक्तं ज्योतिषं तथा ।
छंदः षडंगानीमानि वेदानां कीर्तितानि हि ॥ ६८ ॥
मीमांसातर्क सांख्यानि वेदांतो योग एव च ।
इतिहासाः पुराणानिस्मृत योनास्तिकं मतं ॥ ६९ ॥
अर्थशास्त्रं कामशास्त्रं तथा शिल्पमजंकृतिः ।
काव्यानिदेशभाषावसरोक्तिर्यावनं मतं ॥ ७० ॥
देशादिधर्माद्वात्रिंशदेत विद्याभिसंज्ञिताः ।
मंत्रब्राह्मणयोर्वेदनाम प्रोक्तमृगादिषु ॥ ७१ ॥

(शुक्रनीति अ० ४) ॥

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कीर्तनंचार्थ शास्त्राणांस्मृतिः साच प्रकीर्तिता ।
मुक्तिर्बलीयसी यत्रसर्वस्वाभाविकं मतं ॥ ६५ ॥
कस्यापिनेश्वरः कर्ता न वेदोनास्तिकं मतं ।
श्रुतिस्मृत्या विरोधेनराजवृत्तं हि शासनं ॥ ६६ ॥

(शुक्रनीति अ० ४)

अनेकरूपाविर्भावंकृतिज्ञानं कलास्मृता ।
वस्त्रालङ्कार संधान स्त्रीपुंसोश्च कलास्मृताः ॥ ६ ॥
शय्यास्तरणसंयोगे पुष्पादिग्रथनं कला ।
द्यूताद्यनेक क्रीडाभीरंजनं तु कलास्मृताः ॥ १० ॥
अनेकाम्लसंधानैरतेज्ञानं कलास्मृता ।
कलासप्तकमेतद्धिगांधर्वेसमुदाहृतं ॥ ११ ॥
मकरंदासवादीनां मद्यादीनां कृतिः कला ।
शल्यमूढाहृतौज्ञानं शिरा व्रणव्यधेकला ॥ १२ ॥

(शुक्रनीति अ० ४)

पाशणादि द्रुतिधातोस्तद्भस्मकरणेकला ।
यावदिक्षु विकाराणांकृतिज्ञानं कलास्मृता ॥ ४ ॥
धात्वौषधीनांसंयोग क्रियाज्ञानं कलास्मृता ।
धातुसांकर्यपार्थक्यकरणं तु कलास्मृता ॥ १५ ॥
संयोगापूर्वविज्ञानंधात्वादीनां कलास्मृता ।
क्षारनिष्कासनज्ञानं कलालंज्ञं तु तत्स्मृतं ॥ १६ ॥
संध्याघाताकृष्टिभेदैर्मल्लयुद्धं कलास्मृता ।
कलाभिर्लक्षितेदेशेयंत्राघस्रनिपातनं ॥ १८ ॥
पृथवकताचतुष्कं तु चित्राद्यालेखनं कला ।
तड़ागवापी प्रासादसमभूमिक्रियाकला ॥ २२ ॥
घट्याद्यनेक यंत्राणां वाद्यानां तु कृतिः कला ।
हीनमध्यादिसंयोग वर्णैर्रं जनं कला ॥ २३ ॥
वेणुतृणादिपात्राणां कृति ज्ञानं तु कलास्मृता ।
काचपात्रादि करणविज्ञानं तु कलास्मृता ॥ ३३ ॥
गजाश्ववृषभउष्ट्राणांपल्याणादि क्रियाकला ।
शिशोः संरक्षणे ज्ञानं धारणेक्रीड़नेकले । ३५ ॥
सुयुक्ताडनज्ञान मपराधिजनेकला ।
नानादेशीयवर्णानांसुसभ्यालेखनेकला ॥ ३६ ॥

(शुक्रनीति अ० ४)

THE VEDA AND MODERNMOST PROBLEMS.

BY "NIGAMANANDA."

IV.

Egoism and Altruism.

The Text and he Translation.

In the Atharva XI, 3 occurs the following *Mantra* :—

यन्मेमाता यन्मेपिता भ्रातरो यच्चमेस्वायदेनश्च कृणावयम् । ततो नोवारयिष्यतेऽयं देवोवनस्पतिः ।

It means :—

"(यत्) whatever (एनः) sin committed by (मे माता, मे पिता, मे भ्रातरः) my mother, father or brothers (स्वः) or by people of my community or (वयम्) by us (देवः वनस्पतिः ततः नः वारयिष्यते) may the Lord save us from the consequences thereof.

Relative claims of Egoism and Altruism)

In this Mantra the Veda teaches us that we suffer just as much if we neglect the law of self-preservation as undoubtedly we do when we

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neglect the law of self-sacrifice. Self-regarding virtues are, in fact, just as important—if not more so, as other-regarding virtues. The following verse of Manu appears to be a commentary upon this *Veda Mantra* :—

कामात्मतान प्रशस्तान चैवेहास्त्यकामता ।
काम्योहि वेदाधिगमः कर्मयोगश्चवैदिका ॥
मनु० अ० २८ ।

"Extreme self-regardfulness and extreme other-regardfulness are equally reprehensible, for without the first-named even the study of the Vedas and the attainment of gratification by legitimate (egoistic) activities would become impossible.

The Value of Egoistic Activities.

In one sense egoism comes before altruism because it is involved in activities required for self-preservation. Unless each individual cares for himself, his capacity to care for all others is likely to be enfeebled or killed. Let us first take the question of bodily well-being. Let us in the words of Herbert Spencer contrast the two societies composed respectively of individuals whose self-regard has maintained bodily well-being and of those whose regardlessness has brought natural disaster :—

Bounding out of bed after an unbroken sleep, singing or whistling as he dresses, coming down with beaming face ready to laugh on the smallest provocation, the healthy man of high powers, conscious of past successes, and by his energy, quickness, resource, made confident of the future, enters on the day's business not with repugnance but with gladness ; and from hour to hour experiencing satisfactions from work effectually done, comes home with an abundant surplus of energy remaining for hours of relaxation Far otherwise is it with one who is enfeebled by great neglect of self. Already deficient, his energies are made more deficient by constant endeavors to execute tasks that prove beyond his strength, and by the resulting discouragement. Besides the depressing consciousness of the immediate future, there is the depressing consciousness of the remoter future, with its probability of accumulated difficulties and diminished ability to meet them. Hours of leisure which, rightly passed, bring plasures that raise the tide of life and renew the powers of work, cannot be utilized—there is not vigor enough for enjoyments involving action, and lack of spirits prevents passive enjoyments from being entered upon with zest. In brief, life becomes a burden. Now if, as must be admitted, in a community composed of individuals like the first the happiness will be relatively great, while in one composed of individuals like the last there will be relatively little happiness. or rather much misery, it must be admitted that conduct causing the one result is good conduct causing the other is bad.

Our Responsibility as Parents bids us take care of ourselves.

In the *Veda Mantra* emphasis has been laid upon the truth that those who would be parents should not transmit to their offspring undesirable physical and mental traits. The modern science of Eugenics has proved conclusively that the responsibility of parents is grave and that if they choose to neglect their bodies and souls, they shall do so not only at a tremendous cost to their own immediate well being but to the detriment of posterity. Spencer thus amplifies this point.

As it is, however, the current ideas concerning the relative claims of egoism and altruism are vitiated by the omission of this all-important factor. For if health, strength, and capacity are usually transmitted, and if disease, feebleness, stupidity, generally reappear in descendants, then a rational altruism requires insistance on that egoism which is shown by receipt of the satisfactions accompanying preservation of body and mind in the best state. The necessary implication is that blessings are provided for offspring by due self-regard, while disregard of self carried too far provides curses. When, indeed, we remember how commonly it is remarked that high health and overflowing spirits render any lot in life tolerable, while chronic ailments make gloomy a life most favorably circumstanced, it becomes amazing that both the world at large and writers who make conduct their study should ignore the terrible evils which disregard of personal well-being inflicts on the unborn, and the incalculable good laid up for the

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unborn by attention to personal well-being. Of all bequests of parents to children the most valuable is a sound constitution. Though a man's body is not a property that can be inherited, yet his constitution may fitly be compared to an entailed estate; and if he rightly understands his duty to posterity, he will see that he is bound to pass on that estate uninjured if not improved To say this is to say that he must be egoistic to the extent of satisfying all those desires associated with the due performance of functions. Nay, it is to say more. It is to say that he must seek in due amounts the various pleasures which life offers. Far beyond the effect these have in raising the tide of life and maintaining constitutional vigor, there is the effect they have in preserving and increasing a capacity for receiving enjoyment. Endowed with abundant energies and various tastes, some can get gratifications of many kinds on opportunities hourly occurring. while others are so inert, and so uninterested in things arround. that they cannot even take the trouble to amuse themselves. And unless heredity be denied, the inference must be that due acceptance of the miscellaneous pleasures life offers conduces to the capacity for enjoyment in posterity, and that persistence in dull, monotonous lives by parents diminishes the ability of their descendants to make the best of what gratifications fall to them.

Egoism essential to Social Good.

Not only is the cultivation of self-regarding virtues good for posterity, but it lays the only sound foundation for social well-being. The mere regard for one's well-being, without detriment to the well-being of others, is a contribution to social happiness. The philosopher quoted above thus graphically and picturesquely describes the respective capacity for generating social happiness and social misery of those who discharge the duties they owe to themselves and of those who neglect them :—

For his wife he has smiles and jocose speeches; for his children stores of fun and play; for his friends pleasant talk interspersed with the sallies of wit that come from buoyancy. Contrariwise, the other is shunned. The irritability resulting now from ailments, now from failures caused by feebleness, his family has daily to bear. Lacking adequate energy for joinieg in them, he has at best but a tepid interest in the amusements of his children, and he is called a wet blanket by his friends. Little account as our ethical reasonings take note of it, yet is the fact obvious that since happiness and misery are infectious, such regard for self as conduces to health and high spirits is a benefaction to others and such disregard of self as brings on suffering, bodily or mental, is a maleaction to others. The duty of making one's self agreeabie by seeming to be pleased is, indeed, often urged, and thus to gratify friends is applauded so long as self-sacrificing effort is implied. But though display of real happiness gratifies friends far more than display of sham happiness, and has no drawback in the shape either of hypocrisy or strain, yet it is not thought a duty to fulfil the conditions which favour the display of real happiness. Nevertheless, if quantity of happiness produced is to be the measure the last is more imperative than the first.

The following telling illustrations given by him fully demonstrate the inability of the inadequately egoistic man to be altruistic :—

Here is a mother who, brought up in the insane fashion usual among the cultivated has a physique not strong enough for suckling her infant, but who, knowing that its natural food is the best, and anxious for its welfare, continues to give it milk for a longer time than her system will bear. Eventually the, accumulating reaction tells. There comes exhaustion, running, it may be, into illness caused by depletion; occasionally ending in death, and often entailing chronic weakness. She becomes. perhaps for a time, perhaps permanently, incapable of carrying on household affairs ; her other children suffer from the loss of maternal attention ; and where the income is small, payments for nurse and doctor tell, injuriously on the whole family. Instance, again, what not unfrequently happens with the father. Similarly prompted by a high sense of obligation, and misled by current moral theorise into the notion that self-denial may rightly be carried to any extent, he daily continues his office-work for long hours regardless of hot head and cold feet, and debars himself from social pleasures, for which he thinks he can afford neither time nor money. What comes of this entirely unegoistic course ? Eventually a sudden collapse, sleeplessness, inability to work. That rest which he would

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not give himself when his sensations prompted he has now to take in long measure. The extra earnings laid by for the benefit of his family are quickly swept away by costly journeys in aid of recovery, and by the many expenses which illness entails. Instead of increased ability to do his duty by his offspring. there comes now inability. Lifelong evils on them replace hoped-for goods. And so is it too, with the social effects of inadequate egoism. All grades furnish examples of the mischief, positive and negative, inflicted on society by excessive neglect of self. Now the case is that of a laborer who, conscientiously continuing his work nnder a broiling sun. spite of violent protest from his feelings, dies of sunstroke, and leaves his family a burden to the parish. Now the case is that of a clerk whose eyes permanently fail from overstraining, or who, daily writing for hours after his fingers are painfully cramped, is attacked with "scrivener's palsy" and unable to write at all, sinks with aged parents into poverty which friends are called on to mitigate. And now the case is that of a man devoted to public ends who, shattering his health by ceaseless application, fails to achieve all he migh thave achieved by a more reasonable apportionment of his time between labor on behalf of others and ministration to his own needs.

And then in less marked and more numerous cases the resulting enfeeblement shows itself by the production of relatively weak offspring, of whom some die early, while the rest are less likely than usual to transmit the parental type to future generations,. Inevitably, then, by this dying out of the especially unegoistic, there is prevented that desirable mitigation of egoism in the average nature which would else have taken place. Such disregard of self as brings down bodily vigor below the normal level eventually produces in the society a counterbalancing excess of regard for self.

The supreme value of altruism.

This, however, need not blind us to the equal value of altruism in the evolution of individual well-being. Self-denial is just as primordial as self-preservation. Our bodily, mental and moral well-being cannot be secured unless we feel an equal concern for the well-being, in all these spheres of conduct, of our community. Herbert Spencer gives the following lively examples to demonstrate this point.

If he is not himself attacked by cholera, or. small-pox, or typhus, when it invades his neighberhood, he often sufferes a penalty through his belongings Under conditions spreading it, his wife catches diphtheria, or his servant is laid up with scarlet fever, or his children take now this and now that infectious disorder. Add together the immediate and remote evils brought on him year after year by epidemics, and it becomes manifest that his egoistic satisfactions are greatly furthered by such altruistic activities as render disease less prevalent.

With the mental as well as with the bodily states of fellow-citizens, his enjoyments are in multitudinous ways bound up. Stupidity like weakness raises the cost of commodities. Where farming is unimproved, the prices of food are higher than they would else be ; where antiquated routine maintains itself in trade, the needless expense of distribution weighs on all ; where there is no inventiveness, every one loses the benefits which improved appliances diffuse. Other than economic evils come from the average unintelligence--periodically through the manias and panics that arise because traders rush in herds all to buy or all to sell ; and habitually through the maladminstration of justice, which people and rulers alike disregard while pursuing this or that legislative will o-the-wisp, Closer and clearer is the dependence of his personal satisfactions on others' mental states which each experiences in his household. Unpunctuality and want of system are perpetual sources of annoyance. The unskilfulness of the cook causes frequent vexation and occasional indigestion. Lack of forethought in the housemaid leads to a fall over a bucket in a dark passage. And inattention to a message or forgetfulness in delivering it entails failure in an important engagement. Each, therefore, benefits egoistically by such altruism as aids in raising the average intelligence. I do not mean such altruism as taxes ratepayers that children's minds may be filled with dates, and names, and gossip about kings, and narratives of battles, and other useless information no amount of which will make them capable workers or good citizens ; but I mean such altruism as helps to spread a knowledge of the nature of things and to cultivate the power of applying that knowledge.

Now it is through the untruthfullness of one who gives a good character to a bad servant ; now it is by the recklessness of a laundress who, using bleaching agents to save trouble in washing, destroys his linen; now it is by the acted falsehood of railway passengers who, by dispersed coats, make him believe that all the seats in a compartment are taken when they are not. Yesterday

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the illness of his child, due to foul gases, led to the discovery of a drain that had become choked because it was ill-made by a dishonest builder under surpervision of a careless or bribed surveyor. To-day workmen employed to rectify it bring on him cost and inconvenience by dawdling; and their low standard of work, detemined by the unionist principle that the better workers must not discredit the worse by exceeding them in efficiency, he may trace to the immortal belief that the unworthy should fare as well as the worthy. Tomorrow it turns out that business for the plumber has been provided by damage which the bricklayers have done.

Besides furthering prosperity, other-regarding actions conduce to self-regarding gratifications by generating a genial environment. With the sympathetic being every one feels more sympathy than with others. All conduct themselves with more than usual amiabillity to a person who hourly discloses a lovable nature. Such a one is practically surrounded by a world of better people than one who is less attractive. If we contrast the state of a man possessing all the material means to happiness, but isolated by his absolute egoism, with the state of an altruistic man relatively poor in means but rich in friends we may see that various gratifications not to be purchased by money come in abundance to the last and are inaccessible to the first.

It is for this reason that the Veda warns us against the mistake of isolating ourselves and feeling indifferent to the welfare of our community.

A vision of conciliation.

Under this heading Herbert Spencer gives a vision of the future when the antagonism between egoism and altruism will have been reconciled. Says he:—

Yet again, as was pointed out in the last chapter, the sympathy which prompts efforts for others' welfare must be pained by self-injury on the part of others, and must, therefore, cause aversion to accept benefits derived from their self-injuries. What is to be inferred? While each when occassion offers is ready, anxious even, to surrender egoistic satisfactions, others, similarly natured, cannot but resist the surrender. If any one, proposing to treat himself more hardly than a disinterested spectator would direct, refrains from appropriating that which is due, others, caring for himself, must necessarily insist that he shall appropriate it. General altruism when, in its developed form, must inevitably resist individual excesses of altruism. The relation at present familiar to us will be inverted, and instead of each maintaining his own claims, others will maintain his claims for him—not, indeed, by active efforts, which will be needlese, but by passively resisting any undue yielding up of them. There is nothing in such behavior which is not even now to be traced in our daily experiences as beginning. In business transactions among honorable men, there is usually a desire on either side that the other shall treat himself fairly. Not unfrequently there is a refusal to take something regarded as the other's due, but which the other offers to give up. In social intercourse, too, the cases are common in which those who would surrender shares of pleasure are not permitted by the rest to do so. Further development of sympathy cannot but make this mode of behaving increasingly general and increasing genuine.

Subjectively looked at, the conciliation will be such that the individual will not have to balance between self-regarding impulses and other-regarding impules; but, instead, those satisfactions of other-regarding impulses which involve self-sacrifice, becoming rare and much prized, will be so unhesitatingly preferred that the competition of self-regarding impulses with them will scarcely be felt. And the subjective conciliation will also be such that though altruistic pleasure will be attained, yet the motive of action will not consciously be the attainment of altruistic pleasure, but the idea present will be the securing of others' pleasures. Meanwhile the conciliation objectively considered will be eqaully complete. Though each, no longer needing to maintian his egoistic claims will tend rather when occasion offers to surrender them, yet others, similarly natured, will not premit him in any large measure to do this; and that fulfilment of personal desires required for completion of his life will thus be secured to him: though not now egoistic in the ordinary sense, yet the effects of due egoism will be achieved. Nor is this all. At an earlier stage, egoistic community at first reaching a compromise such that each claims no more than his equitable share afterwards rises to a conciliation such that each insists on the taking of equitable shares by others; so, at the latest stage, altruistic, competition, first reaching a compromise under which each restrains himself from taking an undue share of altruistic satisfactions eventually risee to a conciliation under which each takes care that others shall have their opportunities for altruistic satisfactions—the highest altruism being that which ministers not to the egoistic satisfactions of others only, but also to their altruistic satisfactions.

Herbert Spencer was not very

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No immediate prospect of the vision being realized.

sanguine in his lifetime that his vision would be immediately realized. Says he :—

Such a view will not be agreeable to those who lament the spreading disbelief in eternal damnation ; nor to those who follow the apostle of brute force in thinking that because the rule of the stroug hand was once good it is good for all time ; nor to those whose reverence for One who told them to put up the sword is shown by using the sword to spread his doctrine among heathens. The conception set forth would be received with contempt by that Fifeshire regiment of militia, of whom eight hundred. at the time of the Franco-German war asked to be employed on foreign service, and left the government to say on which side they should fight. From the ten thousand priests of the religion of love, who are silent when the nation is moved by the religion of hate, will come no sign of assent, nor from their bishops who, far from urging the extreme precept of the Master they pretend to follow, to turn the other cheek when one is smitten, vote for acting on the principle, strike lest ye be struck. Nor will any aperoval be felt by legislators who, after praying to be forgiven their trespasses as they forgive the trespassess of others, forthwith decide to attack those who have not trespassed against them, and who, after a queen's speech has invoked " the blessing of Almighty God " on their councils, immediately provide means of committing political burglary.

But though men who profess Christianity and practise Paganism can feel no sympathy with such a view, there are some, classed as antagonists to the current creed, who may not think it absurd to believe that a rationalized version of its ethical principles will eventually be acted upon.

If this was the state of Western Society in the lifetime of the great Evolutionist, it has become worse after his death. Modern Europe is an armed camp. Not only is each nation armed against all the rest—suspicious not only of enemies but also of allies—not only is hypocrisy the determining factor in diplomacy and foreign policy, but the component factors of each community are arrayed against one another owing to the fissiparous tendencies of modern thought. Capital and Labour are engaged in a death-struggle and learning and public spirit can be engaged by either party that can pay the price in the shape of money payments, or payments in appplause and homage. Women are arrayed against men, men against men and women against women. Territorial patriotism is decaying. People care more for loyalty to class, both territorial and extra-territorial, than for fidelity to the geographical unit called country. It is even feared that if there is another war between Germany and England five years hence, the proletariat of either may refuse to cut the throats of the proletariat of the other at the bidding of capitalists. Selfishness—individual and communal—is the supreme rule of collective conduct. Instead of altruism becoming egoistic that is the well being of others becoming the personal concern of each, it is demanded that egoism shall become altruistic, that is it is required that each should clamour for the recognition by others of his rights. Society thus is just the opposite of what the great English philosopher pictured it should be.

Yet the Vision was once a Reality.

And yet there was a time in ancient India when this vision was a reality and the affairs of the commonwealth were regulated in accordance with the injunctions embodied in this immortal Vedic text. Manu lays down that a Brahman shall lead a life of voluntary poverty and shall serve the community by means of his superior knowledge and lofty character without expectation of any reward. Looking for gifts is a sin on the part of Brahmans.* If a Brahman becomes rich, the glory of his Brahmanhood is extinguished †. A Brahman who looks for royal patronage, degrades himself ‡. A Brahman should not keep in store more food than is required to keep body and soul together for 24 hours §. Patanjali lays down that a Brahman shall not keep with him more flour than would fill a pail. All intending donors

* Manu IV, 247, 48.
† Manu IV, 1241.
‡ Manu IV, 248.

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must bide their turn to put their alms in that pail Let a Brahman starve but never beg, in cases of extreme hunger he may pick up grains lying scattered about a barn §. The support of the Brahman was the concern of the state and its chief magistrate. The bestowal of alms upon a Brahman thus became an act of duty and privilege, not an act of charity. It was the king's *duty* to see that no Brahmana starved in his kingdom, if he failed in it tortures of hell awaited him—just as it was the Brahman's duty to see that the kingdom was administered righteously and none who were deserving were deprived of the blessings of mental and moral illumination. It was, further, the Brahman's duty to see that the rights of other classes were not interfered with. It was the Kshatriya's *duty* to give *protection* to the community and to guard the rights of the Brahmans. The Vaisya's duty it was to supply the Brahman with food, the Kshatriya with sinews of war and the wherewithal to live and the Sudra with labour and living The Sudra's duty it was to recognise the right of the other classes to service at his hands. Thus the duty of each class in ancient times was to guard the rights of others. Each class was concerned with its duties and the rights of other classes. Unlike modern times when each class clamours for the recognition of its rights and endeavours to convert other classes to the view—or coerce them into it—that it is their duty to give them all they demand In modern society all have undoubted rights but apparently none has any duties. The ancients were quick in the discharge of their duty and sensitive if there was any encroachment upon other's rights The moderns are prompt to assert rights and sensitive if others do not do their duty by them. Everybody is mindful of his rights and others' duties. Take the four *Asramas*. The Brahmchari's duty it was to serve the *Banprasthi*, to guard the Guru's rights. The *Banprasthi's* duty it was to teach and educate the *Brahmchari*. The *Grihasti's* duty it was to provide for the needs of the *Brahmchari*, the *Banprasthi* and the *Sanyasi*. The *Sanyasi's* duty it was to serve as the guardian of the moral conscience of the community. What a delicious picture of a commonwealth which once existed in fact.

Social Reconstruction.

This is the scheme of social reconstruction which the Veda offers to the modern restless, panting, pulsating and palpitating world. Pandit Bhagwan Das thus sketches this grand and sublime scheme :—

> The ancient scheme, on the other hand, provided, with a just appreciation of psychophysical facts, for a due combination of egoism and altruism. It did not say to any one, "Become wholly selfless." It only said, "Be selfish to this extent and no further." To the man of knowledge it said. "Yes, you may be ambitious of *honor*, but you must deserve it by gathering and spreading knowledge diligently, in the missionary spirit, and must not hanker after power and wealth and much pleasure or amusement also." To the man of action it said. "You may be ambitious of *power*, provided you deserve it by using it righteously for the helping of the good against the evil-minded, and otherwise, according to their needs, and do not abuse it by bullying and exploiting the weak for your own self-importance and aggrandisement, and, in any case, you must not covet honour and wealth and much amusement also." To the man of desire it said, "You may be ambitious of *wealth*, as much as you can accumulate lawfully, without profiteering and cheating and manipulation of trusts and corners and false advertisements and gambling speculation; but you are expected to spend a good bit of it on pious and public works and charities and useful institutions, and you must also make effective arrangements for the proper distribution and supply of necessaries and minimum comforts to all the population, at fair and reasonable prices, and, in any case, you must not crave for honor and power and much amusement also." To the woakman it said, 'You may have play and amusement, as much as you please, and you will be ensured a reasonable and sufficient amount of food, clothes and housing; but you must do your fair share of appointed work, and not long for honor, power or wealth also."

§ Manu IV, 7.
Manu X, 112.

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Such is the simple secret of, not abolishing, but regulating natural human desires, by partitioning them and their corresponding objects, by dividing not only communal labor, but also *rights* and *duties*, privileges and responsibilities, abilities and disabilities, side by side. There is no greater impossibility in the regulation of these ambitions, than in the restraint of the other natural human desires, for instance those dealt with by the penal codes. Indeed every law is a restraint and a regulation of some human desire.

It is the earnest conviction of some that if such a division of ambitions and prizes were made systematically in combination with a scientifically organized system of vocational education, the happiest results would follow. The caste-system would be restored to its long lost proper meaning, elasticity and usefulness. Every individual would fall into or be asssigned to his *natural* and proper caste or *class* in accordance with his inherent deepest ambition and his selection of one and foregoing of the other three prizes of life, which would act as *an automatic test*. The temptation to the sale and prostitution and abuse and corruption of honor and power and wealth and pleasure would be minimised. The incentives to pursue the ambitions in a socially helpful way would be maximised Wealth would no longer be the purchaser of honor and power, therefore the greed and grab for it would diminish, extremes of wealth and poverty would disappear, and a more equitable distribution of necessaries of life follow of itself. Domestic wars and national wars, the conflicts of master and man, man and woman, capital and labour, official and non-official, layman ahd priest nation and nation, and race and race, would all lose their point and purpose and motive and be leduced to the smallest dimensions.

THE WORLD OF BOOKS.

ENGLISH.

An Imaginary Rebellion and How it was Suppressed, by Pandit Pyare Mohan, B.A., LL.B., Vakil, High Court, Lahore, with a Foreward by Lala Lajpat Rai. Printed and Published by Khosla Brothers, Railway Road, Lahore. Price 1.s 6. Cloth Bound Rs. 7. Can be ha[illegible] of the Publishers.

It is a complete, authentic and impartial narrative of the tragedy of errors enacted in the Punjab. The narrative is thrilling and reads like a horrible romance. Truth is, indeed, stranger than fiction. As one reads the gruesome tale of the atrocities committed by some of the accredited agents of a civilized administration, one wonders such that things are possible in the twentieth century at the hands of the representatives of a nation that claims to be the liberator of mankind. Autocracy is, indeed, demoralising and complete Self-Government for India is an immediate necessity as much in the interests of England as of India. How can England afford to keep up an atmosphere of thought and feeling in the British Empire where even few of her most highly educated sons are liable to be turned into Bosworth Smiths O'Briens, Jacobs and Dyers? We purposely refrain from mentioning Sir Michael O'Dwyer for he is not an Englishman but a renegade Irishman. If this process of demoralisation is to cease, all lovers of England, and India must strive manfully, determinedly and unflinch ingly for the establishment forthwith of responsible Government in this ancient land. This is, to our mind, the supreme lesson of the narrative so faithfully and picturesquely described in the book under review. The Foreword by the selfless sturdy patriot Lajpat Rai is feelingly written. Let all our readers lay to their heart the pregnant conclusion of the Foreword :—

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"But this much I might be permitted to say to my educated countrymen, that the question whether they will be treated in the future as men or as beasts of burden depends in a large measure on their own conduct and behaviour. It is for them to decide whether they are ready to sacrifice their individual preferments for the honour of the nation, or whether they will choose to be satisfied with the few crumbs that are thrown to them from the masters' table and go to sleep again. Let us never forget that "nations by themselves are made."

A copy of the book should find a place in the private library of every Indian and non-Indian who has a heart to feel for the woes of afflicted Punjab.

Social Reconstruction with Special Reference to Indian Problems, by Pandit Bhagwan Das, M.A of Benares. Printed and published by Pyare Lal Bhargava at Gyan Mandal Press, Benares. Price As. 12. Can be had of the Publisher.

This is the reprint of the notable pronouncement that the scholarly author delivered as President of the Provincial Social Conference held at Saharanpur. It "endeavours to make a general survey and to offer suggestions regarding the solution of all the more important problems concerned with the well-being of mankind generally and Indians specially." The address, like everything that owes its being to the facile pen of our gifted brother, is thought-provoking and formulates the postulates of Indian progress with refreshing candour, challenging boldness and admirable originality. All the various aspects of ancient polity are discussed with fullness of knowledge and a solution of modernmost problems is suggested in the light of ancientmost culture. The booklet is well worth a perusal by all cultured Indians who are not blind to the ancient glories of this stricken land and deaf to the voice that calls them out from India's cultural past.

(1). *Report of the Administration of Estates under the Court of Wards in the Punjab for the year ending 30th. September 1919. Price 0-8-0.*

(2). *Report on the Joint Stock Companies, Punjab, for 1919-20. Price As. 6.*

(3). *Report on the Sanitary Administration of the Punjab and Proceedings of the Sanitary Board for the year 1919 by Lieut.-Colonel W. H. C. Forster D.P.H., I.M.S. Sanitary Commissioner Punjab and the Report on Sanitary Works for 1919, by Mr. A. R. Astbury, Sanitary Engineer, Punjab. Price Re. 1-3-0.*

All the three reports have been printed by and can be had of the Superintendent, Government Printing.

The number of estates under report rose from 40 to 45. The reduction in debts is satisfactory. The same cannot, we regret to say, be said of the arrangements for education. Most of the wards are educated in the Aitchison College in an atmosphere of aristocratic hauteur. They must be educated in public schools so that they may imbibe the democratic spirit of the age and learn to behave as children of the motherland who are at one with the millions not as superior persons. Mr. Maynard, the Commissioner, has introduced a new and welcome feature in the administration of these estates. The wards are associated with the paid managers in the work of management. As the report says :—"The only way to learn to do things is to do them, and to make mistakes and discover the mistakes."

The total number of Joint Stock Companies limited by shares has, during the year under report, risen from 76 to 79 Five public companies went into liquidation, one private company was struck off the registers. Four new public companies and the same number of new private companies were registered. The Punjab Co-operative Bank, which was undergoing voluntary liquidation, was permitted by the High Court to resume business. The number of private companies is

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now 21. Five companies are apparently doing no business The total number of companies is 108. Of the 4 new companies registered two were banks, one a trading company and one a sugar manufacturing company. Industries do not possess attractions for local capitalists. Nominal capital has increased by Rs 71,30,000, subscribed capital by Rs. 19,43,495 and paid up capital by Rs. 8,32,679. This increase, however, is not a hopeful augury, since it is confined to banking and trading companies. The Registrar complains of the apathy of courts for they do not fix the responsibility upon the Directors.

The year 1919 was an extremely healthy one, only two epidemics—cholera and small-pox—having visited the province. The rainfall was above the average. The birth rate, however, shows a decrease of 3·8 as compared with the previous quinquennial average though a very slight increase over that for 1918. This is attributed to the influenza outbreak of the previous year. Montgomery and Lyallpur districts returned the highest rates and Simla and Dera Ghazi Khan the lowest. The death rate for the whole province was with the exception of 1912, the lowest recorded since 1900. Shahpur with 21·5 is the healthiest district in the province. Infant mortality, however, continues to be heavy, the rate for infants under one year being 177 as compared with the corresponding birth rate of 71 in the United Kingdom. The general need is not so much medical aid as better sanitation. The Sanitary Commissioner rightly observes :—

So long as we have grossly overcrowded towns where every law of hygiene is consistently and systematically defied ; where the people breathe filth and through the agency of myriads of flies eat filth ; from which light and air are excluded and where every article of diet is consistently adulterated, so long will we have mortality rates infantile and otherwise, expressive of such a state of affairs.

What a sad commentary upon the public spirit of the educated community and bureaucratic efficiency which is seen most in evidence when arrests for sedition have to be made or orders of internment and externment are to be executed. Now that this branch of the administration has become a transferred subject, the people's ministers have a chance of proving that, given the opportunity, they can render more effective public service than prestige-ridden officials. The prices of food grains were higher than in the preceding year and this the report attributes to "unsatisfactory outturn, *large exports and restrictions on goods traffic.*"

The last two causes are clearly remediable and the remedy is in the hands of the Government.

The Bharatkala Parishad, (Society of Indian Art) Rules and List of office bearers, committee and members, Benares 1920.

This society has been established for the purpose of reviving and fostering public interest in Indian music, painting, sculpture and other arts and crafts. All interested in this worthy object should apply for a copy of the rules to the Secretary.

Arya Bhasha (Hindi).

वैदिकधर्म a monthly journal devoted to Vedic studies edited by Pandit S. D. Satyavalekar. Annual Subscription Rs. 3 and annas eight only. Can be had of the Secretary, Swadhyaya Mandal Aundh (Satara).

Pandi Satyavalekar's services to the cause of Vedic research and scholarship are well-known. He has brought out a Hindi monthly devoted exclusively to the exposition of Vedic teachings. All the three numbers that have so far been brought out are excellent reading. The third number contains some very valuable articles. In one article the learned editor quotes chapter and verse that the Vedas distinctly mention needles. In the Atharva Veda (11,1,3) organisms are spoken of as **सूचीमुखाः** (needle faced). Similarly the word **सूचिकाः** occurs in the Rigveda (1,191,7). In

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the Rigveda (2,32,4) it is enjoined that the housewife should (अपः सीव्यतु) do sewing work with a strong needle (अलिघ मातयासूत्ता) and give the garment thus prepared to valiant soldiers Most probably it is War-Work. The needle is, in fact, the chief instrument which adds to the charm of women in the Vedic household. In Yajurveda (23,36) we read; देवानां पत्न्योदिशः सूचिभिः शम्यन्तुत्वा ॥ "May the wives of the learned subdue thee by means of their needle." The *Shatpath Brahman* (13,2,10,3) speaks of needles of iron, silver and gold (त्रय्यः सूच्यो भवन्ति । लोहमय्यो रजता हिरण्ययः ॥) The Veda speaks also of cloth that has been apparently sewn up. It refers to the shirt or skirt (तप्ये) woven shirt (सामूज) and overcoat (द्रापी) In another learned article it is shown that the word गो-घ्नः which is used for a guest in the Brahman literature does not mean cow-killer or one in whose honour a cow has been slaughtered as is assumed by occidental scholars. There is a Vedic word हस्त-घ्नः which occurs in Rigveda (6,75,11) Mcdonell and Keith in their *Vedic Index* translate the word as Hand-guard. If, rightly argues the learned Pandit, हस्त-घ्नः means Hand-guard, why should not गो-घ्नः be taken to mean cow-guard or protector of cows? This meaning is in the completest conformity with Vedic teachings In the Yajur Veda (13,42) we read;गां माहिंसीरदितिंविराजं ॥

"Do not kill the cow for she is unworthy of slaughter (अ-दितिं) and is specially glorified (विराजं)". In the Rigveda we read आरेगो-हा ॥ (7,56,16) आरेतेगो-घ्नं ॥ (1,114,10). Let us keep away from cow-killers. The very Vedic words for cow अ-दिति and अ-घ्न्या etymologically mean that which ought not to be killed.

The other articles are also ably written. We have every hope that all believers in the *Vedic Dharma* will patronize this new excellent venture.

संस्कारविधि मण्डनम् *by Pandit Ram Gopal Shastri, Research Scholar, D. A. V. College, Lahore Published by the Manager Anglo, Sanskrit Book Depot, Machhi Hatta Bazar, Lahore. Price 12 As. can be had of the Publishers.* Pandit Ram Gopal is one of those scholars of whom the Arya Samaj is justly proud. He has consecrated his life to the cause of Vedic research. In the work under review he has effectively refuted the objections usually urged against certain portions of Lord Dayanauda's *Sanskar Vidhi* (Code of Vedic Rituals). In most cases he has cited Vedic authority. The work embodies valuable information and we commend it to all interested in the spiritualisation of individual and social life.

आर्य समाज का इतिहास (part II.) *by Pandit Nardeva Shastri, Vedatirath Price 1-8-0. Can he had of the Publishers Messrs Davidas Shreni & Co., Booksellers and Publishers, Aligarh.*

The work under review professes to be a history of the Arya Samaj. It is, however, a mere collection of *ipse dixits*, most of them creations of the author's brain, loosely arranged without any regard for continuity of thought and unity of purpose. There is very little of history and a great deal of comment upon and criticism of Arya Samajic activities from the author's peculiar personal and sectional standpoint. It might appropriately have been named "Pandit Nar Deva's Stray Thoughts on the Arya Samaj and its Leaders." All interested in the Pandit's verdicts upon the domestic politics of the Arya Samaj may do worse than purchase a copy of this work.

(1) नेटाजी हिन्दू *by Shriyut Bhavani Dyal. Price 12 As.*

(2) भारतीय नययुवकों को राष्ट्रीय सन्देश *Price. 0-8 6 Published by the Saraswati Sadan, Indore. Can be had of the Publishers.*

The first is an interesting tale depicting the social life of the Hindus of Natal

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The tale is indeed, interesting but its chief value lies in its educative character. It throws a flood of light upon the life led by our exiled brethren in South Africa The language is chaste and charming. Every patriotic Hindi-knowing Indian should possess himself of a copy.

The second book is a collection of various papers written by eminent men and women some of whom are makers of Modern India, such as Swami Vivekananda, Mahatma Gandhi, Mr. Gokhale Poet philosopher Rabindra Nath Tagore and L. Lajpat Rai. All are equally inspiring and full of valuable advice and beautiful thoughts. We recommend this valuable publication to all young men and women who understand Hindi.

EDITORIAL REFLECTIONS.

A Nation in Mourning.

The entire Indian nation is in deep mourning owing to the almost sudden and untimely death of Lokmanya Bal Gangadhar Tilak. His death is a stunning blow to the cause of national advancement and the gap created in the national ranks cannot be easily filled up.

Mr. Tilak was one of the greatest, most fearless and most scholary Indians of present times. He was a Sanskrit scholar of no mean order. He rubbed shoulders with the greatest orientalists of the age and his works "*Orion*" and "*Arctic Home in the Vedas*" will go down to posterity as the finest specimens of what indigenous scholarship can achieve in this line. It was, indeed, surprising that in the midst of his multifarious activities which agitated the public mind and made the bureaucrat uneasy, excited bitter controversies and fomented commotion in the country, he could bring a calm mind and a clear and unobfuscated understanding to the consideration of problems which could not be pondered upon except in a spirit of dispassionateness. This required a miraculous power of self-control and of using one and the same intrument for the execution of tasks which had nothing in common. He was the founder of a virile school of political thought and before his death had almost acquired the position of the supreme dictator of the policy and programme of the Indian National Congress—we have used the word almost because his supremacy had begun to be challenged by Mahatma Gandhi. His hold upon the masses was wonderful. The secret of this wonderful hold lay in the fact that ancient culture had interpenetrated the warp and woof of the fabric of his mind. He was well-read in the epics, the Puranas, the Bhagwadgita and the traditional lore of the Mahrattas. He spoke in a language and employed metaphors, similes, parables and illustrations which the man in the street could readily understand. Though well posted up in modern learning, it was his ancient learning and his deep study of the traditions of his land which made him an idol of the people. While addressing vast assemblages of his countrymen he did not quote Burke, Macaulay and Rousseau—although he could do that with telling effect when the occasion required it—but the Ramayana, the Mahabharata and the Puranas. He had successfully dovetailed modernmost democratic conceptions into the national

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intellectual and cultural heritage. He was, therefore, peculiarly fitted to be field marshal of the forces of freedom ranged against the bureaucracy. Himself proud of being an Indian and of belonging to a chosen race, he could always appeal to the racial pride and national self-respect of his race and nation and rouse passions. He had a passionate love for freedom. His proud nature refused to accept as a settled fact the arrangement that a bureaucracy not responsible to the people should control the destinies of an ancientrace, with a glorious moral, spiritual and intellectual heritage. He refused to reconcile himself to it. He wanted to unsettle this settled fact. Ranade and Gokhale were statesmen but Tilak was essentially a patriot. They wanted to negotiate with the powers that be, and obtain for their countrymen such concessions as could, by pursuasive pleading, dialectic skill and clever advocacy, be readily obtained. He, on the contrary, resented the very fact of bureaucratic domination and Indian subordination, and endeavoured that this sense of unmerited inferiority should burn into the souls of his conntrymen and they should obtain dominion home-rule. His mission it was, therefore, always to keep alive grievanse and to be always quickening the consciousness among his countrymen of their pitiable lot. He wanted to regain freedom not by petitions to the British Government but by rousing the self-respect of his countrymen, fostering an atmosphere of friction, irritation and habitual distrust of authority so that reforms in the administration might not appear in the light of concessions condescendingly and graciously granted but elementary human rights won by dint of racial self-assertion and national self-consciousness. He was far too cleve and fair-minded not to see the bright side of bureaucratic ascendancy. But he generally emphasised the dark side for he believed that if Indian leaders always sang paeons of praise, the people would be lulled into a false sense of security and the battle for freedom would not be fought with the grim determination which only those valiant soldiers bring to the task whose hearts feel the grave and solemn load of grievances. He was no believer in the policy of passing resolutions and waiting in deputations. He, therefore, never felt the need of cultivating suavity. His role in life was not that of an advocate suing for the mercy and goodwill of constituted authority, but of the leader of a discontented people with whom the representatives of the governing power were bound to make terms if they wanted to repose in peace and govern without trouble. He was honestly and sincerely opposed to violence and blootdshed because his astute and alert mind saw its futility and inutility and even criminal folly. His reasoned conviction was that it would hinder progress along the path of political freedom and therefore he deprecated resort to physicalforce, whether open or secret. His methods was thus persistent, unceaing, bitter and determined agitation to be continued so long as the goal was not reached. He believed not in occasional suspension of agitation. He was for getting what the authorities gave not in a spirit of thankfulness but in the spirit of a man who had secured, by unceasing fight, a part of his heritage and whom success did not fill with gratitude bat goaded on to further and intenser struggles There were, therefore differences in temperament, in outlook upon national life and in angle of vision between the school of Tilak and the school of Gokhale. Convergence between these schools was an impossibility and divergence was, therefore, inevitable. Not that Tiiak did not see the greatness of Gokhale and his deep earnestness. He bore an eloquent tribute to these qualities of his great rrval in the pathetic funeral oration which he delivered in the crematio

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ground at a solemn moment with the corpse of Gokhale looking him full in the face.

Gandhi is the founder of a third school of thought. He believes neither in mendicancy, nor in obstruction and ceaseless agitation, but in soul-force, suffering and self-discipline. Gokhale wanted to gain India freedom by appealing to the generosity and sense of justice of her rulers, Tilak by an appeal to the national pride of his countrymen and to the natural resentment in their hearts at the fact of subordination, Gandhi by training his people in suffering and self control to such an extent that they may refuse—come what may—to co operate with the bureaucracy where the bureaucracy is wrong and not regardful of legitimate Indians demands and thus secure justice not by friction but by aloofness. The weapon of Gokhale was faith in the democratic instincts of the British race, of Tilak inpatience of bureaucratic control and that of Gandhis soulforce. Gokhale is dead and his school of thought is dying—thanks to O'Dwyer, Dyer, Finlay and Halsbury. Tilak has died at the psychological moment when his school of thought was on the eve of trying conclusions with Gandhi'sGospel in the Special Congress. Who knows that Tilak was playing the prophet when he said to Gandhi that he had prepared the ground, it was for the Mahatma to sow the seed? Who does not know that soul-force can be utilized only after the soul has been awakened? Be it said to the eternal credit of Tilak that he roused the slumbering soul of India. He it was who tanght India that freedom was their birthright. The Moderates were the apostles of *Advaita*, they wanted the absorption of the soul of India in the soul of England. Tilak was the appostle of *Dwait*. He taught India that she had a distinct soul of her own. Gandhi is engaged in the task of developing the power of the soul laid bare by Tilak so that England's soul may seek unison with the awakened, developed and chastened soul of India for the benefit of both. India's national evolution required all the three leaders. All honour, then, to Gokhale of revered memory and to Tilak who has left us in body leaving behind a precious heritage which, if we use it well and wisely, will serve as the basis of the restoration of our national fortunes.

The Punjab Disorders and the Arya Samaj.

The typical bureaucrat scorns nothing so much as independence of character on the part of those over whom he is set to rule for an under current in his sub-conscious self warns him that independent-spirited men and women will not be satisfied with unqualified bureaucratic rule and will inevitably secure a change of the system under which alone the characteristically bureaucratic type can flourish. The Vedic Religion as revived by Lord Dayananda fosters manliness and virility. Swami Dayananda has freed the advanced Hindu from the fetters of hereditary caste and priestly domination and taught him to have faith in the dignity and lordliness of his own soul. Every man is the son of God and heir to Divine inheritance. Every man has direct access to God. No intermediaries are required for the purpose of communion with God and the communion is claimed from the Highest not as a concession due to prayer but as a right earned by righteous deeds and by living a life regulated according to His behests. And even at that stage the soul retains its distinct individuality. If, then, communion with God also is attained on a basis of love and not fear, of self-realization and not self-suppression, how can an Arya lick the boots of or suppress his individuality before a human being however exalted. For an Arya all human beings, from the king down to the peon, are equal children of God and nothing but superior worth—as distinguished from "superior" birth, rank or status in society—can secure a man the homage of

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his brothers and sisters. This type of character is, as we have said, the very antithesis of the type that can be tolerated by some bureaucrats. Moreover the Founder of the Arya Samaj granted to the Arya Samaj a democratic constitution. The Arya Samaj owes no allegiance to a Pope or a *Mahant*. All Aryas are equal members of the Church and all the ecclesiastical offices are held by elected dignitaries removable at the will of the general body. All institutions under the Church are managed by elected provincial councils which all are subject to a representative all-India organisation.

The Arya, therefore, is a democrat of democrats by religion, by conviction and by training and social usage. What wonder, then, that he stinks in the nostrils of those who worship at the shrine of Prestige and Privilege. In the year 1907 Aryas were persecuted and prosecuted, but they bore their sufferings manfully The bureaucracy having failed to cow them down and the beneficent rule of Lord Hardinge having supervened the policy of repression was followed by the policy of conciliation. Sir Michael O'Dwyer, however, could not be expected to understand the significance of the movement. He does not believe in moral and spiritual force and it was natural that he should mistake the sturdy independence of the Arya for treasonable intentions. During the martial law lawlessness, many who merely asserted themselves were arrested and naturally the Aryas, the most advanced community in the Punjab came in for a lion's share of this harassment. Pandit Pearey Mohan in his work "*An Imaginary Rebellion and How it was Suppressed*" which we have reviewed elsewhere, describes how in the report compiled by Sir Michael O'Dwyer's lieutenants an attempt was made to cast suspicion on this non-political movement.

It is needless to say that the Samaj had no hand in the present disorders, and there is not the slightest evidence to connect it or its members as such with the crimes committed at the various places. But in the report of the Punjab Government, an attempt is made to connect the Samaj with the so-called rebellion. Dealing with the events at Gujranwala, it is stated that "members of the Arya Samaj community were everywhere prominent in the movement". About Wazirabad the Report says "The Arya Samaj element was again prominent in the disturbances." About Hafizabad, the Report states "The agitation...appears to have been largely due to the influence of member of the Arya Samaj community." Dealing with the causes of the trouble at Malakwal, the Report says that the place was visited by two Arya Samaj lecturers.....who gave an inflammatory lecture" and excited the inhabitants to wage war. About Lyallpur, it is stated in the Report, that "The moving spirits in the agitation were many Hindus, and among them the Arya Samajists were conspicuous for their activity.' These and other insinuations in the Report, whose publication was perhaps not foreseen by its authors furnish a clear index to the views of the Government and its attitude about the Samaj The result was that the members of the Samaje as such were terrorised and persecuted at many places by the officials who were entrusted with the administration of martial law. It is unnecessary to point out that the statements of official witnesses before Lord Hunter's Enquiry Committee, as well as the trials held by the Commissions, entirely disproved the assumption that the Samaj was connected with the recent disorders.

The Dyer Debate in the Lords.

The House of Lords has, by tremendous majority, adopted Lord Finlay's motion that Dyer has not been fairly dealt with. The House of Lords is an effete institution in the British Commonwealth. The Lords have always created trouble for England at Home and abroad much of the authority of this house has, no doubt, been taken away but, all the same, its power for mischief remains. The resolution of the House has produced a most unfortunate impression in India. The unsatisfactory decision of His Majesty's Government in the Dyer case and the inaction of Lord Chelmsford's Government in the matter of giving effect even to the decisions thereof had deeply stirred popular feeling in this country. The action of the Lords has stimulated the non-co-operation movement as nothing else could have.

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The Special Congress.

Lala Lajpat Rai has been elected President of the Special Session of the Congress to be held at Calcutta in the first week of September. Lala Lajpat Rai is the first Punjabi who has got the highest honour in the gift of his countrymen. The Calcutta session will be a historic and momentous session. The question of non-co-operation is to be decided at this session. If the Congress fails to give a lead to the country at this conjuncture of time, it will have forfeited all moral right to claim that it represents Indian public opinion. The Congress must record the vote of the majority boldly, courageously and fearlessly or arrive at a compromise acceptable to all parties and not susceptible of a dubious interpretation. The president-elect has personally openly declared in favour of non-co-operation and it is natural that he will use all his influence to get the non co-operation programme of Mr Gandhi adopted. Besides, Mr. Gandhi is a host in himself. It is possible that acute differences of opinion may be revealed among delegates who have till now been labelled members of one school of thought and the session may assume a stormy character. The president will have to use all the tact and suavity at his command to prevent the debate in the Subjects' Committee assuming an acrimonious character. What is expected is that Bengal will vote in favour of non-co-operation, Bombay will be divided—Sind and Gujrat being for non-co-operation and Maharashtra being divided, the Punjab and Bihar will vote solid for non-co-operation, Madras will be divided, the United Provinces will most probably be against non-co-operation. Nothing is known definitely of the attitude of the Central Provinces Whatever resolution is adopted will be adopted by majority. If the majority of Modras delegates votes for non-co-operation—as is expected—there will be 4 votes for non-co-operation and one against. Burma is not likely to send a contingent of delegates to the special Congress. There is yet another possibility. Following the precedent of the 1906 session the Subjects Committee may adopt a compromise unanimously arrived at and the Congress may accept the principle of non-co-operation, and declare that the weapon may legitimately be used by sections of the people who are prepared to do so as a protest against the unrighteous settlement of the Punjab and Khilafat questions. If this is done, it will be possible to adopt non-co-operation in the name of the Congress without committing the organisation as a whole to it and without pronouncing a ban on other forms of political activity with which the Congress has so for been associated. To us it appears that, in the present chaotic state of public opinion on the subject when the whole question of our political work is in the melting pot, this is the only reasonable course for the country to adopt. This year's presidential address also will be looked forward to with eager curiosity. Will it contain the personal views of the president—which are already known to the country—or embody the President's reading of the situation and an intelligent anticipation of the decision?

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THE GURUKULA SAMACHAR.

(BY PROFESSOR LAL CHAND M.A.)

Motto I.—By force of *Brahmacharya* alone have sages cenquered *The Veda.*

Motto II.—The welfare of society and the justice of its arrangeme at bottom, dependent on the character of its members.....There is no alchemy by which you can get golden conduct out of leaden instincts— *Spencer.*

Mahatma Tilak's Death.

The moment the news of Mahatma Tilak's death reached here all work of the institution was suspended. The news came like a shock and stunned all. A hush prevailed everywhere. All mutely mourned the death of their national hero. At three in the afternoon a condolence meeting was convened in Yajna Shala under the presidentship of Swami Shraddhanandji. Swamiji, Pandit Indarji and Professor Sudhakarji, each said a few words in honour of the dauntless and lofty soul that had passed away from their midst after having sacrificed all he had—irrepressible patriotism, vast and deep erudition, unflinching resolution, exhaustless energy, decision of purpose, tenacious perseverance—at the altar of motherland. Resolutions expressing irreparable loss, intense grief and heartfelt sympathy with the bereaved family, at the untimely death of Mahatma Tilak were passed and copies thereof sent to the national papers.

Examinations.

The first term examinations are going on. Students are busy poring over their books. Those who have been regularly working throughout the term manifest no particular anxiety, but care sits heavily on the brow of those who have slept or talked away the whole term, and have had to finish in days the course of months. Pitiable is the lot of this latter class of students. Their embarrassment knows no They do not relish their meals. are very irregular in their Exercise is out of the question. impair their digestion and confu brain.

Vacation.

After the strain and stress examination the summer vacati commence. The students and are both eagerly awaiting vacation. The students will out on a trip to the hills alon some of their professors. Just the vacation a wrestling mat take place. Champions are p themselves for the purpose. see who proves himself to be ble and carries away the First P

Staff.

The institution feels proud of se the services of such able pers Professor Shiv Ram Iyer M.A., t Sub-Editor of the *Hindu*, Pandit and Lala Desrajji, who has bea record of Agricultural College, Ly The learned Pandit Indarji nee introduction. He is working now-a-days as Assistant Governor, has left off the editing of the *Vijeya*

Professor Shiv Ram Iyer is a talented man. He is an M A Philosophy, but can teach Econo and English as well quite efficie Undoubtedly he will prove a val addition to the staff. He has no him. He is plai

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g in his dressand demeanour. es a keen critical sense and a curious observation.

Diesraj has recently joined the Professor of Agriculture. He honest hearty nature, freely with the students and partici- in all their activities. He is element more in the fields than e class-room. He is very keen Practical work in agriculture. his hands, the gardens are ning and yielding abundant

Swimming Competition.

interesting item in the activities month was the Swimming Com- on. It came off on the 21st of July. the school and the college students part in the competition. Our Sardar ur posted himself at a particular long the bank with a flag to mark arting point for the competitors. irst prize was to be given away Brahmchari who could swim to the nearest point. It was a sight to see each Brahmchari in rn bend down and touch the feet vamiji to get benediction before g. I have said it was a grand because my imagination was ing other scenes altogether. Shall of the more talented amongst Brahmcharies, thought I, start into the world likewise with benediction of their revered Guru, to the world the superior stuff are made of, do pre-eminent ice in the sphere either of religion politics and raise in the eye of people the name of their dear *na-mater*?

To return, however, from soaring to imming. Most of the students failed reach the opposite bank. They gan very earnestly and of course very fidently too, but the poor fellows tired a little bit exactly in the middle, where the current went sweeping everything irresitibly before it. It was an interesting sight to see some of these helpless heroes being carried along by the impetuous waters inspite of all their efforts to reach the other bank. What galled our disappointed champions most was the fact of a large number of spectators standing along the bank. Failure is but feebly felt when it is met with in obscurity away from the cruel gaze of men; but its sting becomes keen when it is witnessed by many. That accounts for the temporary suspension of the cheering humour of Vidya Ratan, the expert swimmer, when his hopes of success were completely shattered and the palm carried by a school student named Ram Dev. The lost reputation was however retrieved by Vidya Ratan in the evening when the competitors had to start from a long way up the stream and had to touch the post of Sardar Bahadur in as short a time as possible. It was a glorious sight to see the baffled hero of the morning exultingly coming ahead of all the rest—leaving the others a long way behind.

Season.

The season is simply delightful. Verdure meets your view all around. It is a little heaven we are living—a heaven of agreeable sights and sounds. The Ganges is always flowing rushing on with an impetuous speed, the majestic mountains rise in green and stately height, the cool breezes are ceaselessly blowing fanning away all cares and anxieties. Mother nature has put on a new garb. The waving of grass, the rustling of leaves, the twiltering of birds all manifest that the spirit of joy is abroad and filling our little heaven with abounding bliss. Rain has made it a point never to cease. It is rarely that sun removes the veil and shows forth his face.

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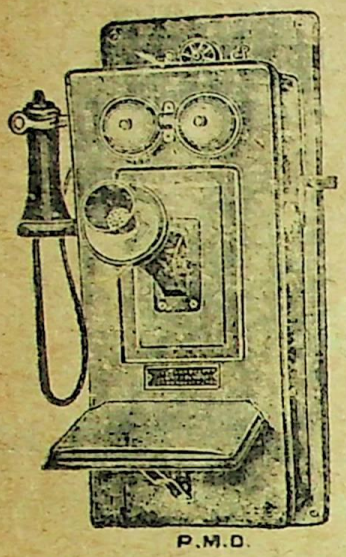
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine "knowledge is the highest and the noblest."—*Manu.*

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THE ASHRAM OF MY DREAMS.

BY MR. C. F. ANDREWS, M A.

III

THERE were two events in South Africa, which enabled me to see that this remarkable experience of mine, by which I understood the depth of the religious nature of those who had gone out from India and had kept in their hearts the love of religion beneath all the outward changes in their lives,—that this experience was not exceptional and individual merely, but pointed to something which underlay all Indian life abroad and at home alike. One of the most revered of my teachers in India had said to me one day,—"Indians may change everything else. They may change their dress, their language, their habits, their manner of life. But there is one thing that they cannot change. They cannot change their religious nature. However much they may abordon themselves to the world, the call of religion comes back to them before they die, and when it comes back to them they must leave all to follow its guidance."

I was to find out, again and again how true this was in Africa, as I lived among Indians there.

The first of the two events which I have referred to above was this.

I was at Pieter Maritzburg, in Natal for a short visit, and the character of the Indian Community there left a deep impression on my mind. There was no difference in the general class of Indians who lived in Pieter Maritzburg from that of those who lived at Durban, or Ladysmith, or elsewhere. But, all the same, from the moment I got to this city and went among the Indians who were living there I was conscious of a distinct difference in the spiritual environment.

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Others have told me that they have noticed the same thing.

When I came to enquire more carefully what it was that had made the spiritual change in the Maritzburg Indian community I found that it was the effect produced, many years ago, by a visit from Bhai Parmananda, which had never been forgotten and had borne remarkable fruit. The quiet spiritual influence, which the inspiration of his visit had bestowed, had gone on multiplying itself and in the long run it had brought a spiritual awakening to the Hindu and Musalman communities alike First of all, the Hindus had been roused to take up the education of their children through the medium of the mother tongue. They had obtained a religious teacher from India to help them. They had started night schools, in which those who were working throughout the day had given their services at night. They had promoted, not only the study of Hindi, but also the study of Tamil for the Madrasi children. Then the Muhammadan merchants of the town, feeling that they were not doing enough for their own children, had started an orphange and a school, in which Arabic and Urdu were taught. They, too, had brought out from India, at their own expense, two religious teachers, who had most nobly helped the whole Musalman community. A mosque had been built, with a boarding school attached, and this religious work had done more to uplift the whole body of Musalmans than all political activity put together. No political work among them could have had such lasting effect.

The second event happened to me in Durban. There was a young Hindu there, who attracted my attention by his spiritual look from the first moment that I saw him. He did not come forward at first to introduce himself to me; for he was modest and retiring, But very soon, when his face, with its spiritual expression, had attracted my attention, I went up to him to speak to him, and I found that his modesty was not in outward appearance alone, but was deeply engrained in his character. It was a great joy to consult with him, and to find out his thoughts and aims in life.

Although my time was very fully occupied by others, who wished to obtain my opinion in every detail concerning the coming Indian Commission, I was able, from time to time, to get some further quiet talks with him and to find out more about him. He told me that his father had been obliged to go back to India; and that he himself had been left, with his younger brother, to carry on the work his father had begun and to which he had devoted his life.

One night, the young Hindu took me down to the poorer quarters of the town, where the Indians live who do the municipal work of clearing the drains and sweeping the streets. There were many rows of miserable hovels. The railway labourers' quarters were not far away. These railway quarters were much better built than the municipal houses for Indians, which I have mentioned.

In this neighbourhood, the young Hindu's father, with great pains and at a great cost, had built a very beautiful Hindu Temple. He had made a little court-yard round it, with a set of dwelling rooms; and the whole place had the appearance of a tiny Ashrama. When the father had been obliged to go back to India, he had left his son in charge of the Temple and its daily worship. He had also entrusted him with the daily instruction of the poorer Indian people, both men and women, who came to fulfil their Hindu worship at the Temple.

I was present with him, on that evening, at the ceremony of the temple worship and the silent reverence of the young Hindu himself and his younger brother and of the poor Indian workmen and the Indian women remains vividly in my mind up to this day. Afterwards they asked from me, a Christian, for some religious instruction, and I told them of my life in India at Shantiniketan Ashrama which

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had become so dear to me, and how I longed to be back again in the peace of its groves and under the silence of its sky. Their hearts were kindled and made one with mine as we thus spoke together, ann a joy came to us all that night which was no mere earthly joy.

When I had returned to India, some months later, and happened to be in Kathiawar along with my own Teacher, the Poet, Rabindranath Tagore, we visited Bhavanagar. In the early morning, we went out together to a Hindu Ashrama outside the town There, in this Ashrama, the reverence and devotion of the boys and their teachers were at once apparent. The preparations had been made for the Poet's visit with the utmost care. As we entered the main building, the boys who were assembled with their teachers, sang together their Sanskrit slokas, with a subdued, reverential tone which went at once to the heart. The Poet, Rabindranath Tagore, spoke about its beauty to me, as we went away, and told me how very deeply it had touched him

Later on, in the same day at Bhavanagar, I was speaking about my own experiences in Africa, and I happened to mention specially the Hindu Temple, which I had visited, in the poores quarters of Durban, and how I had been moved by the reverence of the worship. Then, to my great joy and surprise, I found out that the young Hindu who had so attracted me, and to whom I had been so immediately drawn by something spiritual in his countenance and general bearing, had actually been one of the pupils of this very Ashrama, at Bhavanagar, in Kathiawar. He had never for one moment forgotten his early training and education. While others had sunk down to the worldly level around them and had become wholly absorbed in the things of the world, he had kept his young spirit unworldly and pure and bright.

I could go on writing about other incidents of the same character as those which I have narrated. I have told these stories quite simply, as they have come into my mind, with one object in view. I have wished to show how deeply the religious instincts abide in the Indian character, and how the knowledge and experience of this became more and more my chief joy during all my journeys in Africa. The discovery of this truth was the supreme answer to all my longings, hopes and prayers.

I do not think that the political work, which I am sent out to perform, suffered in the least degree from my absorption in the religious side of Indian life. It would be much more true to say, that the right thoughts and the right actions, in the political sphere, were given to me, through the very inspiration which I received in this spiritual sphere, which is the highest.

There is a saying in the Sermon on the Mount which Jesus gave as a command to his disciples,—"Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you." I have found, in my own life, this saying of Chirst to be profoundly true. I am quite certain that, with my own lack of knowledge about Africa and African conditions, I should have gone wrong a hundred times, if I had relied upon political insight and expediency alone, and not rather upon the power of prayer and spiritual meditation.

And now that I have come back to India once more, and have been anxiously engaged in pondering over the great problems that have arisen, since I went away,—the questions of the Khilafat, the Hunter Commission Report on the Punjab, the tragedy in Fiji, the needs of Indians abroad in different parts of the world; I find still that my truest inspiration comes, when I can get back to the Ashrama which has become my spiritual home, and away from the noise and the clamour of the political world. The command remains true for all time.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

And I often wonder, when students come up to me, or else write to me, asking what

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political work can best be done by then to serve the Motherland, whether the truest answer I can give should not be of this character,—"Go away, my friend, for a time from the strife of tongues and the noisy clamour of the world. Learn to look deep into your own religious nature and to find out the true meaning of life written there. Then and then only, when you truly know yourself, can you help others. Then only can you serve, with freedom of spirit and entire detachment, the Motherland."

ARJUNA'S DILEMMA.

(By Principal Champati, M. A., Gurukula, Multan)

I. THE FLUTE PLAYER

The flute player played his flute on the field of battle. His tunes preceded the booming of guns, the whizzing of arrows, the echoes of war-cries. The song was essentially a war song. Its application is as much to the field of spirit where conflicts constantly go on between hosts of devils and of gods, as to the blood-stained *Kshetra* of Kurus, where the Rajput and the Afgan, the Afgan and the Mogul, the Pathan and the Marhatta, have re-enacted the drama of Mahabharat within the memory of living history.

The array of forces viewed, Arjuna stands cowed down between two hosts. He has seen his uncles, his gurus, his sons, his cousins, his nephews—all those whom he regards with love, thirsting for one another's blood. The ties, that man holds sacred, the bonds that are dear to human beings are straining themselves to burst asunder. The whole tribes of Kurus and their allies stand close to one another to plunge together into the ocean of annihilation. A moment more and those that shine and clatter will welter in blood. Better beg one's bread than wade through blood, to an impious throne. Better death than undying glory won through the annihilation of brethren.

Such is the plea that Arjuna advances for abstention from warfare The plea is pathetic. The words pierce. The most stony-hearted cannot but melt. Yet those that go to fight with swords are not made of malleable metal.

What Arjuna pleads as mercy, Krishna condemns as cowardice. What Arjuna regards affection, Krishana styles fear. The psychological insight of Krishna is clear from the reproaches he administers, which from their sincerity arouse a frank and candid response. Illusion had blinded the judgement of Arjuna, who wanted to dupe Krishna likewise. The mask, however, instantly drops off. Instead of humming on this old tune of renunciation and love, he now mixes two issues and is not sure, which of them weighs more heavily with him. His love of kindred is now less unselfish than when he professed it first. He is solicitous for the welfare of his kinsmen, as without them his own pleasures would cease to be sweet. For it is in the company of those you love and by their participation in them that your pleasures are heightened and your sorrows lightened. Beneathe this higher, yet selfish motive lurks a fear lest the tide of battle should turn against him. The shloka that sets forth this fear has been variously interpreted. Some take it to express the uncertainty of Arjuna, as to whether the victory of Pandavas or of their adversaries would conduce better to the happiness of mankind. To us, however, the doubt as to the consequence of the battle appears to be more human. Every day

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experience of all of us bears out the truism, that while apparently we profess to renounce a line of action for some higher call of duty, there lies at the bottom of our consciousness, a sordid motive—a passion that craves for satisfaction, a desire hankering after fulfilment, a fear that forebodes evil. However we may deny it to ourselves and others, it is that carnal passion, that hankering desire, that threatening fear that obsesses our will, and hinders us from action. Krishna struck the right key when he dubbed Arjuna a coward, and lo! there came out the confession unreserved and unrestrained. Finding that Krishna saw through his rouse, Arjuna made a candid avowal, declared how his mind was confused and appealed earnestly for guidance as of a *Guru*.

II. A REBUT.

Arjuna was all humility. Krishna, on the other hand, was as stern as duty itself. The idea of death, was for him, beneathe serious consideration. Like unto childhood, boyhood, adolescence, old age, death is a change in the body. The body changes its hues, but the soul is immutable. Just as a cloth, when it is worn out, is thrown off, so is the body, when it has decayed. The spirit can neither be cut through, nor will it burn, when thrown in fire. The dry wind dries it not, nor can wet waters moisten it. Its existence is everywhere, and insentient nature derives its existence from the sentient soul. For who would cognise, if there were no cognisant spirit, and what evidence of its existence except the cognisance of a cogniser.

Even if Arjuna did not subscribe to the eternity of the soul, his anxiety on the score of its death had no meaning. For all that is born must die. Willing endurance, alone, can cure what is otherwise incurable. Whether a man's faith is in predestination or he believes himself to be the perpetual maker of his fate, the path of glory coincides with the path of heroic duty In success, as in failure, the fortitude to face ends is never-failing felicity.

As a Kshatriya, the business of Arjuna is to fight. He could turn a mendicant before enlisting. Once on the roll of warriors, it was sham renunciation to quit his post at the threshold of war To a swordsman, the fame of his sword is the breath of his life; ignominy is more hideous than death.

Arjuna had taken his stand on the tenet of *Jnanis* who insist on the dissociation of the soul from the activities of matter, which latter they regard as illusion.

Soul, according to Sankhya, is, in its nature free from all association **निःसंगः** Prakriti alone moves and acts. That granted, death is not for the soul nor is the death of the body an activity of the soul. You are not killed, nor do you kill. What to regret and what to fear in such a case. The character of the soul realised, the impending carnage remains no more hideous.

Sankhya offers no more excuse for non-activity than does Karma-Yoga. Duty is duty to both. Neither Kapil nor Patanjali is idle. Why insist on laxity as the consequence of self consciousness?

III. THE GOSPEL OF ACTION.

The rebuff contained in the foregoing section, was a prelude to Krishna's subsequent discourse. After realising the nature of self two ways were open to Arjuna, *viz*, to act or to abstain from activity. Arjuna chose the latter, to which Krishna objected. If the adoption of onepath in preference to the other were left to everyone's individual option, the judgment of Krishna would be as much open to hostile criticism as that of Arjuna.

Krishna, therefore, leaves off his first line of argument here, as it was meant simply to rebut the position of Arjuna and proceeds straightway to a new view of life and duty—a view, which in its originality is pre-eminently the view of Krishna. Life to him is activity and he condemns laxity in it not simply as a sin against virtue but as a conscious effacement of self.

At the outset, however, he dispenses with the difficulties that hinder the adoption of this mode of life. Most prickling of these

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is the uncertainty as to whether the fruit will appear. Many a struggle ends in failure. The result, in most cases, is not commensurate with our labour.

Yet attempts go on, though half heartedly. 'Faith in Fruit' is the first watch-word in Karma-yoga. 'No gain without pain' is the common maxim of men of action. With Krishna, the converse of this saying also holds as true. The least that we do must fructify. The very thought, the merest feeling that is registered in our consciousness shall, in the fullness of time, sway the forces of the world. The process may be beyond our present range of vision, but the pot is boiling somewhere and the broth will be for us to eat.

Indecision is another and a mightier obstacle in Karma-yoga. Swayed now hither now thither, by a multiplicity of fruits, the mind of man is at a loss to determine to what to set its hands. Heaven and hell, held out by priests as rewards of virtue and vice, have proved as so many pitfalls in the path of Yoga-practice. The all-powerfull Omkara, potent verses of the Veda, when recited as incantations to invoke earthly blessing, lose their inherent virtue to purify the soul, the least mischief they do is that they unsettle the mind of the reciter. For the evil-minded they serve as temptations to evil.

A firm resolve and an unflinching faith are a necessary preparation for activity. In pleasure, in pain, the Yogi keeps his eye rivetted on his ultimate goal. Through storm, through sunshine he runs on and swerves not from the path of action. Immediate failures arm him for future success. The bricks against which he stumbles at present, pave the way to his ultimate glory. Under a watchful Providence his actions are secure from oblivision and from lives of great men he has learnt the motto 'Learn to labour and to wait.'

Such a person is called स्थितधी of the balanced mind. He is never impatient. He is never angry. Innocent of envy, to impartiality he is a stranger. They are beggars that crave. The sage of the majestic mood has in himself the repository of all benedictions and boons. His idea of pleasure is opposed diametrically to the pleasures of common persons. The advent of dark hours arouses him to brightest activity, while at the smiles of fortune, he cowers lest its dazzling blandishments blind him. What to others, is day, to him, is the dead of night. He delights in the glory of twilight hues as in the rosy smiles of the virgin morn.

He has controlled his senses and therein lies the secret of his mastery over circumstances. The emaciated in body whose organs are incapable of enjoyment, sin in thought, if not in action It is the aged that hunt for tonics to maintain their potency. The yogi kills not the organ but its sensuality the seed of sin in it.

To such, activity has lost its pain. From misery he has extracted its sting. Forgetful of sorrows, ever lost in beatitude, he has made a heaven of earth.

VEDIC DARSANA.*

Hindu Philosophy.

(By Swami Dayanand of Sri Bhagat Dharma Mahamandal, Benares).

The seven systems of philosophy are complete and comprehensive as the seven planes of knowledge and they include all schools of Hindu philosophy. Darshanas of the Shaiva school such as Pashupata Darshana and Shaiva Darshana, etc, and the Darshanas of the Shákhas, such as several Tantric Systems of Philosophy, and also the Systems of the Vaishnava sect, consisting of the doctine of Dualism, and qualified Dualism and so on, are all included in one or other of the aforesaid Seven Systems of

*B. N.—This article will form a chapter in the World's Eternal Religion,—a book which will be shortly published by the Bharat Dharma Mahamandal.

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Hindu Philosophy.

We can divide these Seven Systems into three Groups (Prasthanas). The first group is called *Padartha-Vada* group, the second is *Sankhya-Pravachana* group, and the third is the *Mimamsa group*.

The Seven Systems of Philosophy are :—

1. The Nyaya System.
2. The Vaisheshika System.
3. The Yoga System.
4. The Sankhya System.
5. The Karma Mimamsa Systems.
   (a) The first half by Pharadwaja, and
   (b) The second half by Jaimini.
6. The Daivi Mimfamsa System.
7. The Brahma Mimamsa or the Vedanta System.

Thus we find that the division of Philosophy into Seven Systems is a perfectly natural division. The first two are called Padartha-Vada groups, the third and the fourth belong to the Sankhya Group; and the last three to the Mimamsa group of Philosophy.

The term "Six Systems of Philosophy" which is met with in modern books has been borrowed from the Jains and the Buddhists; for their philosophy was called the "six Systems of Philosophy." In imitation of the atheistic philosophy of the Jains and the Buddhists, our Vedic philosophy has been named "Six Systems of Vedic Philosophy." The expression "Six Systems of Philosophy," does not occur in a single work of the Rishis.

The aim of the Seven Darshanas—All the Seven Systems lead to the one goal of Wisdom, *viz*, seeing the self as Real, and everything else as unreal. All the Schools start with the enquiry: What is the way to attain Perfect Beatitude, Moksha, or Salvation? They all assert that the deliverance from the bond of rebirths and from pain, hers and hereafter, is secured only by knowledge.

The aim of all these philosophies is to point out what this knowledge is.

There is, as a fact, no antagonism in the Seven Systems. They are best understood by being viewed in relation to each other. They form in their entirety one great scheme of Philosophic Truth, leading to one goal. All the systems have but one object in view, to rescue men from miseries and sufferings and rebirth. The way of rescue is one and the same, the removal of ignorance, or false knowledge, which takes the unreal to be real, such ignorance being the prime cause of bondage and misery. When such ignorance is removed by true knowledge, there is Moksha.

I. Nyaya Philosophy.—The founder of this system of Philosophy was Gotama. It aims to lead to the goal with the help of logical reasoning as the main thing.

Gotama in his Nyaya System sets out, like the founders of other systems, with the enquiry: What is the way to obtain Nisreyasa (Perfect Beatitude)? And he then asserts that Perfect Knowledge or Knowledge of Truth is the only means. This knowledge embraces a variety of subjects, but is chiefly directed to the true nature of the soul as distinct from the body. He who obtains this knowledge is freed from all pains and evils of life here and hereafter, and goes beyond all rebirths. In fact he attains Nisreyasa—Perfect Beatitude, and Moksha,—Final Liberation.

The pains to which the human life is subject are due to the Soul's connection and union with matter, *i e.* the material body, and its continued and frequent rebirths. These births are the results of the human mind's constant *pravritti* (activity), which produces Karma. And Karma again produces results, requiring rewards for meritorious deeds and punishments for evil acts.

This *pravritti* of the mind has sprung from the fault of dislike, or desire, or stupidity. The origin of these defects is traced to *Mithya Jnana*, or ignorance. The Nyaya intends to remove this ignorance concerning the Soul and the Universe by the True Knowledge. This will destroy the faults of desire and dislike,—with that will pass away *pravritti*. Rebirths will then cease and pain and misery will be entirely removed. The removal of all pains and the restoration of the soul to its original State of Rest is *Nisreyasa*, which is the *summum bonum* at which the Nyaya aims.

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The Nisreyasa is to be attained through knowledge, which means the conviction of the soul's eternal existence distinct from the body. Gautama enumerates sixteen topics to be studied which will help one to attain True Knowledge. They are as follows :—

1. *Pramâna*, means of right knowledge.
2. *Pramàya*, object of right knowledge.
3. *Samshaya*, doubt.
4. *Prayojana*, motive, purpose.
5. *Drishtanta*, illustration.
6. *Siddhanta*, proved truth.
7. *Avayava*, members, or Syllogistic premises.
8. *Tarka*, confutation.
9. *Ninaya*, Decision, ascertainment.
10. *Vada*, discussion for arriving at truth.
11. *Jalpa*, Somehow to support one's own statement without regard to truth.
12. *Vitunda*, Cavil.
13. *Hetwabhas*, fallacy.
14. *Chhala*, perversion, quibble.
15. *Jat*, futility,
16. *Nigrahasthan*, confutation, occasion for rebuke.

The aim of Nyaja is to prove that which is proved. What then is to be proved? The Nyaja answers: The Soul.

II. *Vaisheshick Philosophy*.—This System of Philosophy which has Kanad for its founder also starts with the enquiry: What is the way to attain Perfect Beatitude (Nisreyasa)? It asserts that Deliverance (Moksha) is only to be attained by the knowledge of Truth. And the knowledge of Truth comes by discussion of the agreement and disagreement of the *Six Padarthas* or Categories.

These six Padarthas, the Objects of knowledge, are the following ;—

1. *Dravya*, Substance.
2. *Guna*, Quality.
3. *Karma*, Action or motion.
4. *Sàmanya*, Genus.
5. *Vishesha*, Species.
6. *Samavaya*, Intimate relation or combination.

To the above six categories, the contributors add a seventh called *Abhava*, non-existence, which has been included in the categories to bring out clearly the meaning of *bhava*, or existence by showing the contrast between the two. Though Kanada has not expressly enumerated abhava as one of the categories, yet he deals with it. So the categories might be taken as seven.

Substance is the Sub Substruture. It is existent, non-eternal and possesses qualities and action. It is the intimate cause of an aggregate effect or product.

Substance is divided into nine classes, *viz.*—

1. Earth.
2. Water.
3. Energy.
4. Air.
5. Ether (Akasha).
6. Time.
7. Spaoe.
8. Soul (Atma).
9. Mind.

Kanada regards the Soul as ubiquitious and infinite; it has the qualities of uumber and the like, which are possessed by space and time. Its existence is proved by the I-ness (self-identity) and also from the fact that there is an agent who controls the senses, as a knife cuts. Without it, the senses would be useless, for they are instruments of an unseen Rule.

All material substances, according to Kanada, are primarily Atoms, and secondarily Aggregates of atoms. They are eternal in Atoms, and transient in aggregates. Kanada thus explains the "existence," and "aggregation" of atoms.

Kanada dwells on the categories to the minutest point; so much so that perhaps it includes all that modern physical science says. In fact his system is a diagnosis of Nature (matter).—of what we preceive by the senses. In Kanada's opinion therefore the study of Nature to the minutest point, to understand Her thoroughly, and thus being able to see the difference of the soul with Nature, is the way to Final Beatitude.

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THE MESSAGE OF THE RAMAYANA.*

By Principal Vaswani, M. A.

Sometime ago, an Englishman, Mr. William Archer visited India; and in a recent book on India and her People, he records his impressions of this country and its civilization It is a disappointing book; Mr. Archer is a well-known literary and dramatic critic; but his rationalism stands in the way of his seeing into the heart of India: he thinks Indians are not civilized; the essence of the situation in India, he says, is expressed by the words 'barbarian' 'barbarism' 'barbarous'! Mr. Archer looked at many things in India; but he apparently, looked at them like the man who had the spectacles behind which there were no eyes; he saw several things concerning India, but the soul of India he could not see; he did not know, at first hand, the Scriptures of Aryavarta.

In them is reflected a Civilisation of a refined type, a Culture of a catholic vision. Not to know them is to be a stranger to Indian thought and ideals and achievements. This day is associated with Rama, and your thoughts naturally go out to *Ramayana*; you have but to read it carefully to know what a refined civilization India had in Rama's days. You speak of *representative government*; you have

agitated for it

for over a generation; it is not something new to Aryan life, something alien to Aryan consciousness. The *Ramayana* tells you that the Aryan Raja was not an autocrat, that the ruler was not the king but the King-in Council, the Council consisted of 8 members, two of whom were spiritual men learned in Aryan lore. So, again, you find that in Rama's days there was not that contempt for the labourer and the craftsman which appeared in later days and undermined the strength of the Hindu Samaj; the status of the crafts man—we read in the Ramayana—was equal to that of the Brahmin; the master—builder, the architect of public works, the men who planned out village communities and irrigation works—they had a high social stutus and were honoured as much as the Brahmin or teacher of learned arts

The Ramayana, the Mahabharta and the Itihasa Puranas were the books the Preachers taught in Aryan villages; boys and girls recited them; even to-day, you will find them recited by several villagers; it is not right to say the Indian masses are ignorant; they have, in these Books, a rich inheritance of culture; and the regrettable thing is that the 'educated' class in Sind has become a stranger to them The object, it seems to me, of teaching them, in the olden days, was two fold:—to impress on the People's minds the value of Indian civilization and show them how human affairs could be transvalued in the light of eternity. For centuries was the life of India's people influenced by the *Ramayana* and other

national epics

the Preacher sang them, recited them, expounded them to the masses in the great University without walls; he was the Apostle of Education in the days gone by.

The Story of Rama appears in different versions in different books. There is the *Ramayana* of Valmiki, the first to sing the ancient Hero; there is the *Raghuvansa* of Kalidasa there is the *Adhyatma* Ramayana allegorising the entire story; there is the *Ram Charit Manas*, the inspirer of Tulsi; there is the *Tulsi* Ramayana in Hindi—one of the world's greatest books; there is the *Ramayana* composed by the Maratha saint Eknath; there is the *Ramagita* in which Rama is represented as giving his teaching to Hanuman much in the same way as Krishna interprets himself to Arjuna in the *Bhagavad Gita*. Rama is sung in several Hymns of the mediæval *bhaktas*; Rama's praises are recited by wandering minstrels; you salute him when in the every-day form of greeting you say: Ram, Ram; you remember him when

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*Being notes (translated into English) of an Address.

taking a dead body to the burning Ghat you recite the word :—Rama Nama Satya hai What is the secret of this mighty hold of Rama on Indian hearts? What is the meaning of his earth-life for us, the sons and daughters of Modern India? These the questions I would have you ask yourselves this day.

In a beautiful Hymn to Rama, we read :— " I reverence thee, Rama ! lover of the bhaktas ! I reverence thy lotus-feet ; I reverence thee, King of Beauty and the lord of the earth-born Sita ; I reverence thee, O Dark and Beautiful one ! " You often think of Rama whom the people loved, to whom the people were devoted. You think of Rama Bhadra, the Maryada Purushotam, Rama the Good, Rama the Model of Courtesy ; on this day I would have you think of

Rama the Dark ;

it is the day you remember as that of Rama's victory over Ravana, of his triumph in the Lanka-land ; what was the secret of his victory ? It was Rama's *tapasya*. Think, then, of Rama in the Forest, his life of tapasya. On leaving Ayodhya and going to the Forest, he gives away all his wealth —this Rajkumar—and puts on the rough forest-garments ; he lives on roots and forest-fruits ; and throughout his War with Ravana, he shows the self-control and strength of the man of *tapasya*. The story says, you know, that Sita's false image,—a *mayaic form*— is borne into battle by Ravana, the master of black magic ; the Sita's image is slain with sword in Rama's presence ; Rama does not, for the moment, know that the image slain is a form of maya ; he does not, for the moment, know that he real Sita lives ; he thinks that she is slain ; but

he fights on !

So Lachhman, his devoted brother, lies wounded by his side ; but Rama fights on ! Maya comes in many forms to tempt him to give up fighting ; Rama fights on ! The man of tapasya is one-pointed, is fearless ; and though the heavens fall, he fights on !

If Rama is the Hero of *tapasya*, is not Sita the suffering Saint of tapasya ? ' I will go with thee to the Forest, ' she says to Rama ; she gives to Arundhati her jewels and necklaces ; she goes with Rama, leaving the palace, to be with him in exile and spend the years in *tapoban* ; she has renounced her all to be in the company of Rama, her all-in-all ; she eats the coarse forest-food which Rama takes ; she suffers separation from Rama when forcibly taken away by Ravana to far-off Lanka ; she passes triumphant through the Fire, on her return to Rama ; she spends her last days in *apasya* in the Rishi's hermitage. ' From my birth, ' she says, ' sorrow marked me, child of the earth. I seek in *tapasya* the breast of my Mother. Ever was I joyless. ' Not without reason is Sita revered as the Yoga Mata, the World-Mother. Sita and Rama are the Saints of *tapasya*, and the Supreme lesson of the Ramayana is *tapasya*.

It is *the* lesson of Hindu literature and of the Hindu faith in its highest forms. How often do we not read in the ancient Books that the world's creation and evolution are through *tapasya* ? The Brahman, we read, did *tapasya*, saying :—' I am one : I shall be many and the world was built. The Universe, we read, is sustained every day by the Sacrifice of God ! To enrich their lives with the wealth of *tapasya*, India's kings and princes left their lives, their palaces and went upon the quest of the Unseen Eternal ; to practise *tapasya* for the saving of the people, Sakya left his father's palace and renounced his wealth and put on the garment of the ' Dweller in the Forest. ' And they did *tapasya* not as pessimists sick of the world, but in the

faith of the optimist

who believes that Life is a Festival, Sacrament, a communion with the Beautiful one. So when Rama goes to the Forest, he does not become angry with the king or his cruel step mother ; Rama has no quarrel with the king or his cruel step-mother ; Rama has no quarrel with the world ; he goes to the Forest blessing all, saying :—" To me the king has given the Empire of the Forest. " In s

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similar spirit it was the Ayodhya-people who said to Rama:—'It does not become us to live in Ayodhya; we must go to the Forest; we must follow you.' This is the message I bring to you this morning; on this Day of Festival I ask you:—Are you ready to follow Rama? Are you ready to go to the Forest, the *tapoban*? Far be it for me to ask you, friends! to give up your daily duties, to abandon your families; I ask you to build for yourselves a *tapoban* in your hearts and retire to it every morn and every night. Enter into yourselves every day and spend sometime in the Forest within; practice *tapoban* there; learn the lesson of self-control; grow in the spirit of *inner renunciation*; then do your daily duties in the office, in the college, in the market; and your efforts will be blessed with

a rich fruitage.

For ever true it is that they who seek pleasure and profit and honour and applause gather only failure after failure, but they who work with *tapasya* and *tyag* in their hearts—they become fruitful. I wonder if you read the story told us in the *Bhaktamala*, the story of a disciple of a great *bhakta* of Rama called Ramanand. He was a poor simple man, this disciple—a peasant; but he had learnt the lesson of *tapasya* and renunciation; and whenever sadhus or poor men came to him, he offered them the food and clothes he had in his house for the moment. He believed that in giving, not in grasping, was the beauty of life. One day—so the story says—there comes to him a sadhu; and he, the disciple, has in his house

only a grain of seed,

given him to sow it in the field for the next crop; this simple peasant brings the grain and places it at the sadhu's feet; it is all he can give. And then he goes to the field to plough it; his neighbours laugh at the man who ploughs without sowing a seed; but the disciple continues to plough. And the field, we read, produced a rich crop!

The story is an allegory. Blessed are they that renounce, for their labours are fruitful. The world has worshipped wealth and power; I ask you, this day, to meditate on the ancient wisdom,—There is no wealth but in self-offering, no power but in *tapasya*. If you would move in friendship with Rama, then must you take life as Rama who loved to fling it on the field of Service. If some Memory of that ancient Story falls on you, this blessed day, then would I ask you to find your strength in self-renunciation and enter into *tapoban* of your Hearts. There will you find the Way that Rama comes. Not yet has he returned Home to India. It is too early to celebrate him. His exile is not yet over. You have clained hearts with gold; you have trammelled your souls with titles; you are become bondsmen to disquieting dreams of pleasure and power; you have chosen a life apart from the Sorrows and Strivings and Faith of India. I ask you to be ready to walk the Way of Sacrifice; and you will hear in your hearts the sound of Rama's return in triumph to his Indian Home.

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ABOUT MR. GANDHI'S LAW OF SUFFERING.

(By Ch. Hari Shankara, B.A., Karnal)

Mr. Gandhi is the recognised leader of men. As a prince among patriots we love him. We respect and admire him for his whole-hearted devotion to his country's cause. His self—abnegation, his purity and simplicity of character, his unflinching iron will, to abide by truth and justice at every cost; the manifold qualities of his head and heart entitle him to our profound reverence and deep sense of gratitude. In the galaxy of glorious names that sparkle on the horizon of political India, he is perhaps one of the most resplendant stars of finest magnitude. He is undoubtedly one of the most potent factors in bringing about the busy hum and bustle of political regeneration that is noticeable to-day.

But with due deference to such a high personality we fail to fully endorse to the law of suffering that he is now inculcating. From times immemorial India has suffered and suffered a great deal. The galling yoke of foreign before the advent of the British crushed to death her sense of self-respect or national pride. Down-troddenand subjugated to humiliating infamy the very pith and marrow of the nation, if nation it can ever be called, have been quelled extinct and swept clean of all existence. There have been so many ordeals, so many tests of troubles and tortures, both external and internal, that perhaps now there remains not the least strength of life or limb to withstand or undergo further fires of suffering.

England, Greece or other countries referred to could well spare to survive the storm of keenest struggle or deepest agitation because their energies were fresh and they had the vitality enough to present a bold front even after the crisis. But India has a different fate altogether. Servile cringing, abject fawning, slavery and submission have been the invariable guiding lessons which she has learnt from the cradle of her national being. Tolerate, forbear, suffer and such words are too stale and sickening for her ears now and the reformer who proposes remedy by sufferance can ill administer to her pains of agony. We are taught that if the father is too exacting, the boy should leave the parental roof. Or if the headmaster is oppressive, the pupil should take French leave from the school. Similarly if the Government is too hard and unyielding, the best thing is not to obey its laws.

Such a teaching, we are afraid, will cause serious breakage of discipline and the smooth relation between the father and the child, the teacher and the taught, or the ruler and the ruled will be disturbed at every step Peace and harmony will depart and a tug-of-war of perpetual friction and animosity will be set up. The error lies in supposing that the child, the pupil or the subject, can be the judge himself of the action of the father, the master or the governor.

Jesus Christ and other apostles have no doubt suffered much to redeem their countrymen from sin and misery. But Christ was an ideal missionary and as such it was his bounden duty to suffer and forbear. Sanyasis and world-recluses are governed by rules and laws which it would be idle to apply to aspiring citizens or ambitious Kshatriyas. And even in the case of the world renouncers, it is a sin to inflict injury and weaken one's own self. Self-torturing and killing one's own self is a heinous crime and is in fact sanctioned nowhere.

Scriptures say that the relation of the ruler and the ruled, the Raja and the Parja is that of the father and the son. Unless and until that ideal is fully realized it is vain to expect harmony and good government. Racial prejudice, selfish interests, pride of power, and a keen calculation to domineer for gain not unoften warp the intellect and hamper judgment

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conducive to the well-being of both. The subject loses trust because in his opinion the ruler is guided by motives of selfish power or personal gain. And the ruler loses confidence because in his opinion the subject is too stubborn, untoward and self-seeking. Thus both parties view with jealousy, mutual hatred and disgust the diplomatic conduct of each other. The ends of justice are thus lost sight of and partiality and prejudice reign supreme.

Verily matters seem to have come to such a pass now. The everyday unpleasant criticism and fault-finding are widening the gulf which seems difficult to be bridged over. At such a juncture the only panacea appears to us to be this that both the national leaders and heads of Government should resort to the old ideal and try to establish between themselves the relations of the father and the son. The father must and should always think of the betterment and well-being of the son and the son in return must and should implicitly obey the commands of the father, however bitter for the time being they may appear to him, with the hope that ultimately benefit and advantage are sure to accrue to him. We must first learn how to obey before we can claim a title to command.

Rama is sent to exile at the clear cost of his rights and privileges, by reluctant Dasrath and without a frown or murmur Rama obeys. As long as such old relations are not established fair dealing and smooth working seem impossible. Satyagraha, the Hunter Report, the non-co-operation and similar movements will only add fuel to the flames and will fail to restore peace or order. We pray the Almighty Father that our leaders and rulers may kindly note this.

THEY ALSO SERVE WHO ONLY STAND AND WAIT.

By Meredith Starr.

Through the long centuries I wait
Until the opening of the Gate.
I shall have power on that day
To transcend the Self of clay.
In this dark night I cannot strike;
Sufficient that I am alive.
Here patience and submission win
The guerdon that lies hid within.
But in the day when I go free
The Light of Life will shine through me.

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"A DAY IN HAGUE."

By Manmohanbai H. Desai.

We left Amsterdam this morning by twelve o'clock train for Hague. Our way lay through Harleem and Lieden: and between Amsterdam and Harleem, I saw a really typical Dutch landscape in the full glory of spring-tide. Beautiful villas, fine velvety lawns of rich green, nice little gardens and flat green tract of ground with a mushroom-crop of wind-mills may well be taken as typical of the Dutch landscape. But from Harleem to Leiden, as the train passed through the world-renowned bulb-fields, we were rewarded with one of the most beautiful and fascinating sights of the world. The famous bulbs (chiefly of tulips and hyacinths) were now in full bloom, and we could see fields after fields, exquisitely mapped in pink, blue, lilac and yellow squares resembling some exquisite oriental carpet or some lovely pieces of work in mosaics and we could breathe the air as it rose on the wings of wind laden with the sweetest of scents. I never saw before in my life anything so wonderful and entrancing as these bulb-fields painting the country around for miles together in exquisite clours—a sight that rose like a fair vision from a dream-land, dreamy and engaging, yet real and true. In the prose of our hum-drum rattle-tattle world, beauty spots like these are an elevating poetry to the heart and imagination. Language is too poor to describe full vividly these exquisite fields of colour. Beyond Leiden, the soil varied and the country became now arid, now full of swamps and bogs, again well-wooded and again green. The friendly aspect of Nature and the beauty of the landscape hummed into my ears.

Laugh and be merry, better the world with a song,
Better the world with a blow in the teeth of a wrong.
We must laugh and drink from the deep blue cup of the sky.
Join the jubilant song of the great stars sweeping by.
Laugh, and battle, and work, and drink of the wine out-poured.
In the dear green earth, the sign of the joy of the Lord.
(John Masefield.)

The Mauritshuis.

Settled down comfortably in a decent hotel, we strolled out a sight-seeing and turned our august foot-steps to the Mauritshuis. Not for my life can I explain why it is so called and in the bliss of ignorance, I think it a jargon of a cruel language to scare us pig heads from inroads into its sacred walls. But no jaw-breaking words could coward our brave hearts, and we gleaned the following to be its history. It is known as the Royal Picture Gallery and is situated near the old castle in the square of the town. The building was designed by the architect Pieter Post for Count afterwards Prince Johan Maurits Van Nasseau, Governor of Brazil. Maurits is the key-word to the name. It is a plain and simple building without much pretence at architectural details or ornamentation. The Mauritshuis has an interesting history. The Prince decorated his palace with many valuable works of Art, among which were landscape-paintings by Frans Post. After his death on 20th December 1679, the Mauritshuis fell into the hands of his creditors, who let it to the States-General, by whom it was used as a hotel for foreign ambassadors, even as the Diwane Khas has sometimes served for official barracks. Oh for the dignity of grand mansions! In December 1704, when the Duke of Marlborough resided there, it was entirely destroyed by fire, and only the walls remained. When it was rebuilt (1718), the exterior was restored to its primitive state, the arrangements in the interior being considerably simplified.

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Since 1785, it came, after various ups and downs during which it had once served as a prison, to be used for a picture gallery. After the battle of Waterloo, the works of Art taken by the French in June 1795, had to be returned from Paris to those to whom they belonged In 1815, Colonel DeMan, Mr. Mazel and some other gentlemen were sent to Paris to bring back the Dutch pictures. There was a great opposition against returning them and Louis XVIII refused his consent. The mission had to be executed by force and under a military escort in September 1922. Wellington helped the Dutch and they (I mean, the pictures, not the gallant missionaries) were brought back in ambulance-waggons (not from the German war-front though) first to Brussels and then home to Dan Haag as they call it where they entered on the 20th of November 1815, the canons roaring, the bells ringing and the people cheering. Hurray for the paintings! There they are to-day safely ensconced in the snug walls of the Mauritshuis to be conned by those who would. I shall not catalogue the painters or the paintings; but for a delightful Rubens, a sober Rembrandt or a charming Francis.

But, a trip to this treasure-house would not be in vain. I pitied poor Prometheus with the vulture picking at his ever-growing liver, rendered almost living in his agonies by the brush of L. Giordano Even the toils of Sisyphus had not scared this intrepid painter to render them on the canvass Rembrandt's Lesson of Anatomy clamoured for recognition and admiration. Rembrandt is a past-master in his rendering of Nature and in managing the chiariscuro and in perfect expression of character. To realise this, one has only to see in the Rijks-Museum at Amsterdam his famous master-pieces, the Night-watch and the Syndics. Troost has been amusing while Reni fathered Cupid on the canvass. But these were not all. Many a renowned painter have been resting here too numerous to name.

Leaving the Mauritshuis, we saw what is called the Knights' Hall just near by. It was originally built in 1280 as a banqueting Hall and was subsequently used as a market-place. The Great Assembly of the State took it over in 1671 and it is now used at the opening of the Parliament. The Hall was repaired, but the roof was reconstructed according to its original design. It is a simple hall with the interest of historical association to the Dutch. The Dutch attendant knew the works of Tagore well and I learnt from several Dutch people that Tagore was very popular in Holland They adore his serene and love-ful personality and love his writings which are translated into Dutch. In Denmark, I noticed the same enthusiasm for Tagore and as a devotee of his works I was in ecstacy to hear the Master spoken so lovingly of. In Denmark, they informed me they were awaiting with great eagerness a new work of Tagore which was to be shortly published. Tagore and also Indian philosophy are much prized among both these nations. At the Ascin High School in Jutland, I was in ecstacy to see a school student reading in Danish the Gitanjali of Tagore, while beside him lay the Gardener and also a study of Tagore by Kumar Roy What a pity that many of us know nothing of Tagore except to say 'Ah, Yes, he is a great man.'

This part of the buildings, known as the Binnenhop, formerly the palace of the Prince of Orange, is full of historc memories. The ancient prison *Gevangen poort* possesses grim records of the times of the Spanish Inquisition. I saw this prison and the various instruments of torture which made my blood curdle with horror and my pulse throb faster with indignation at the old days' tyrannies and brutalities. I try to describe some of these old instruments, but I wonder if I shall be able to depict fully and vividly all the tragedies enacted in these grim walls. The bilboes, the jack, the heavy fetters of iron were but the ordinary instruments of misery, for there were more nefarious and diabolical instru-

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ments of torture before which all the terrors of Reynold's Bronze Statue in his novel of the name are less terrible The diabolical ingenuity of human nature in those days of the Inquisition invented the most torturing instruments to excruciate human beings without causing death. Death was only to be gradual after a complete mutilation of the body while the soul writhed in the direst of agony till the brain lost sanity and the victim the feeling. How was execution effected? The series of inflictions would begin with the rack where he would be put, his hands and legs stretched on opposite sides by means of a rude mechanism which would stretch every limb and nerve of the victim with the most excruciating pain imaginable. It would dislocate the bones in his body, causing heaving agonies without causing death. If still he did not confess, his tongue would be pulled out, his face branded or his eyes put out. To execute him, he would be tied straight to a pillar and his head chopped off like a piece of wood under the executioner's axe. I wonder if they ever skinned persons alive. Often the guilt or innocence of a victim would be determined by the hot iron test. A big pan was heated and the victim was made to stand on it. If he did not complain or become branded, he was taken to be innocent; but that never happened. Another method was to make him clean shaven and make him stand in a cold room where a drop of cold water would incessantly without any ceasing pat against his skull and in three days, the victim certainly went mad. Life-prisoners were put in solitary cells on starvation diet where the cells crept so frightfully on the nerves that they were hardly likely to live long enough. Another terrible instrument was a wooden plank like the shape of a cross, resting slantwise. On this plank, men and women who did not confess, were made to lie on their backs. The head was made to rest on a little nail which was bound to prick hard into the head that would lie immobile on the narrow nail sometimes for days together without the victim having the power or the strength to move it. The hands on each side would be passed through iron clamps, fixing them at the elbows, so that the arms would hang loose on the sides. Round about the abdomen and the thighs the victim would be fastened to the plank by means of cords, while the legs would be fixed by driving several nails through them into the holes made in the plank for the purpose. The clamps deprived the victim of the power of movement of his hands and men and women would be kept in that position sometimes for two or three days and many a man and woman confessed in those grim walls many a crime they never committed. We saw the rooms where J. De Witt, the Ex-Mayor of Doderecht, suspected of treason against the king, was tortured, lacerated and executed. We also saw the rude, petrifying block of stone on which the heads of the victims often rested to be severed off the trunk, and we saw many an instrument of torture that froze the blood in my body. I remembered the powerful description of the Inquisition methods in Reynolds' Bronze Statue and I was much excited to realise that I was looking on these walls which if they had tongues would have related narratives of crimes more horrible and tortures more diabolical than any human being ever described in the pages of books. I was placidly looking at this terrible prison and its walls now, but it is impossible to imagine the feelings in these days of those who had to enter here. Even the most nefarious hell must not be more gruesome than these stolid and hoary walls. Thank God, we were not born in those days. I drew a breath of relief when I once more breathed the fresh air outside of these melancholy walls.

This reminds me of one wintry day in January at the Tower of London. The Tower is well-known to all the readers of Ainsworth. Here I saw the Block of wood on which Lord Lovat was executed on Tower Hill on the 9th of

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April 1747 for his share in the rising of 1745. There rested near the Block the frightful shiny axe of the Executioner in the Tower from the year 1687. Imagine the state of mind of the head on the block in presence of a vast audience expecting every moment the axe to chop it from the trunk. I was panic-struck with the grimness of the block and the axe when with a nervous imagination I saw the spectacle of Lovats' execution rise before my minds' eye. My memory stirred images of Lady Jane Grey, Walter Raleigh, Catherine Howard and others. Imagine the Queens of England, victims of a heartless man, ending under the Executioner's axe. Of the unfortunate darlings of Henry VIII, even to-day it is believed the ghost of Catherine Howard paces the Haunted Gallery of the Hampton Court Palace. Many an instrument of torture seen in Gavengen poort are not to be missed in the Tower also. The site of the scaffold in the Tower of London is preserved to-day by a brass tablet on the exact place where the heads were chopped off. The history of Lady Jane Gray is pathetic. She entered the Tower as Queen on the 9th of July 1553 and nine days later was a prisoner in the lieutenants' house. On the 12th of February, next year, she laid her head on the block, a few minutes after the headless body of her husband was brought back from the Tower Hill. Paul de La Roche has very pathetically painted the execution of Lady Jane Grey, where Lady Jane is painted as kneeling near the stone with her eyes covered by handkerchief, preparatory to her laying her tender and delicate neck for the Executioner to do his fell work with the huge glittering axe. You can imagine the convulsions, the death struggles, the gory head with its suffering eyes and expressionless face, the headless, frail womanly trunk besmeared and bathed with blood and what can you do, but shudder and weep for the unfortunate soul. Who would not shudder at the contrast between the almost youthful queen near the Block to be sent rolling head and trunk apart to the dust—a gory, hideous, frightful sight to behold, who would not feel sad at the contrast between her and the stalwart, grim executioner with his unperturbed and immobile features ready to chop her by a blow from the cruel axe? It is said, Walter Raleigh, before his execution, examined the axe that was to despatch him, turned to the spectators, and approving of the sharp edge, said aloud "That is splendid. It would despatch me with a blow." He turned to the executioner, smiled and told him he would be presented with a purse of gold by his friend if he despatched him in one blow. But alas for Raleigh, the nervous executioner took four blows instead of one. Let us however avoid the gruesome tale and wade next time to something more pleasant, cheery and joyous.

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SNOWY HEIGHTS.

By 'Bisudhatman'.

Oh silent vastness, pure marmoreal fields,
Suspended dream, floating in azure space,
Mysterious power, where the Silence yields
To form expression, hallowed by the grace
Of hidden sages, whom the spirit shields
Safe sheltered in Himalayas still embrace!
Upon that crest, exultant, bold and free
Is stamped the imprint of Eternity
The morn is breaking, and the purple glow
Gold and rose tinged, a web of heav'nly loom.
Stretches its veil over the virgin snow,
Struggling one minute with the fleeing gloom
Of night,—when forth glories flow
That paint the hills like fields of bursting bloom,
With wave on wave of splendour flowing forth.
The heav'ns descend to kiss the raptured earth.
The day advances and the tow'ring pines
With thousand coloured flashing dews beset,
Where thousand fold the light reflecting shines,
Weaving a scintilating fairy net—
Have their green branches over sylvan shrines
That breathe the mystic lore of far Tibet.
Here mystery and nature fondly blend
And through the heart those holy tremors send.

But there are days when the mad torrents lash
The tow'ring peaks, while the fierce mountain gale
With mighty force carries the thundercrash
At which the hillman, terror struck, turns pale,
While mockingly the purple lightning flash
Jumps from the cloud girt peaks into the vale,
Divides the mountain heart with mighty rent,
While the bold crest defies the Firmament.
And then those mists. mysterious shrouds of gray
That float like ghosts over the mountain sides
Where restlessly the swaying bamboos sway.
What are the forms which that weird mantle hides,
That stealthily obscures the light of day
And then like crouching spectral onward glides?
Oh brooding Mountain Soul, hath eye e'er seen
That which is hidden neath Himalayan screen?
Now sends the evening sun with colours bold
His last kiss to the scintilating snow,
And the proud Mountain Crest, enwrapt in gold,

And fondled by the rosehued Afterglow,
Stands forth in radiant beauty all untold
By Heaven wooed, worshipped by earth below.
Beauty and awe in high cabal unite
For Mystic revel on Himalayan Height
Until the last ray softly melts a down
While shyly the approaching shadows glide,
And night appears with all her old renown
Of stars and moon, that woo the mountain bride
And place upon her head that regal crown
That poets give where youth and love abide
Oh moonlit mountain snow, within that gleam

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Lies the fulfilment of a poet's dream.
But there is more than starry bridal vow
Beneath that sky. The nightly air is rent
By the wild jackal's deathknell,—the *phee-ow*
That feels the leopard's paw upon its scent.
Wild creatures linger, leap or hide, or cow,
Add fear and terror to the element,
Forces of love and hate, beauty and fright
In wild collusion in this realm unite.
Here occult powers mingle. Strange extremes
Rouse mystic currents in this wonderland,—
The dread hyeana neath the moon's love beams,
Ghost haunted midnights where white temples stand
Dread crouching murder and the Angels' dreams,
And o'r it all Eternity's white hand,
The throbbing heart thrown under magic spell,
And,—ask no more, Silence alone can tell.

"FROM MY DIARY."

On the Serpentine.

(By R. S. Patil, Esq, B A., LL B, F.R. Econ. S. etc etc.)

This afternoon having met Mr. Koratkar we went for a walk in the Hyde Park which attracts thousands of admirers by its display of natural scenery in full vigour at this time of the year. I reserve to describe the Hyde Park to some future day. We went to the Serpentine—an artificial sheet of water, stretching from Lancaster Gate in a south easterly direction to the Dell opposite Albert Gate and having with the Long Water an area of 41 acres. We passed over the five-arched stone-bridge which crosses the Serpentine at the entrance to the Kensington Gardens, the view from which on either side, with its combination of water and woodland, is exquisite. Beneath us we saw many boats with their inmates having a merry time on the bosom of the Serpentine and one of our friends proposed to try boating on the Serpentine. We arrived at the platform and took a boat with the accomodation of three from the boat-house on the north side. To be fair, I must say I was not sure whether I had still something left with me of the little boating practice I had in my college days in India. Our third friend did not know swimming. One of our friends said he knew boating very well which was soon found to be an over-estimate of himself. Assured by him I was pretty sure I would help him a little as I thought I could do something with the soulls. Our friend who was ignorant of swimming showed some hesitation, but when he saw us bent upon the task, he rather believed in our efficiency in the art and occupied the seat at the rudder though reluctantly as could be seen from his tardy steps. A slight push by the porter who took us to be experts in the art, perhaps mistaken in his belief by our strong and

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sturdy physique, and our tiny little innocent boat in the waters, before we could manage to hold the sculls properly n our hands. I could not make out the ront or back of the scull pan, so perfect nd fresh my knowledge about boating was. My friend seemed as raw and careless as in his walks in the crowdy London streets which have secured for him a name for premature and adventurous disregard for his life in our opinion. I still believed in his mastery in the art of boating. But that my belief could'nt stand long. I could'nt help giving up that belief in spite of my attempt to stick to it when I saw with an anxious look the sculls of our friend never receding but always firm in a straight line with his arms, clashing inevitably with mine as I tried to row. I was diffident of myself and tried inwardly to ascribe the fault to myself and took every precaution to avoid the clashing of the oars. But that was not to be. I wondered and saw behind our friend at ease asking me to look straight and mind my business. I took full swings and the oars clashed the more because our friend believed in straight posture of the body as he was afraid perhaps swings may give some grace to our boating. The fundamental theory of giving no swings to the body, avoiding giving the slightest jerk to the oar, leaving the rudder to itself, worked out wonderfully to secure a good gathering of spectators on and outside the waters, who could'nt help being struck at our invention in the art of boating which they were afraid may revolutionize the maritime art and which they were eager to pick up before we could get a patent for the same. They were not wholly wrong in their belief. As it happened, our new art of boating, if I may so name it, created a sensation if not a revolution among all present in and out of water. All eyes, most of them vivid eyes of gold, were directed to us. No body including ourselves knew what we meant to do; though every body but ourselves though most concerned with their wide open gaping mouths seemed anxious about our boat which they were rightly afraid would soon have a duck in the placid waters of the Serpentine. The poor boat did'nt know whom and when to obey. The strokes of the oars would be unmistakably not simultaneous and very rarely in the same direction. With a silent rudder and two oarsmen trying hard to put in practice the new art of boating, the fate of the boat was quite uncertain. Now oscillating, now moving a little ahead, again receding, now going to the north now to the south, now to the east, now to the west, our boat had a good gladiator dance (or a तांडवनृत्य if I may so call it) on the silent bosom of the Serpentine. It did'nt try, as it was quite helpless, to observe the law of the Serpentine. On land we have to observe the law of the road, so on water the boats have to observe the rule of the water. Our masterly invention of the new art of boating secured us an exemption from all such rules and regulations. Fortune favours the brave. Our boat like a torpedo was shunned and avoided by all the boats on the waters of the Serpentine and every body with due deference to the inventors of the new art, kept out of our way. Our boat would have no doubt proved a torpedo to ourselves and others as well. However struggling boldly in this way, we managed to come off shore with blistered hands after a hard trial of one full hour.

Thus while we struggled with the boat, we could not help admiring the charming picture that stretched before our eyes in a fine panoramic view. The Serpentine was beautiful with its numberless crafts, but more beautiful still were the lovely, robust and finely developed physique of the English girls and women who rowed several punts, delighting in the vigour and freedom of movement and mind the splendid exercise gave them. What strikes one most vividly in the Western Countries is the beautiful robust health of the women. They are a fine specimen of health. And when I looked with admiration on those fine forms, I signed with grief to remember

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the mangled and emaciated bodies, the pale and wan cheek and sunken eyes of our women, ageing before their age into weakness and senility. What a pity it is our women are confined in the houses. How essential is physical exercise and development for women. And yet we who claim ourselves to be the descendants of an old and glorious civilization confine our women to the four walls of the house and limit them to the kitchen as their only legitimate sphere of action and movement. With this imprisonment, we add the early marriages with an early maternity, enforced widowhood, want of education as venoms to destroy their lives and add bitterness to our own. It is the women who are more important as the mothers of the race than men and on the mother depends the welfare and the prosperity of the community and the nation. When shall we see this if not now when we must march with the world to advancement? If only we could give a little more freedom to our women educating them on the ancient lines as seen in the case of Seeta or Damayanti, which, I believe, will avert much of the West that is not desirable for us, we will advance our own happiness and restore our country to a high degree of civilisation and progress. Let us arise and work to that end.

SELF-DETERMINATION AND INDIA'S CLAIM.

By Pandit Chand Narayan Zutshi, M. R. A. S,

Assistant Editor, "The Hitavada, Nagpur.

It cannot be doubted that the great war has given rise to many new problems and discarded the old ones that hithertofore faced the whole world which with the close of the war has to be reconstructed on a new basis, and which is said to be henceforth guided not by Military but moral force. The change that the war has brought about in world's relations is positively more collosal, far-reaching and profound than any that has ever taken place in the past, and with the evolution of new principles and doctrines a field for controversy and discussion has opened and a literature has grown up to be handed down from generation to generation as an unparalleled legacy of the great war. In all this literature the common strings on which nearly all the writers have been harping are the phrases—"A League of Nations,"—"Permanent Possibility of Peace"—the principle of "Self-determination of Peoples" and so forth. These have so incessantly loomed large in the imagination of the readers that one soon gets sick of them and spontaneously cries out, "O I will have no more of them." But I have a special pleading to make in taking up the thread of a long spun-out subject of discussion, which is too simple and clear, and is briefly this. I have recently come across a book entitled, "India and the Future," by Mr. William Archer in which he in no very complex terms, charges India to be an obstacle to the solution of the problem of stable equilibrium among the peoples of the world, and regards Indian people uncivilized and "unfit for freedom" unless influenced by Christianity; and thereby raised

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in the scale of civilization to rank with the civilized nations of the west. To an Indian confident of the high eminence of his civilization it is gall and wormwood to be thus assailed and called 'barbarous' without dealing a sound retort. I am therefore driven to resume the subject of "self determination" round which has raged a great controversy and which has therefore enjoyed an equal measure of popularity.

The interpretation of the Wilsonion formula of "Self-determination of peoples" bristles with difficulties and misapprehensions arising from the standpoints of the parties concerned in so doing. The subject races of the world claim their right to "determine their selves," while the dominant powers reserve this right to themselves to determine the future and governing of the races under them. Even Mr. Balfour once said, "that there exists a great deal of misapprehension as to the correct meaning of the famous Wilsonion formula of "Self-determination' of peoples." Literally speaking it means that it will leave peoples to decide their own destinies without outside interference. This interpretation, as it stands, would involve an unrestricted application of the policy of "self determination," which would not do, as it may very likely defeat the ends of the policy in so far as it might fail to ensure everlasting peace at home and abroad. Some sure criterion has therefore to be sought out, for the application of the formula, and this determining factor has been found to be civilization, upon the degree of which attained by individuals or nations will depend the fabric of the formula. Here comes the crux of the subject, for it is, very difficult to decide which civilization is good and which bad; what is the standard to do so?; every one would be vaunting the eminence of his own civilization. It is to this end that books like "India And the Future" have been written to belittle Indian civilization and magnify the author's own civilization. To quote him, "For one of the great obstacles to a stable equilibrium among the peoples of the earth lies in the immense differences in the development of the different races. If in a case so conspicuous as that of India, the obstacle can be overcome, and one-fifth of the human race can in the course of a couple of centuries be emancipated from mediævalism and fitted to take a place among the peoples who are shaping the future, then the solution of the whole problem will at least be definitely in sight." Does not this passage amply evidence the entire superiority of the writer's civilization? I am only concerned here to show that India has a civilization of high value and to tell the reason why the writer has made this attack on Indian civilization.

Reserving my personal comments on the subject for a while I would like to quote a few of the long list of western thinkers who have independently judged Indian civilization, her religion and philosophy. To begin with, T. H. Tuckwell in his recent book, "Religion and Reality" says, "In our main conclusions we have long been anticipated by the religious philosophy of India!" Another Dr. Matheon has said thus, "It is not too much to say that the mind of the west with all its undoubted impulses towards the progress of humanity has never exhibited such an intense amount of intellectual force as is to be found in the religious speculation of India.....there have been the cradle of all western speculations, and whereever the European mind has risen into heights of philosophy, it has done so because the Brahman was the pioneer. There is no intellectual problem in the west which has not its earlier discussion in the east and there is no modern solution of that problem which will not be found anticipated in the east." One more distinguished thinker Professor Lowes Dickenson has profoundly remarked, "That the character of Indian civilization is so unique that the contrast is not so much between East and West as between India and the rest of the world." A French historian Victor Cousin wrote, "We are constained to bend the knee before the philosophy of the east and to see in this cradle of the human race the native land of the highest philosophy." I make use of these quotations, all the more, because it is just on this point of high spirituality claimed

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for India's civilization, her religion and philosophy that Mr. Archer is most emphatically dissentient and because these most markedly demonstrate the disinterested refutation of the position taken up by Mr. Archer. Thus he says, "It is precisely on the religious side that the character of the Indian people, as I read it, is conspicuously defective..... The Indian people have always gravitated towards the lower rather than the higher element in religion; towards the form rather than the substance; ..... And that is why I hold it the very came of paradox to claim for them an exalted spirituality."

It is a pity that the writer himself, while criticising Indian civilization, catches at the shadow and not the substance. He does not perhaps understand the essential principles underlying the Indian civilization that he takes upon himself to criticise. Taking certain institutions and customs into his consideration assigns an inferior position to Indian civilization and suggests the uplifting of India through Western culture and Christianity. It is usual with this class of critics to which Mr. Archer belongs to concern themselves merely with the external aspects of social and political life. It is wrong to suppose that the increase of scientific knowledge, the development of industry, the increase of material wants and the means to meet them—in short to become richer, happier, more comfortable and refined, are all what constitute civilization. It may produce all these, but, if rightly understood civilization is a means by which man attains greater and greater release from animal cares of life by giving a greater play to man's mental and spiritual nature. This is true civilization and India has taught this.

So much for India's civilization, her religion and philosophy. As for the assertion that Christianity is only "a halfway house" to civilization and that by accepting it Indian people would come 'halfway" to true civilization; I would only say that the poison does not harm the snake but is death to others. Then again it might well be questioned as to how much of Christianity still retains its hold on Europe. Were it really a force tending to the effect that. Mr. Archer attributes it, why should it have lost force in the lands of its propagandists and why, on the very face, should Hindu Pantheism have permeated "the religious conceptions of Germany, America and even England." I would pause here and only say to Mr. Archer "Physician heal thyself." Even if it be granted for a moment that India would become fit for freedom through the adoption of Western civilization, where then would be a "home" to rule; far from it India should retain her own civilization, a civilization which has a high spiritual value and is surely not without elements of greatness. India has therefore a better claim to "self determination" than one who wears hat, coat and trousers and can smoke cigars and drink wines.

The principle of "self determination" however new it may seem in the mouths of the westerners, is nothing new to India and is the same as that preached by Shri Krishna called Svadharma in ancient India. The old communal organization of the village, prevalent in ancient India, in the words of Professor Monier Williams, "was self-government in all its purity," and with its headman, Panchayat and other local officers worked well the machinery of the village government. India well knew and knows what is, "Rajdharma" and Prajadharma! Sir John Woodroffe, a learned and impartial writer, says, "Some seem to think that because India had not the ballot-box and hustings and other paraphernalia of political western life, it did not know what self-government is.....Those who say that this country has never known self-government do not themselves know their subject."

There is however another side to the shield. The principle of "self determination" is a matter of right to those who have "selves" to determine. India has no 'self' to determine in the sense the Jugo-Slavs and the Poles have, and therefore her destiny has to be decided by her rulers.

Before closing this paper I think I should have to say a few things more

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to clear myself from the implications which otherwise, may give rise to misgivings in the minds of the readers. Firstly, by what I have said above in defence of Indian civilization I do not certainly mean that the right of political autonomy be conceded to India, or refused now, or at any other time. Secondly that it is absurd to call India "barbarous" as Mr. Archer has done, for no one, however ignorant, would admit this and let pass without calling it in question. Lastly the attack which Mr. Archer has made on India and unmistakably made under cover of beguiling sympathy pouring much mud and dirt on her civilization and proclaiming her "unfit for freedom" merely on that score, is an insidious one and well evidences the political basis of the book—"India and the Future."

THE STORY OF EVE AND THE APPLE.

RETOLD FOR THE UNDERSTANDING OF THE WISE.

BY MARANATHA.

1st Part Generation.

Poised among the branches of the great tree of Life, the indestructible Asvatha (that tree which has its root above, branches below, and whose leaves are Vedas, hymning the Rykya of the Universe), cosily enjoying the contemplation of the great Creator. On the vast blue, lies Eve, the mother of all Life (the out-going breath, the Prana) gradually descending to the field wherein she shall germinate. How joyous, how content she is and flush of rosy Love ineffable. On and on she moves to that Red earth that attracts and is attracted by her Life-giving power. She, the Soma, flowing through the branches into the growing green Vedic leaves rythmically rustling their Hymn of Praise as she moves.

Out from the swaying leaves she looks. Still she lies resting watching the Infinte blue devotedly through the leaves, indrawing the Soma as it falls.

Drowsily she lays wondering of Purusha the great spirit from whence she has come and which still seems strangely to be "the Field." The Field! what is this Field? She, enveloped in Prakriti, the moving Mother-Spirit of Life, feels the joy of all the senses and is content to enjoy but suddenly out from the blue there falls a pretty ball, the first prints of her descending life made manifest. She catches it as it falls upon her breast, her thought of God disturbed, yet she must know, whence it comes

It is so golden, so glowing, such a play-thing, so cool, yet so hard.

Presently, all gold and green among the leaves, she discerns disturbing the rythmic pit-a-pat, a long creeping body that seems as she watches it to grow and grow and grow, holding her enchanted with its eye and suspending her entranced. What is this she sees? what is this she feels? She feels as though she knew much and that she should know more. Conscious knowledge comes to her but she forgets what she has been and feels suffocated and alone.

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A rapid movement, a quick beat, and she finds herself wrapt as in a cloud of Red Earth, hot, turbulent. fiery, sending out a steamy heat, enveloping her in gorgeous but heavy colouring matter. Feeling herself chained with burning chains, she seeks to free herself but only holds the apple, that pretty cool golden ball in her hand.

What is it? Would it still her thirst?

Enchained, blinded, she has wrapt in Red Earth's strong envelopment.

The gift of Love descending again in deep breath, in selfless ecstacy she would share her gift, the gift of the serpent. As yet she knows him not the wily one, knowledge-poisoning and defiling with the pangs of selfishness.

Alas! what has she done Adam the first man, the "martyr" lies in the field born of the cloud of Red Earth solidified in the matter of the dropping Soma.

Jealousy envenomed and turned to stone.

The pure Life, the Divine Spark held in that stony entrance, how shall she be freed and regain that lovely green home of Peace, of growth and satisfaction.

* * * *

Inert slowly she breathes and lifts herself to look around though the Red Earth finds her down, she knows she can, she will be free.

Adam has eaten of the apple. Her first thought had been to share but Adam has enjoyed the whole and the poison has rankled.

Out from the blue comes, the thought-force of the Divine Creator, how shall Adam meet it? The gift, the poison of little knowledge, has worked, he feels bare, discomforted, the glory of the God-given cloud has set. He lies low and says. The woman you sent me gave me and I did not, then the woman also forgot her life in Asvatha and she murmurs, the serpent gave me and I diid give to him!

Cast out from bright joy, their guardian angels holding the flaming two-edged sword of Righteusness they turn away to one another for comfort and man having eaten of the apple would keep the woman his companion from all knowledge

But deep within her lies sleeping the memory of the Divine Light, the pure wisdom of the Golden Age. Before Adam was and ever and anon she stirs. And would free herself and go back among the green leaves and look up at the gentle blue.

The thought of that is ever visible in her eyes and in her hair, and her breath is very sweet. But Adam is very fearful he knows not her Divine Nature, he fears to lose her. He knows not her Divine Nature, whence she comes or whither she goes.

He is heavy with earth and bond-slave knowing little of the Divine Spirit from which he was born.

Meanwhile the work of the Soma goes on creating and recreating male and female, generating life in all its forms and aspects and Adam knows good and evil, all the pairs of opposites.

Young Life, growing life, is all around and together they watch the lamb and the dove and are happy growing strong and stronger day by day, till fear comes as a ravening wolf and excess of strength produces a lion.

All the forms come crowding out of their consciousness.

For company they and theirs live near one another for by now there are many generations of people on the earth and although there is vast space yet fear said. "There is no room, there is not enough for all and destruction entered.

To hate one's neighbour becomes a common thought death-dealing.

And the Beauty that seemed to them when they first touched the earth was less apparent, they longed for the golden days when they were alone.

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THE GERMS OF SATYAYUGA IN THE GURUKULA.

(By Dr. Biswa Nath, Mukerjee, L.M S.)

Those who take interest in the spread and progress of truth will be delighted to learn that the Gurukula is gradually becoming an efficient and fruitful source of reviving much of the ancient Indo-Aryan civilisation that was dead and lost. What was Satyayuga but a vast period of time in the life-history of the Indo-Aryan race which helped the full growth of the plant of truth and wisdom and to an extent, the equivalent of which it is not possible to find out in the national history of any other people. Sanskrit is undoubtedly the most original and ancient language of the world as its alphabet and construction compared with those of other languages will reveal even to the meanest intellect. And it was and it still is in the bed-rock of this mother of all subsequent languages that the hoary civilisation of the primitive Hindus lay and still lies concealed. It was through its medium that the voice of the ancient sages found expression.

It is said that holy and harmonious voice is dead. But one who is wise and truth-seeking knows that merits and harmony never die in the soul of men. The soul of Sanskrit civilization is the Veda And the Vedas are eternal and immortal, so it will be sheer madness to say that Sanskrit is dead. In this world there is a constant struggle between evil and good. But good triumphs at last, though in its beginning there may be certain dark pieces of floating clouds that may prevent it from enlightening the gloomy corners of men's hearts. May we say that after a long and protracted ailment it is again gaining back its lost strength and vigour? The valuable remedy that is slowly but steadily and surely causing this notable recovery is primarily the Gurukula at Kangri and then its branches throughout the whole of India. And the physician that administered this madicine is the modern Arya Samaj and its *alma mater*, the life-long experience of its founder, Rishi Dayananda. Alas, yet what an infinitesimal fraction of the Indian people has been able to understand the real spirit and mission of this noble and benevolent institution

If Sanskrit was suffering from a serious illness it meant a great loss to the people who spoke it and who were its living spirit and soul. Certainly, a death blow to the Sanskrit language meant also a death-blow to the people whose very literature and history it has built and maintained. As the healthy condition of our body, also keeps our spirit cheerful, so the flourishing state of this sacred language would mean a great thing for the people, who live, think and dream in it. So one can easily understand now what will accrue to us from the revival of Sanskrit literature, the very fountain-head of all Hindu learning. Thus may the Gurukula, Arya Samaj and its leaders and fonnder put forth their claims to our attention. Let us, then, consider in silence and in the solitary chamber of our mind, why we should not lose any more time to recognise the truth that salvation of India lies in the multiplication of institutions of the type of the Gurukula.

The promised land is just in sight. The Gurukula is heralding the dawn of Satyayuga or the age, when truth will be the life-companion of man-kind when it will be the solemn duty of men to expose to light what is good in men and to bury deep in the dungeon of the earth what is evil in them. How do we know that the Gurukula has not in store for us this inestimable gift? We see it is emphasizing and helping the actual practice of those stages of life in all

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their details which once worked hard to redeem sinning humanity and reached it to the utmost height of its glory. To be more clear it has commenced breeding—and breeding fast—an earnest Brahmachari or a pure student of human worth, *ie.*, one who gladly goes through all sorts of stress and trouble to make the student-life the genuine and lasting ground-work of the rest of life. It wants us to be practical house holders or Karma-yogins, without which the very idea of renouncing the world becomes meaningless Hereinlay, and in future will lie, the backbone of Hindu religious faith of which the Gurukula seems to be a staunch advocate and supporter.

It says the glory of our ancient religion consisted in the conquest of the material by the spiritual. It was a victory of wisdom in the struggle with and over lust. It was cupid's submission to the religious instinct of man. It was the complete dissolution of the hard, opaque and icy rocks of envy, jealousy and selfishness into the pure and transparent water of sympathy, mercy and love. In short, this gloy was nothing if not the banner of justice bearing the prints of love prominently over its flying wing It may also be said to have been the most thorough, the most deep and the most extensive permeation and penetration of the spirit of truth into the material and earthly wants and requirements of the people of those days. The Gurukula certainly seems to have come into existence with the express and avowed mission of revivifying this glory. It has already changed the "dead" into the "living." For the students of the Gurukula have Sanskrit not only as an object of their scholarship and erudition, but also as their everyday parlance, as the table-talkings of their diurnal, afternoon and evening meals. Thus they are going to make Sanskrit popular to an extent which has not been witnessed for several centuries in the past and in which lies the salvation of the entire Indian population.

The popularisation of Sanskrit will make the study of the Vedas, the Upainshads and Samhitas quite popular. Thus the study of the biographies of the heroes of the epics and the Puranas will be as much in vogue as is to-day the study of the lives of great western scholars and poets such as Shakespeare, Milton, and Goldsmith. When Sanskrit becomes as extensively popular as the western science has been to-day, the lives of Vyasa, Valmiki Vasistha, Viswamitra, Parasar, Narada, Vrihaspati, Sukracharya, Yajnya Valka and a host of others will be a common property of all in India. Then the ideals of these great souls will be clear to all and the real meaning of the Hindu Sastras will dawn upon the children of mother Bharatvarsha. This correct understanding and real grasp of our religion will be coupled and combined with our knowledge of western science (which the Gurukula University imparts in its purest form to its students) and this combination will build up a new civilisation for us and what will be this new creation if not the revivification of the Satyayuga.

Then the effulgent light of the Vedic knowledge will reflect upon the dark corners of the Puranic literature and shape out of them the highest perfection of the scientific knowledge, for which students outside the Gurukula are so eager, of course at the cost and completely ignoring that neglect of Sanskrit learning will never make us reach the ultimate end of the present knowledge of material science. When once the system of Gurukula education becomes the ideal of education of the whole of India it will completely assimilate within itself all esoteric learning and establish itself as the crowning head of all. Then there will be one language, one religion and one civilisation all based upon the foundation of *Satya* and this will be known as 'Satyayuga' or the age of truth.

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SIDELIGHTS ON MANU SMRITI.

By "Histricus".

Characteristic Laws and Codified Usages.

I

Antiquity of the Laws of Manu.

Manu is the oldest law-giver of the Aryan-race. Yajnavalkya in Chapter I, 4, 5 enumerates the most celebrated law-givers of our race. Manu is, of course, the first in priority and others are Atri, Vishnu, Harita, Yajnavalkya, Ushana, Angira, Yama, Apastambha, Samvorta, Katyayana, Vrihaspati, Parashara, Vyas, Shankha, Likhit, Daksh, Goutam, Shatatapa and Vasista. That this list is not exhaustive is clear from certain texts of Vamaneswra and from Prasara (1, 12—15) In the Mahabharata XII, 336, 39—45 there is a clear reference to the Code of Manu. There is also a reference to Manu's Code in the Ramayana IV, 17—13. It is thus indisputable that the code of Manu is the most ancient legal Code of the human race extant on our planet. In this series of articles we propose to throw some light on the *rationale* of Manu's laws and to show that the spirit which prompted this ancient law-giver needs to be revived in this age when law and morality are parting company. In this article we shall quote some characteristic laws and codified usages which reveal the spiritual and ethical foundations of the culture of which Manu was an able expositor and interpreter. They will show to the discerning reader the spirit which prompted and the eternal principles which underlay the formulation of all ancient legislation.

Compulsory School Going Age.

Education was compulsory in Manu's time The great law-giver lays down that a Brahman child should be initiated (sent to school, between the ages of five and eight, a Kshatriya child between the ages of 6 and 11, and a Vaisya child between the ages of eight and twelve (II, 36, 37).

Punishment for Breach of this Law.

If a Brahman lad remained illiterate after the completion of the 16th year, a Kshatriya youngman after the completion of the 22nd year and a Vaisya youth after the completion of the 24th year, the offender became a Vratya, a ban was placed upon him and the order of an effective boycott against him was promulgated. No Brahman could form a connection with him by marriage or officiate at any ceremony in his house. This means that he could neither marry according to the rites of the Church nor participate in any Sacraments. He was practically a Pariah whose very presence polluted sacraments, that is, all public and private Socio-religious functions—be it noted that in Manu's times all functions were Socio-religious. (II, 39, 40). What a terrible puuishment? Occasions for its enforcement must have rarely arisen. Social ostracism is living hell. The payment of a small fine does not affect rich people, but the organised expression of social odium reinforced by the denial of spiritual ministrations is a punishment whose drastically deterrent character cannot be doubted.

The Three Upper Classes and their Distinguishing Marks.

Manu recognised a fourfold division of society according to individual capacity and characteristics. Those learned men who rose superior to the allurements of the flesh, had cultivated exceptional self-denial and had taken a vow to dedicate their lives to the service of humanity and to lead a life of voluntary poverty were called Brahmans. Those able-bodied citizens whose souls thirsted for military glory and who enrolled themselves in the ranks of the army which consisted of citizen-volunteers or demonstrated their fitness for service of the commonwealth in the executive line were called Kshatriyas. The bulk of the people were, of course, engaged in agriculture and trade and were called Vaishyas. Dull people, whose capacity for intellectual distinction was nil, took to menial pursuits and were called Sudras. Each of the three upper classes had recognised rights and duties

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In order to avoid confusion in society and a lot of botheration, every citizen wore the distinctive badge of his clan. The sacramental string of Brahman was required to be of cotton and to be twistsd to the right, of a Kshatriya of hempen thread and of a Vaisya of woollen threads. A Brahman carried a staff of Bilva or Palasa, a Kshatriya of Vata or Khadira and a Vaisya of Pilu or Udumba (II, 44, 45).

All Students treated as Proteges of the Commonwealth.

All students were fed by society and educated *gratis* by Van-prasthi teachers. Consequently there were no orphanages. In fact none were needed. In order that it might be borne in upon the youth of the race every day that they were beholden to the entire common wealth for their sustenance and were, therefore, bound after the completion of their education to serve the state according to their capacity in a spirit of gratitude. It was laid down that a student was not to beg from the relatives of his teacher, nor *from his own or his mother's blood relations*. (II 184). In order that the self-respect of budding hopefuls might not be injured, the bestowal of alms upon them was not only deemed a duty but a privilege by all householders—a privilege for which one had to qualify. It was laid down that a student being pure should daily bring food from the houses of men not deficient in the knowledge of the Veda and in performing sacraments and who were famous for (following their lawful) occupations (I, 183). What a wonderful and magnificent system of social organisation! To be permitted to contribute to the support of those who kept the flame of national culture burning was a privilege to be competed for. On the one hand the youth of the nation were trained in humility and gratitnde and on the other the bulk of the people were taught to contribute voluntarily and as a provision for their own spiritual welfare, to the maintenance of seats of national culture and learning and the net-work of private schools scattered throughout the country. Altruism was practised not in a spirit of vain glory but for purposes of obtaining the highest egoistic gratification. This is a unique instance in history of organised and regulated altruistic activity carried on eagerly and enthusiastically by a whole nation. In modern times we hear a lot about the state-feeding of children. This has two disadvantages incidental to the system. The first is that taxes are collected by the state, *i. e*, by an ultimate appeal to physical force and the citizen does not regard the payment thereof a meritorious deed done for his own spiritnal betterment. The children of the poor are singled out every day for doles of charity and their self-respect is daily insulted by this vulgar display of the indigence of their parents. This fosters a spirit of uppishness among the sons of the rich and a spirit of self-abasement among the poor or if that is not the result converts the latter into upstarts and parvenues When all were fed not by the state but individnals that compose the state, none felt degraded and the living daily contact fostered gratitude towards persons made of flesh and blood in *all*—the state is impersonal and the habit of gratitude is not cultivated by being fed by its paid agents. The real donor who makes sacrifice is shut out from direct contact and the beneficiary feeling that the state which has enormous resources is the benefactor is led to insistance upon what he conceives to be the right to be fed than to consider the obligations he is incurring by accepting the benefaction State scholars are seldom grateful to the state, on the contrary they are always ready to pick quarrels with its accredited agents. The scholar supported by a family feels the outflow of love which proceeds from throbbing living hearts and is overwhelmed with loving gratitude and a sense of obligations incurred by him by the acceptance of these tokens of affection.

Poor houses not needed.

So far as we know in ancient Sanskrit literature there is no equivalent for the English words "orphanage" and "poor-house." The modern state by feeding the poor from the coffers of the state makes them indolent, ungrateful, vainglorious and discontented enemies of the state, whose spleen is always rising against their well-to-do and more fortunate brethren at whose expense—ultimately—they are fed. They presume that the state grudgingly does a little for them although its coffers are overflowing with wealth and the rich who

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have got so much spare money do next to nothing. Manu codified the usages of a commonwealth in which the benefactor and the beneficiary came every day in living contact. The householder experienced a feeling of moral elevation every day because he was voluntarily sharing his food with his less fortunate brethren and the poor felt an inrush of gratefulness because they had direct experience of the sacrifices made by him. The bugbear of the state—fetish of the modern socialist—did not supervene between the giver and the receiver to convert the one into a grumbler and embitter the other. Says the great law-giver :—

"Let (the householder) before taking his daily meals gently place on the ground (some food) for dogs, outcasts, Chandalas (Svapak), *those afflicted with diseases that are punishment of former sins, crows, insects.*" (III, 92).

The Italics are ours. Charity was, thus, required to be very discriminating. No moral wretches who had contracted diseases by a life of dissolute self-indulgence involving pollution and demaralisation of society were to be fed by individuals. They were left to be restrained, punished, confined or reformed by the state. The individual gratified his instincts of pity and mercy by supporting those who were absolutely helpless and whose dependence upon others was not brought about by any wicked deeds done by them in this incarnation and in whose case there was no danger of rehabilitating dangerous criminals or moral lepers in a position to be obnoxious to society. Dogs, crows and insects were to be fed daily in recognition of our kinship with all sentient creatures and in view of the special utility of these creatures. If dogs were also to be fed by the state in a future socialistic commonwealth, the proverbial devotion of these faithful creatures to their masters would become a thing of the past and they would become as selfish, as discontented and as good for nothing as are the poor in receipt of Old Age Pensions from the state and the unemployed in Western countries. Modern socialism seek to hasten the advent of the millenium by flying in the face of human nature. It is bound, therefore, to bring in more evils than it will cure.

मन्वत्रि विष्णु हारीतयाज्ञवल्क्योऽशनोऽङ्गिराः।
यमापस्तम्बसम्वर्त्ता कात्यायन बृहस्पती ॥४॥
पराशरव्यासशंखलिखितादक्ष गौतमौ।
शातातपो वसिष्ठश्च धर्म्मशास्त्र प्रयोजकाः ॥५॥
याज्ञवल्क्यस्मृति।

तेषां मन्वङ्गिरो व्यास गौतमात्रयशनायेमाः।
वसिष्ठदक्ष सम्वर्त्तशातातपपराशराः।
विष्ण्वा पस्तम्बहारीताः शंखः कात्यायनो भृगुः।
प्रचेता नारदो योगिबोधायन पितामहाः।
सुमन्तु कश्यपो वभ्रु पठीनो व्याघ्र पवच।
सत्यव्रतो भरद्वाजो गार्ग्यः कार्णाजिनिस्तथा।
जाबालि जमदग्निश्च लौगाक्षिर्ब्रह्मसम्भवः।
इति धर्म प्रणेतारः षट्त्रिंशदृषयस्तथा।
पराशरमाधवधृतपैठीनसिवचनानि।

श्रुता मे मानवाधर्मा वशिष्ठाः काश्यपास्तथा।
गार्गेया गौतमीयाश्च तथा चौशनसाः श्रुताः।
अत्रेर्विष्णोश्च तथा चौशनसाः श्रुताः॥
शातातपाच्च हारीतात् याज्ञवल्क्यात्तथैव च।
आपस्तम्बकृता धर्म्माः शंखस्य लिखितस्य च।
कात्यायनकृताश्चैव तथा प्राचेत सान्मुनेः।
श्रताश्चेते भवत्प्रोक्ता अत्यर्थामेन विस्मृताः॥
पराशरः १-१२—१५

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः।
प्रथमे ऽब्दे तृतीयेवा कर्त्तव्यं श्रुति चोदनात् ॥३५॥
मनुस्मृति अ० २

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणोपनायनम्।
गर्भादेका दशे राज्ञो गर्भात्तु द्वादशे विशः ॥३६॥
मनुस्मृति अ० २

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥३७॥
आषोऽध्याद् ब्राह्मणस्य सावित्री नातिवर्त्तते।
आद्वाविंशात्क्षत्रबन्धो राचतुर्विंशतेर्विशः ॥३८॥

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अत ऊर्ध्वं त्रयोऽप्येते यथाकालम संस्कृताः ।
सावित्री पतिता ब्रात्या भवन्त्यार्यविगर्हिताः ॥३९॥
नैतैरपूतैर्विधिवदापद्यपि हि कर्हिचित् ।
ब्राह्मान्यौनांश्च संबन्धान्नाचरेद्ब्राह्मणःसह ॥४०॥

मनु० अ० २

मुञ्जालाभेतु कर्त्तव्याः कुशाश्मन्तक वल्वजैः ।
त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चाभिरेवच ॥४३॥
कार्या समुपवीते स्याद्विप्रस्योर्ध्ववृतं त्रिवृत् ।
शणसूत्रमयं राज्ञो वैश्यस्याविकसौत्रिकम् ॥४४॥

मनु० अ० २

वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्मसु ।
ब्रह्मचर्यादृरेद भैक्षं गृहेभ्यः प्रयतोऽन्वहम ॥१८३॥
गुरोः कुले न भिक्षेत न ज्ञाति कुलबन्धुषु ।
अलाभे त्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत् ॥१८४॥

मनु० अ० २

शूनां च पतितानां च श्वपचां पापरोगिणां ।
वायसानां कृमीणां च शनकैर्निवपेद्भुवि ॥१२॥

मनु० अ० ३

CONTEMPORARY THOUGHT REVIEWED.

THE IDEA OF PROGRESS.

Professor Bury is the first Western thinker who has called in question the idea of progress. Darwin was the first thinker of the nineteenth century who definitely formulated the view that the world was moving towards perfection. At one place he says :—

As all the living forms of life are the lineal descendants of those which lived long before the Silurian epoch, we may feel certain that the ordinary succession by generation has never once been broken, and that no cataclysm has desolated the whole world. Hence we may look with some confidence to a secure future of equally inappreciable length. And as natural selection worked solely by and for the good of each being, all corporeal and mental environments will tend to progress towards perfection.

Herbert spencer further developed the idea and popularised it. Says he :—

Always towards perfection is the mighty movement—towards a complete development and a more unmixed good; subordinating in its universality all petty irregularities and fallings back, as the curvature of the earth subordinates mountains and valleys. Even in evils the student learns to recognise only a struggling beneficence.

But above all he is struck with the inherent sufficingness of things.

During the last quarter of the last century, the idea became the creed of the average western It was accepted as gospel truth by almost all who claimed to be leaders of thought. A philosopher here and a scientist there sometimes uttered solemn warnings to civilized humanity that the idea might turn out to be an illusion. Professor Bury thus sums up the view of the dissentients. —

Many of those who were allured by Spencer's gigantic synthesis hardly realised that his theory of social evolution, of the gradual psychical improvement of the race, depends upon the validity of the assumption that parents transmit to their children faculties and aptitudes which they have themselves acquired. On this question experts notoriously differ. Some day it will probably be definitely decided and perheps in Spencer's favour. But the theory of continuous psychical improvement by a process of nature encounters an obvious difficulty, which did not escape some critics of Spencer, in the prominent fact of history that every great civilisation of the past progressed to a point at which instead of advancing further it stood still and

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declined, to become the prey of younger societies, or, if it survived, to stagnate. Arrest, decadence, stagnation has been the rule. It is not easy to reconcile this phenomenon with the theory of mental improvement.

The receptive attitude of the public towards such a philosophy as Spencer's had been made possible by Darwin's discoveries, which were reinforced by the growing science of palaeontology and the accumulating material evidence of the great antiquity of man. By the simultaneous advances of geology and biology man's perspective in time was revolutionised, just as the Copernican astronomy had revolutionised his perspective in space. Many thoughtful and many thoughtless people were ready to discern—as Huxley suggested—in man's "long progress through the past, a reasonable ground of faith in his attainment of a nobler future."

The recorded portion of his long progress through the past was indeed not altogether pleasant to look back on for any one gifted with imagination, and Winwood Reade, a young African traveller, exhibited it in a vivid book as a long-drawn out martydom. But he was a disciple of Spencer, and his hopes for the future were as bright as his picture of the past was dark. *The Martyrdom of Man*, published in 1872, was so widely read that it reached an eighth edition twelve years later, and may be counted as one of the agencies which popularised Spencer's optimism.

That optimism was not endorsed by all the contemporary leaders of thought. Lotze had asserted emphatically in 1864 that "human nature will not change," and afterwards he saw no reason to alter his conviction

Never one fold and one shepherd, never one uniform culture for all mankind, never universal nobleness. Our virtue and happiness can only flourish amid an active conflict with wrong If every stumbling-block were smoothed away, men would no longer be like men. but like a flock of innocent brutes, feeding on good things provided by nature as at the very beginning of their course.

But even if we reject with Spencer the old dictum, endorsed by Lotze as by Fontenelle, that human nature is immutable, the dictum of ultimate harmony encounters the following objection. "If the social environment were stable," it is easy to argue, "it would be admitted that man's nature. variable *ex hypothesi*, could gradually adapt itself to it, and that finally a definite equilibrium would be established. But the environment is continually changing as the consequence of man's very efforts to adapt himself; every step he takes to harmonise his needs and his conditions produces a new discord and confronts him with a new problem. In other words, there is no reason to believe that the reciprocal process which goes on in the growth of society between men's natures and the environment they are continually modifying will ever reach an equilibrium, or even that as the character of the discords changes, the suffering which they cause diminishes."

In fact, upon the neutral fact of evolution a theory of pessimism may be built up as speciously as a theory of optimism. And such a theory was built up with great power and ability by the German philosopher E. von Hartmann, whose *Philosophy of the Unconscious* appeared in 1869. Leaving aside his metaphysics and his grotesque theory of the destiny of the universe, we see here and in his subsequent works how plausibly a convinced evolutionist could revive the view of Rousseau that civilisation and happiness are mutually antagonistic, and that Progress means an increase of misery.

Huxley himself, one of the most eminent interpreters of the doctrine of evolution, did not, in his late years at least, entertain very sanguine views of mankind. "I know of no study which is so saddening as that of the evolution of humanity as it is set forth in the annals of history.....Man is a brute, only more intelligent than other brutes"; and "even the best of modern civilisations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability." There may be some hope of a large improvement, but otherwise he would "welcome a kindly comet to sweep the whole affair away" And he came to the final conclusion that such an improvement could only set in by deliberately resisting instead of co-operating with, the processes of nature. "Social progress means the checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process." How in a few centuries can man hope to gain the mastery over the cosmic process which has been at work for millions of years? "The theory of evolution encourages no millennial anticipations."

I have quoted these views to illustrate that evolution lends itself to a pessimistic as well as to an optimistic interpretation. The question whether it leads in a desirable direction or not is answered according to the temperament of the inquirer. In an age of prosperity and self-complacency the affirmative answer was readily received, and the term evolution attracted to itself in common speech the implications of value which belong to Progress.

The Illusion of Finality.

Professor Bury in his Epilogue speaks of a psychological obstacle to the acceptance of the creed of never-ending progress This obstacle he calls the illusion of finality. He thus describes it:—

It is quite easy to fancy a state of society vastly different from ours, existing in some unknown place like heaven; it is much more difficult to realise as a fact that the order of

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things with which we are familiar has so little stability that our actual descendents may be born into a world as different from ours as ours is from that of our ancestors of the pleistocene age.

The illusion of finality is strong. The men of the Middle Ages would have found it hard to imagine that a time was not far off in which the Last Judgement would have ceased to arouse any emotional interest. In the sphere of speculation Hegel, and even Comte, illustrate this psychological limitation: they did not recognise that their own systems could not be final any more than the system of Aristotle or of Descartes. It is science, perhaps, more than anything else—the wonderful history of science in the late hundred years—that has helped us to transcend this illusion.

But if we accept the reasoning on which the dogma of Progress is based, must we not carry them to their full conclusion? In escaping from the illusion of finality, is it legitimate to exempt that dogma itself? Must not it, too, submit to its own negation of finality? Will not that process of change, for which Progress is the optimistic name, compel "Progress" too to fall from the commanding position in which it is now, with apparent security, enthroned?

A day will come, in the revolution of centuries, when a new idea will usurp its place as the directing idea of humanity. Another star, unnoticed now or invisible, will climb up the intellectual heaven, and human plans respond to its guidance. It will be the criterion by which Progress and all other ideas will be judged. And it too will have its successor.

In other words, does not Progress itself suggest that its value as a doctrine is only relative, corresponding to a certain not very advanced stage of civilisation; just as Providence, in its day, was an idea of relative value, corresponding to a stage somewhat less advanced? Or will it be said that this argument is merely a disconcerting trick of dialectic played under cover of the darkness in which the issue of the future is safely hidden by Horace's prudent god?

In this connection the statement of Bacon to which Professor Bury refers in the "Notes" is most significant. Here is Professor Bury's version of it:—

Evolution itself, it must be remembered, does not necessarily mean, applied to society, the movement of man to a desirable goal. It is a neutral, scientific conception, compatible either with optimism or with pessimism. According to different estimates it may appear to be a cruel sentence or a guarantee of steady amelioration. And it has been actually interpreted in both ways.

How wonderful that the West has begun to doubt the progressive character of its civilization. Revelation and the truths of religion—even God—were denied for the sake of this new creed. Now the creed itself is going. What will take its place? Spiritualism and seances or genuine spirituality? Time alone will reveal this.

THE DOCTRINE OF RE-BIRTH.

Even a man who has made only a superficial study of the Vedic Religion knows that the doctrine of re-birth is its most important doctrine. In the Atharva Veda it is symbolically said that at the time of initiation, the Guru keeps the pulpil in his belly for three nights and then the new birth takes place. Manu says that at the time of physical birth all are Sudras. It is the ceremony of initiation which confers upon one the rank of the twice-born. It is, indeed, most interesting that this was once a universal belief and is even now widespread. We take the following from Edward Carpenter's latest work "Pagan and Christian creeds:"—

Let us take the doctrine of Re-birth or Regeneration. The first few verses of St. John's Gospel are occupied with the subject of salvation through rebirth or regeneration. "Except a man be born again, he cannot see the kingdom of God."..... "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Our Baptismal Service begins by saying that "forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God except he be regenerate and born anew of water and the Holy Ghost" therefore it is desirable that this child should be baptised, "received into Christ's Holy Church, and be made a lively member of the same." That is to say, there is one birth after the flesh, but a second birth is necessary, a birth after the Spirit and into the Church of Christ. Our Confirmation Service is simply a service repeating and confirming these views, at an age (fourteen to sixteen or so) when the boy or girl is capable of understanding what is being done.

But our Baptismal and Confirmation ceremonies combined are clearly the exact correspondence and parallel of the old pagan ceremonies of Initiation, which are or have been observed in almost every primitive tribe over the world "The rite of the second birth," says Jane Harrison "is widespread, universal, over half the savage world. With the savage to be twice-born is the rule. By his first birth he comes into the world by his second he is born into his tribe. At his first birth he belongs to his mother and the women-folk; at his second he becomes a full fledged man and passes into the society of the warriors of his tribe."....."These rites are very various but they all point one moral, that the former things are passed away and that the new-born man has entered upon a new life. Simplest

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of all, and most instructive, is the rite practised by the Kikuyu tribe of British East Africa, who require that every boy, just before circumcision, must be born again. The mother stands up with the boy crouching at her feet; she pretends to go through all the labour pains, and the boy on being reborn cries like a babe and is washed."

Let us pause for a moment. An Initiate is of course one who "enters in." He enters into the Tribe; he enters into the revelation of certain Mysteries; he becomes an associate of a certain Totem, a certain God; a member of a new Society, or Church—a church of Mithra, or Dionysus or Christ. To do any of these things he must be born again; he must die to the old life; he must pass through ceremonials which symbolise the change. One of these ceremonials is washing. As the new-born babe is washed, so must the new-born initiate be washed; and as by primitive man (and not without reason) *blood* was considered the most vital and regenerative of fluids, the very elixir of life, so in earliest times it was common to wash the initiate in blood. If the initiate had to be born anew, it would seem reasonable to suppose that he must first die. So, not unfrequently, he was wounded, or scourged, and baptised with his own blood, or, in cases, one of the candidates was really killed and his blood used as a substitute for the blood of the others. No doubt *human* sacrifice attended the earliest initiations But later it was sufficient to be half-drowned in the blood of a Bull as in the Mithra cult, or "washed in the blood of the Lamb" as in the Christian phraseology. Finally with a growing sense of decency and aesthetic perception among the various peoples, washing with pure water came in the initiation-ceremonies to take the place of blood; and our baptismal service has reduced the ceremony to a mere sprinkling with water.

To continue the quotation from Miss Harrison: "More often the new birth is simulated, or imagined, as a death and a resurrection, either of the boys themselves or of some one else in their presence. Thus at initiation among some tribes of South east Australia, when the boys are assembled an old man dressed in stringy bark-fibre lies down in a grave. He is covered up lightly with sticks and earth, and the grave is smoothed over. The buried man holds in his hand a small bush which seems to be growing from the ground, and other bushes are stuck in the ground round about The novices are then brought to the edge of the grave and a song is sung. Gradually, as the song goes on, the bush held by the buried man begins to quiver. It moves more and more, and bit by bit the man himself starts up from the grave."

Strange! in our own Baptismal Service and just before the actual christening we read these words, "*Then shall the Priest say:* O mereiful God, grant that the old Adam in this child may be so *buried* that the new man may be raised up in him; grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him!" Can we doubt that the Australian medicine-man, standing at the graveside of the re-arisen old black-fellow, pointed the same moral to the young initiates as the priest does to-day to those assembled before him in church—for indeed we know that among savage tribes initiations have always been before all things the occasions of moral and social teaching? Can we doubt that he said, in substance if not in actual words: "As this man has arisen from the grave so you must also arise from your old childish life of amusement and self-gratification and *enter into* the life of the tribe, the life of the Spirit of the tribe."

This furnishes another proof in support of the view that all the religions of the world—whether savage or civilized—are corruptions and degenerate variations of the primeval eternal Vedic Religion.

PRANAYAM AND AVIATION.

Pranayam or conscious and deliberate suspension of the breath which was preached by the ancient rishis of India as a means to the attainment of physical, mental and moral health is now extensively practised in America It is now used as a test for would-be aviators According to a writer in the *Lancet* (London) it enables the physician to obtain a fair idea as to the stability of the central respiratory nervous apparatus. The *Literary Digest* reproduces the following paragraph from his article:—

"A stop-watch and a nose-clip are all the apparatus required, while the precise instructions as to carrying out the experiment are equally simple. The time the man can hold his breath before the inevitable and forceful sensation of the need to breathe compels him to give way is noted. The average time in the normal fit pilot is sixty-nine seconds, the minimum being forty-five seconds. Nearly all cases with a time-record as short as this were rejected on medical grounds apart from this test. Not the least interesting part of the test as applied to airmen is the reply given when the examinee is asked what caused him to give way and breathe in, the normal response being, 'I had to give up,' or 'I wanted to breathe' Under conditions that point to unfitness for pilotage the reply may be, 'I felt giddy,' or 'dizzy,' or 'squeamish,' or 'flushed,' responses which indicate that other nerve centers are involved besides the true bulbar respiratory center Such extraneous sensations, so markedly different in character from the pure inspiratory impulses, enable the observer to form conclusions, not only as to the stability of the respiratory

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center itself, but indirectly of those other parts of the central nervous system whose stability plays an important part in the nervous outfit of the aeronaut. The combination of minimum time record and abnormal verbal response points to the examinee being one likely to suffer from oxygen hunger at high altitudes, and possibly to an inherent inability, by a strong effort of will, to carry on under conditions of stress. The breath-holding test may have a similar application in other branches of medical practise. It was effectively used by Dr. H. F. Marris, in an attempt to estimate the factors in the production of tachycardia [rapid heart-beat] occurring in febrile illness . . . . The general practitioner might add it to his armamentarium."

Surely the West has still much to learn from the records of ancient wisdom, its boast of all round uninterrupted progress notwithstanding.

THE NEW WARS IN THE EAST.

Under this heading the *Nation* of London gives a connected survey of the achievements of England and France as mandatory powers.

The French in Syria.

The ambitions of the French in Syria are, thus, described :—

The ambitions of France in Syria are perhnps a llittle harder to fit into the context of this modern world than our own in Mesopotamia. Our original iinterest in that country was strategical, by which we meant that an enemy, if he were at once crazy enough to attempt the impossible and lucky enough to achieve it, might use Bagdad as a road for the iinvasion of India. Latterly it is the oil which has allured us. If one is to believe the French, their concern in Syria is more spiritual. The name of this country reminds them of the Crusades, and for those who may be too anti-clerical to venerate St Louis, there is always Napoleon. If to be rather badly defeated on the Syrian coast constitutes a valid claim to a mandate in a future century, we might base something on the adventures of Cœur de Lion. At any rate, by way of commending French rule to the Moslem population, General Gouraud made a speech about the Crusades on landing at Beyrout. There may be for certain circles more tangible reasons. The country is fertile and will grow anything from oranges to tobacco. Some more railways will have to be built for the wars of the near future, and as the country is mountainous the cost will be heavy. That, no doubt, appeals to the contractor. But on the whole, we imagine that the main attraction of Syria is really glory. To some minds it might seem glory enough to have defeated the Kaiser's military machine, but Syria has its romance. Was it not Disraeli's Syrian princeling in "Tancred" who suggested that Queen Victoria might like to quit the Thames and join him in founding a Syro-Indian Empire? Since Volney first travelled in Syria, and returned to tell his countrymen of all the Empires which have strewn these sands with their ruins, the desert has drawn the French as the candle the moth.

There are unfortunately complications. To begin with there is the Covenant of the League of Nations. Does it not declare, with special reference to Turkey, that "*the wishes of these communities must be a principal consideration in the selection of the Mandatory*"? It causes something of a shock to old fashioned persons to find the French marching out with 80,000 men to compel Prince Feisul to accept France as Mandatory. To be sure, primitive peoples must sometimes be taught what they ought to wish.

The Independence of Arabia.

The illusory character of the independence of King Hussein is thus explained:—

"It happens that as an inducement to fight with us against the Caliph of Islam, we promised King Hussein "independence," and even went so far as to mention specifically Aleppo, Damascus, and Horus, as cities which were to enjoy this independence. Mr. Bonar Law has explained that rightly construed, the enjoyment of independence and conquest under mandate mean the same thing. For him there is no contradiction. One can only pity the ignorance of these poor Arabs, who are conning the terms of the ultimatum. They ought to know that to surrender one's railways to another Power, to accept his currency, and to bow to his "advice," is what we mean in Europe by "independence." Their ignorance is barely excusable. Have they never heard of Egypt or Persia? Did we not "recognize" the independence of these countries? What is good enough for Shah and Khedive ought to content a Bedouin prince Our soldiers may not quite have understood it, when they drew up these treaties and supplied Prince Feisul with guns and rifles. A rapid course of Hegel ought to be added to the curriculum at Sandhurst. Even a soldier should know how to resolve these contradictions in a higher harmony. One is surprised that Lord Haldane forgot this detail when he created the General Staff.

The Reconquest of Turkey.

The writer thus describes what he calls the re-conquest of Turkey.

The reconquest then of Turkey has begun in earnest, and upon at least three fronts. The Greeks are at work in Asia Minor, the French in Syria, and we ourselves in Mespotamia. The worst of this type of war is that one never quite knows when it is ended. You occupy the railways, only to discover that you have given pledges to your enemy, and locomotives by threes and fours

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begin to figure with 400 or so of their entire crews and passengers in the casualty lists. That is our experience between the rivers. The Greeks and French will live and learn. There are moments when one is tempted to think that we may all be challenging the East somewhat rashly. So the French said to us: so we say to the French: we sing it in time like an operatic duet. It was very wrong, they told us, to upset the Caliphate, and occupy Constantinople. We now realize why they were alarmed. It was because they meant to march on Damascus, a much more sacred place. If you are going to trample on Islam, is it well to do it all together and everywhere at once? The point is arguable. The policy may, perhaps, succeed by its sheer audacity. But if it fails, then obviously you risk a more or less universal Revolt of Islam. To some minds that may seem to be as good a way as any other of using up the surplus munitions of the Great War. If only the Bolsheviks would withdraw from their semi alliance with the Turkish Nationalists and the Afghans, the military problem might be manageable.

NEMESIS.

The writer has forebodings of evil which he states as follows:—

Nemesis may not come to us anywhere East of Suez, though we confess that we have presentiments. It will come—it begins to come—at home. Three thousand engineers in Lincolnshire, who ought to be making reapers, binders, and ploughs, were reported last week out of work. If this were a sane world they would be making these things for Russia—even if we had to advance the money. The German food ration is one-half the physiological minimum, the Austrian a shade less, the Russian (in the towns) we imagine much less. Civilization (one uses the old words from force of habit) can do anything with machine guns but plough with them. For six years we have all made little else. Why do we go on playing with Destiny? What will it profit us to reconquer Turkey, to vie with St. Louis, to sink oil-shafts in Mosul, if meanwhile Europe goes hungry, and its fields cease to yield their crops? It is precisely because we are locking up our recources in arming Poles, Greeks, Gourkas, and Senegalese, that there is no work for the plough-makers of Lincoln. If Lincoln is idle to-day, the Ukraine will lie fallow to-morrow. With forethought and punctuality, with capital and science, with gallantry and skill, our rulers have done everything that lay in human power to ensure that world-famine shall follow world-war.

A FEW HINTS ON EDUCATION.

BY "EDUCATIONIST".

The Question of Education does deservedly receive much attention in these days. We are living in an age of Science, and there is a stir among the masses and the backward races of the world to advance and to get a share of the gift of the mind.

In far away Alaska, we are told, every Eskimo village has its little red-roofed school-house and well attended classes. It was, in fact, education that prevented the race from becoming extinct. The pthisis germs had spread among them to such a degree that these little villages were in danger of being entirely depopulated. But under the light of education the Eskimo learned the danger and the remedy. He grasped with zeal the means offered him of exterminating the microbe, with the result that the race is becoming strong, gradually enlightened and able to move on with the world

Would that the masses of our land were as eager in this respect. There it is often malaria that destroys the vitality of the race. Education alone can show the villager where the danger lies. Missionaries of hygiene, going from house to house should explain to the illiterate village housewife and mother how flies and mosquitoes carry germs, how disease lingers in unscrubbed places and stagnant tanks, teach her how to diet her children and to prevent them from getting sick. This must be done by Indian women trained up

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those lines. For since naturally they understand the prejudices and customs of the uneducated masses better than a foreigner would, they would be better fitted for the work. This is a vast field, yet only one of the many branches of the great tree of education.

Let us now turn to the home. The first educator should in all cases be the mother. And though she be illiterate, she can clasp the tiny hands and teach her little ones to pronounce the name of God with reverence. An uneducated mother, however, can never have the influence over her children of one whose mind has been broadened by learning. She will have to depend entirely upon the School for their education.

Unfortunately the modes of teaching in the ordinary Indian *Patsala* are sadly behind. There is,—in most cases—no vitality in their way of teaching, and children find their schoolyears as a rule extremely burdensome. And yet with the right methods employed the schoolroom becomes a happy place, filled with smiling faces

As is well known, in our curriculum English takes a prominent part. And how is it taught? In nine cases out of ten by beginning with the A.B.C. and then upward through a weary process of drudgery. This plan goes against the workings of nature. The child must learn to speak before the thought of teaching it to read occurs to any one. Then follow nature's example in the school room, and first teach the Indian child to speak English before expecting it to learn to read and write it. This should be commenced in the Kindergarten, make the plan as simple and as playful as posible. If the teacher begins by using a word in the vernacular and translating it into English, he makes a mistake in the outset, for by so doing he creates two conditions in the child's mind, which is to be avoided. Take the object, show it to the child and give it its English name—that is the most natural method.

The children may bring a few of their toys to school, this makes the matter most pleasant. Some pictures may be hung on the wall and the names of the objects shown thereon learned by heart. If the school is poor,—as most of our village schools are—the teacher must collect a few pictures, paste them on a piece of cardboard and thus prepare for his lessons. For this purpose a catalogue from a mercantile house is excellent because it contains the pictures of most of the articles in daily use. At first only the names of objects have to be memorised. This cannot be done in one lesson or in two or three. The teacher must repeat until his class can say the names of the things he shows them daily anew. Then follows sentence building. Here a little of the vernacular may be employed, but it must be used sparingly, and it must be avoided wherever possible. For instance,—point to the picture of a comb, then pass your hand through your hair and say, "I comb my hair." The same with a knife in demonstrating its use, or a hammer, a rake, a spade etc. This often causes much merriment among the little ones, which is certainly to be desired.

Short easy poems are of great help and little songs lighten the labour immensely. These come in after perhaps two months, and their meaning may be explained,—as much as possible by pictures. In this way the child will have a fair knowledge of English before the more difficult process of learning it begins. But the system should be kept up through the higher classes.

Geography may be made as easy and as interesting. Tell the litte ones in the Kindergarten, how funny it is that we are standing and walking on a big ball that sun and moon are also balls, and then tell them that these big balls, are constantly rolling round. Next take a child, call it "sun" and let it stand still. Take another, call it "earth" and make it move round the "sun" while at the same time turning round itself Go a step further, call a third child "moon" and let it turn round the "earth" again. This causes immense interest and the little ones look forward to "playing Geography."

I have tried this plan in the higher grades by pinning maps of the two hemispheres on to a child's garment and thus explained to them the cause of night and day etc. It brings such happy smiles into the classroom and makes teaching a pleasure.

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The scheme may be carried even into the play ground. Let a child draw a map in the sand and let the others guess what it represents. There will be funny mistakes, but that only adds to the merriment of the players. Again, by drawing a line through the sand they may indicate travelling and mention the places they mean to visit—mistakes and laughter again, and—a half hour well spent.

History may be made the delight of the infant classes Tell the children easy tales from history, next make them play them,—a boy with a bundle and a cat, another at some distance, ringing a bell—Dick Whittington. Or, a boy acting the wild Bucephalus, till Alexander comes to tame it. etc., etc.

They must give their opinions of their heroes and may be asked to draw the likeness of their favourable one on the state without having seen his picture.

They must further be taught to look up to the clouds and admire their varying hues and forms, to observe the bird on the wing and the beauty of the little flower at their feet. And in the observation of the little things in nature a magnifier is of great value. A miscroscope is, of course, most desirable, but it is very costly. I find that by employing several magnifying glasses, holding one above the other at required distances, one can waken quite a world of wonder to the child's mind. And in explaining the life of the plant and the development of the seeds etc, it is well to compare the latter with their own infant lives and the flower with the mother who prepares a warm bed for them.

Birdlife is another subject of never-ceasing interest to young children I have at times broken an egg and shown them the germ in which the chick lies hidden and I have seen upon their faces expressions that spoke of revelation.

Again the child will want to know the origin of things it sees in daily life the boots and clothes it wears etc. What is leather? What is silk, wool, cotton? Where do chocolates grow? How came my rubber eraser to be? And a hundred others. The teacher must be ever prepared to answer these questions, explain the origin of things, still never forgetting to use child language.

But there must be no crowding. Only a few subjects a day and these repeated over andover again at other times. The young child must never be made to feel that it is under obligation to commit to memory the things taught. Nevertheless it will remember. It must on the other hand relate result of its own observations.

It is quite remarkable to see the change in a child's actions and manners after—say—about six months of training along these lines. It seems to be drawn through Nature nearer unto Nature's God. Still the development of character needs watching. The child must be made to understand that some day it may hold an important place in life and that it depends on its own efforts entirely whether this ideal will be realised or not. Self-reliance and self-control must be taught at an early age. There is a boy with a bad temper. I tell him, "count till ten, my boy, whenever your anger tries to master you." He does it, with the result that in the sourse of a few months he is master over himself. But above all intellectual training there is the higher life. The morning salutation to the Divine, the evening prayer, a few minutes of reflection on the deeds of the day just past—these develop the spiritual within the child, without which, after all, everything else is vain.

These are in brief a few hints on the vast subject of education. They are at most entirely based on experience and are really meant as a heart to heart talk with those, who like the writer are engaged in the noble work of preparing the boy for manhood, the girl for womanhood And I trust I shall get some replies through the pages of the *Vedic Magazine* hear the experiences and suggestions of others labouring in the field, for it is by exchange of thought that we all learn.

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MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story by "Kaushala."

(*Special for the Vedic Magazine*).

CHAPTER V.

Polemics and Collapse.

Men are more eloquent than women made
But women are more powerful to persuade

Randalph.

Hari could restrain himself no longer and the debate was resumed. He at once seized Prem by the arm and said.

"May I ask you, Mr. Pleader, if your homage to Mahatma Gandhi is merely lip deep or whether you are ready and willing to make sacrifices in order to ensure the success of the programme laid down by the greatest living Indian of the age."

"That question is superflous. I am ready and willing to lay down my life for Mahatma Gandhi."

"The Mahatma does not require the sacrifice of your life. What he urges is the sacrifice of your extensive legal practice. Are you willing to give that up?"

This was a bolt from the blue. Prem's blanched face, twitching lips and flashing eyes were a sight for the gods to look at. Everybody present noticed this sudden change in the expression of the brilliant lawyer. At first he felt a lump in his throat which made utterance difficult. At last he controlled himself with visible effort and slowly and deliberately rolled out the following words in a tone of injured innocence.

"Hari! You are unmannerly! You never refrain from indulging in personalities."

"By God! How have I offended you? Surely you were quite impersonal when you compared Hari to the none too popular Anglo-Indian bureaucrat although his only fault was that he denounced violence and you made that malicious remark while ostensibly supporting one of the greatest apostles of non-violence that India has ever produced It reminds me of the saying that the prince of certain regions which I had better left unnamed can quote the scriptures when it suits him to do so. I have put you a simple question and because an honest answer to the question is sure to reveal the hollowness of your pretensions to patriotism, you choose to simulate righteous indignation and to escape under the cover of "personalities." You would not be a successful legal practitioner, if you were not an adept in the art of dissimulation. How is it personal, pray,—in the bad sense of the term—to ask a man who denounces others and charges them with cowardice whether he is willing to put his principles into practice"?

This utterance incensed Prem still more and he began to tremble all over with wrath. Vishnu was afraid of a scene and in a sweet gentle manner tried to ease the situation. Addressing Hari he said:—

"My dear Hari! I agree with you in your main contention that your question was not in the nature of a personal question—in any sense in which the word "personal" involves any opprobrium or breach of manners. But in your retort you have

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crossed the boundary line of decorum. Why can't you carry on a conversation without growing offensive?

"I confess that I am not conversant with honeyed speech, mellifluous phraseology and milk and water modes of expression. I invariably call a spade a spade. I can stand dullness. I can stand stupidity. I can stand eccentricity. I can stand even narrowness of vision which sometimes springs from intensity of conviction. I am the most tolerant of men when I have to deal with intellectual obliquities and temperamental aberrations. What I cannot stand is a deliberate dissembling of real feelings and the putting on of theatrical airs to stave off an impending exposure of one's weakness."

The ladies were watching this outburst with interest. Indra Devi seemed frightened. Manorama, however, was deeply impressed. There was a gleam of admiration in her eyes. Women admire nothing so much as strength in the other sex and Hari's intellectual strength appealed to her with irresistible force. His shabby dress acquired a singular attraction in her eyes and he appeared altogether transfigured. His deep earnestness, his intense conviction, his tense features and passionate tones sent a thrill through her frame. She was impressed as she never before had been impressed in her life. For a moment all her haughtiness due to consciousness of supernal charms and all her unconscious desire to domineer and to shine as the regnant queen of beauty were dispelled and the captivator was captivated. Her eyes softened and she cast glances at Hari full of genuine and undisguised devotion and appreciation. Hari noticed it and, inspite of the mask of glacial imperturbability that his immobile features wore, was delighted and felt encouraged and stimulated. Vishnu was, also, a silent spectator of this speechless drama. He was sincerely delighted. He had anticipated a a silent hostility between his modern up to date beloved and his unconventional friend with his careless toilette and brusque manners. The prospect was not delicious for him, on the contrary it had filled him with alarm. Hari's influence over him was incalculable. He was more than his Guru. He had more than often felt as clay in his hands. And Manorama! Her influence, though indefinable and elusive, was luscious and intensely pleasurable. Her every look and nod was for him full of a deep significance which he could feel but not state. Her transcendant charms had filled him with a divine intoxi ation and her translucent and dazzling complexion made her look a goddess upon earth. Her empery over his heart was complete. The bewitching semblance of modesty with which she encouraged his advances by appearing to check them made her irresistible. Her features were almost infantile in their winning piquancy and wore an expression of the most fascinating artlessness. The sorcery of the potent enchantre s was invincible. Although Vishnu had been in Manorama's company hardly a couple of hours, he felt that she and he had been united for ages and were twin souls.

Such being the respective relationships in which he stood to his Guru and his goddess, this new development was most welcome to him. He was now convinced that half the embarrasments and complications that awaited him had been averted. We thus find that of the party Hari, Vishnu and Manorama were happy and triumphant, Prem was bewildered, he felt like a caged lion, an entrapped hawk and a checkmated and baffled tactician. Indra Devi wore a blank and tired look and was wroth with Hari for having spoiled the fun of the evening. Vishnu made another effort to end the *impasse*. He affectionately put his arm round the neck of Prem and said in soft, persuasive and soothing tones:—

"Dearest friend! We shall all be delighted to hear an argument on the subject between a clever and brilliant rising politician like yourself and a scholarly and erudite biblomaniac like Hari. All of us are sure to benefit by this exchange of thoughts. One should not be short-tempered in conversation with friends."

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Prem was a softened a little; his insulted pride was soothed a bit, but he was not completely won over and replied.

"Dearest Vishnu! I would rather not continue a conversation that may produce another scene and prove embarrassing to our sweetest sister Manorama and our kindest and most genial hostess."

This afforded Manorama the much-coveted opportunity to intervene. She smiled kindly upon Prem and said in her velvety tones:—

"Thanks for your kind solicitude for me. This chivalrous regard fills me with gratitude. I should, however, deem it a privilege to listen to a talk on a burning topic of the day between two of our most well-informed leaders Nothing would give me greater pleasure than to enjoy this intellectual treat.

This completely won over Prem, and he extended his hand to Hari who shook it gruffly with a snarl. He, then, thus resumed the interrupted dialogue.

"I cannot give up my practice because I do not agree with Mahatma Gandhi's programme in its entirety. I cannot understand how practice of law is, in any form or shape, co-operation with the bureaucracy."

"Surely to a clever man like you this ought to be plain. The bureaucracy cannot retain its hold upon India without the help of courts and whoever helps in judicial administration helps the bureaucracy to strengthen its hold."

"The bureaucracy, sometimes launches cases against innocent people. If lawyers were to suspend practice, who would save these innocent people? Now that the struggle between the people and the bureaucracy threatens to become keener on account of non-co-operation, lawyers will be more and more in requisition."

"The lawyers can but interpret laws in favour of the accused and the laws have been framed by the bureaucracy. The scope of some of them is so comprehensive that no lawyer can save the accused. Can you name a single instance in which any lawyer of eminence has succeeded in saving a single man from the meshes of the Press riot? Even the Calcutta High Court had to confess its utter impotence in this matter. Again, non-co-operation means refusal to submit to a patent wrong and seeking redress by self-suffering. A non-co-operator is expected to invite suffering. By engaging a counsel one makes an effort to avoid suffering. Non-co-operation is conviction of the righteousness of one's cause, in utter scorn of consequence, and a challenge to the other party to do its worst and test the earnestness of the non-co-operator."

"I admit that, as an exposition of Mahatma Gandhi's non-co-operation, the statement is faultless. But all people are not Mahatmas."

"That is only another way of saying that all cannot practice non-co-operation."

"Yes! But such people will engage European counsel."

"Let them! Those who are afraid of suffering have no right to pose as non-co-operators or *Satyagrahis*. Why should a non-co-operator help in the fall of a fellow non-co-operator? Conducting one's defence is one of the most patent forms of co-operation, for it involves an admission that the courts must be helped in arriving at a decision in regard to cases that come up before them—in other words co-operated with."

"You are perfectly right if the doctrine of non-co-operation is to be pushed to its logical consequence and interpreted in that extreme form."

"If the interpretation is "extreme," it is not logical, for what is not self-consistent is not logical. Extremism involves a departure from the right centre of gravity".

"Well! You may put it like that if you choose to do so. But will not the country be deprived of expert guidance at this critical moment, if lawyers are to find their occupation gone and to starve?"

"Those who fear starvation need not choose the path which if honestly followed inevitably leads to martyrdom Moreover starvation stares all non-co-operators in the face, unless they boldly give up their dependence upon the bureaucracy for their livelihood and cease to think it *in fra dig* to engage in trade, industries and manual labour—occupations which do not necessitate avoidable co-operation with the

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bureaucracy. Lawyers call upon Government servants to renounce their posts and thus deprive themselves of livelihood but when they themselves are asked to give up practice, they advance the plea of starvation. Those who are not title-holders preach the renunciation of titles, those that have not a ghost of a chance to get elected to the councils preach a boycott of the councils. The civil population is anxious that recruiting should cease, those who have narrow chests that the police department should be boycotted and everybody is agreed that the really effective form of non-co-operation is non-payment of taxes—presumably because that is a far off contingency at present. Look at Mahatma Gandhi. I believe he is *the only perfect non co operator* in our country. The highest posts under the crown are open to him, he can have any titles he chooses, he can command a most extensive practice at the bar and he is the most valiant fighter in the British Empire. When he takes to the practice of non-co-operation, even the bitterest opponents listen in respect. Only a mad man or a knave can doubt *his sincerity* and *earnestness*, whatever one may think of the practicability of his scheme. My own view is that non-co-operation is the only remedy that can cure our wrongs and secure the restoration of our lost national self-respect and procure for us the completest redress of wrongs. But it involves perfect self-control, enormous self-sacrifice, voluntary self-suffering and the completest negation of selfishness and a capacity to refrain from violence in *word, thought and deed* under the gravest provocation. In my view a successful non-co-operator is a martyr. All martyrs in the world were simply successful non-co-operators. Christ refused to conduct his defence and so did all the other martyrs. I do not think that our country is at present prepared for immediate non-co-operation. But I also believe that the country has to be trained to adopt it. And no better trainer than Mr. Gandhi is available. His saintly example will infect his people and in a number of years non-co-operation will be successfully followed by our ancient race. Now as regards pleaders leading the country, I believe that they are unfit leaders so long as they are pleaders."

"Why pray," ejaculated Prem, Vishnu, Manorama and Indra Devi simultaneously.

"For the simple reason that they are generally trained in evasion, ingenius flirting with truth and the art of *suppressio veri and suggestio falsi*. It goes without saying that this flirtation weakens the soul and makes one supremely selfish and an arrant coward."

Prem visibly cowered beneath the gaze of Hari and then replied:

"But an advocate is not a judge He has to present the case of his client. Legal conscience permits all that."

"Legal conscience covers a multitude of hateful sins. Pleaders acquire the habit of looking only to the interests of their clients, irrespective of truth and justice, and the result is that they become selfish and incapable of self-sacrifice. Self-sacrifice is possible only when one has discarded selfishness and is willing to stand by Truth no matter whose interests suffer. The country had a demonstration of the truth of this during Martial Law Lawlessness in the Punjab. As a rule the pleaders demanded exorbitant fees from the victims of Martial Law. The more eminent a lawyer and the greater his reputation as a public man, the more exorbitant were his demands. The pleaders that were at large or had come from other provinces tried to gain as much out of the misfortunes of their afflicted brethren as they possibly could. The pleaders are pre-eminently intellectual; only if they cease to be pleaders and cultivate the virtues of self-sacrifice and voluntary poverty, they can make excellent leaders."

Prem nodded and promised to think over the matter. Manorama was exuberant in her praise. Vishnu was proud of his friend, was the very incarnation of silent triumph and shone with reflected glory. Indra Devi was gracious and with the air of motherliness patted the heroes on the back. At 12 P M, the party dispersed. Vishnu, as he shook hands with Manorama, fixed his tender glances upon her smiling face a little longer than was permissible, Hari was overjoyed, in spite of his stoicism, when he marked that the girl had become his sincere adherent. Prem went home a sadder though a wiser man.

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THE WORLD OF BOOKS.

ENGLISH.

Free Will and Destiny, by St. George Lane-Fox Pitt. Constable and Company Ltd, London.

This is the fresh and latest publication of Mr. Fox-Pitt. The author is a well-known personality in England who has keenly interested himself in the International Moral Education Congress. In the analysis of the problems which he discusses in this volume he does not ignore the ethical aspect which attaches to all thought. To him thought stands for future action and its value and justification mainly spring from the resultant activity. He throws fresh light on various philosophic questions such as Freedom, Economic Freedom, Karma and Causation, Justice and Veracity, Emotions, Inversion, Relativity and Destiny. His treatment, is at once novel and can not be called metaphysical in the strict-sense of the term. However one can not help admiring the freshness of interpretation which he puts on some of the familiar conceptions in Philosophy. Freedom in his eyes is the outcome of enlightened experience by which we develop our strength of character. Its expression takes the form of a sort of harmony in our lives. Economic Freedom too he connects with social welfare and not mere monetary gain. He considers economic freedom as the essential demand of the acquisitive disposition of man, which seeks satisfaction in the systematic substitution of nobler motives, by means of moral education. In dealing with the next problem of Karma and Causation he admits the truth of the fundamental doctrine of Aryan Philosophy and seeks in it the only satisfying solution of the apparent divergencies in the lots of human beings. He considers man responsible for all events present or past in so far as they affect his happiness and the happiness of others. He further discusses the relativity of justice and veracity and in the chapter on Inversion alludes to the common illusion by which man mistakes means for ends and the confusion which results thereby becomes the potent-cause of so many human ills. For example wealth as an exchangeable marketable property and has always an instrumental value to man, but when once it is made the end all and be all of human life it gives rise to individual, social and national jealousies which disfigure modern civilisation at the present time. We recommend the perusal of this book to all serious-minded people.

Arya Bhasha (Hindi).

साम्यवाद (*Socialism*) *publisher Shivnarayandn Misra, Partap Press Cawnpur—price annas six only.* This is a book worth-reading by the Hindi-knowing public, for it deals with the origin, development and present extensive propagation of a widely-known movement in the west called Socialism. We welcome such additions to the Hindi. Literature. Their use in furnishing rich information to the people of India and bringing them in living contact with the movements of world is immense. India is socialistic in the extreme for its varn-ashram system is nothing but a highly refined expression of the same movement. It avoids pit-falls and short-comings which the history of the socialistic movements in the west have prominently brought to the notice of the thinking Humanity. We wish the author had also read "Socialism in the Twentieth century" in connection with the writing of this book This publication disowns the exaggerated views of Socialism, and clearly enunciates what socialism is and what it is not. English knowing Indians owe it to their countrymen to enlighten them on topics of this sort and

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we congratulate the author of this book for doing this prompt service.

वैदिक धर्म *a monthly organ in Hindi edited by the well-known scholar of the Vedas and devoted to the Vedic research and popularization of the every-day study of the sacred teachings, is published by the Swadhyaya Mandal—Aundh (district Satara.* Pundit Satwalekar—the talented editor of this organ has laid the whole Arya Smaj Community under a deep debt of obligation by devoting himself whole-heartedly to the spread of the Vedic teachings. Amidst the loud din and tinsel noise of the Arya Smajists about the Veda and its Divinity, it is rare that one comes across a serious-minded person who kicking aside all other interests that engross humanity at the present time seeks a calm corner of the earth to justify and verify the claims of the Arya Smaj as regards its sacred book—the Veda. Arya Smajists would be ungrateful to the great Pundit and to themselves if they do not encourage him by subscribing to this organ and begin the every-day study of the Vedic teachings which constitute the corner-stone of their Dharmic life. The annual subscription is only Rs. 3-8-0 which considering the importance of the subject seems to be quite nominal.

Sudhakar.

THE VEDA & MODERNMOST PROBLEMS.

By "NIGAMANANDA."

CIVIC LIFE IN THE VEDIC COMMONWEALTH.

(*Atharva Veda, Book XII, Hymn I*).

The 38th Mantra runs as follows:—

यस्यां सदोहविर्धाने यूपो यस्यां निमीयते ।
ब्रह्माणो यस्यामर्चन्त्यृग्भिः साम्ना यजुर्विदः ।
युज्यन्ते यस्यामृत्विजः सोममिन्द्राय पातवे ॥३८॥

The Religious Basis of Civic Life.

"Let there be assembly halls and granaries (in the town). Let there be sacramental pillars round which men learned in the Vedas (may sit) and glorify the Lord by means of Rik and Sam verses and perform sacraments according to the season."

Thus we see that in the commonwealth sketched in the holy Vedas, the spiritual needs of the community in each town have first to be ministered to. Assembly halls must be built, sacramental posts fixed and congregational prayers for the uplift of the nation uttered daily. The congregational prayers of the Vedas are most uplifting and soul-stirring. They are calculated to stimulate the loftiest hopes of a nation and are meant to voice forth the highest aspirations that an ardent patriot ought to harbour in his mind. Here are specimens,

वस्तेन ईशत माविशध्वंसो ध्रुवा
अस्मिन् गोपतौ स्यात् बह्वी ।

"Be not ruled over by those who do not respect your rights and let not injustice prevail. Combine together and organise yourself."

आ नो भद्राः क्रतवो यन्तु विश्वतो ।
ऽदब्धासो अपरीतास उद्भिदः ॥

"Let no limit be set to our aspirations. Let them come to fruition without encountering any resistance and without being clipped or curtailed."

A nation that solemnly and understandingly glorifies the Lord every day cannot but go on making infinite progress. These prayers are meant to remind citizens every day of their duty to the commonwealth. Here is another characteristic prayer.

स्वस्ति नो मिमीतामश्विना भगः
स्वस्ति देव्यदितिरनर्वणः ।

"Worshipful Lord! Let us be happy all day and all night. May our free mother-

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land be illumined with the light of knowledge."

This, then, is the most characteristic aspect of Vedic civic life. All activities must be spiritual and no artificial barrier need be erected between "religious" and "secular." Let all work, whether done for the behoof of the individual or the benefit of the state, be executed in the religious spirit. Let strength be gained by each citizen by means of silent meditation and by the community by means of combined prayers—outpourings of the communal spirit consecrated to the service of the Divine Spirit. In such a community laws will not be enforced by threat of penalties but will be obeyed as a means to national self-realisation and national self-expression.

The 41st Mantra is as follows:—

यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यैलबाः ।
युध्यन्ते यस्यामाक्रन्दो यस्यां वदति दुन्दुभिः ।
सा नो भूमिः प्रणुदतां सपत्नानसपत्नं मा पृथिवी
कृणोतु ॥ ४१ ॥

Internal Concord and Preparedness for National Defence.

"May she, the motherland, wherein people dwelling in concord and harmony and speaking diverse tongues sing and dance (with glee), whereon men meet in battle, and the war-cry and drum resound, may she drive off our foemen, may the mother-land rid me of my foes."

In this Mantra it is indicated that people living in a country, even though belonging to different races and speaking different languages, must behave as one communal unit. "Union is strength." When in a country the different races live in peace and harmony, naturally there will be no worries and people will sing and dance. Singing and dancing are an expression of inward joyousness born of love and sweetness. But lest this spontaneous expression of joyousness degenerate into frivolity and effeminacy result, a note of warning is sounded in the very next sentence and the supreme desirability of military training is pointed out in picturesque and graphic language and the inevitability of defensive wars is pressed. Enjoy yourself fully and avail yourself of legitimate gratifications, but do not forget that the *sine quo non* of sense-enjoyment is peace and concord within the borders of the motherland and readiness and fitness to defend the country against aggressive warfare.

Mantra 42 reads as follows.

यस्यामन्नं व्राहियवौ यस्या इमाः पञ्च कृष्टयः ।
भूम्यै पर्जन्यपत्न्यै नमोस्तु वर्षमेदसे ॥ ४२ ॥

Development of Agricultural Resources.

"Homage to the motherland which ever enjoys abundant rainfall and over which clouds hover! Let it grow wheat, barley and rice for the prosperity of the five races of men inhabiting it."

The Vedas teach that an overwhelming majority of the people of a country should live on the land. Every country must be self-sufficing in the matter of its food supply so that no blockades may starve its people and it may not be under the necessity of forcing its industrial products upon weaker nations for the purpose of filling its stomach. Rainfall is essential if bumper harvests are to be reaped and the Vedas teach us that by performing *Havan* we impregnate the atmosphere with solid particles which form nuclei for condensation of vapour and thus bring about rainfall.

The following is the text of Mantra 43.

यस्याः पुरो देवकृताः क्षेत्रे यस्यां विकुर्वते ।
प्रजापतिः पृथिवीं विश्वगर्भामाशामाशां रण्यां
नः कृणोतु ॥ ४३ ॥

The Sovereign Cure of Unemployment.

"Glory to the motherland which bears all things in its womb and whose forts have been planned and built by learned (engineers) and whose fields are teeming with agricultural labourers.'

How can there be unemployment in a country if the land is fertile and the major part of the population live upon land and how can foreign aggression be a vital danger if there are impregnable citadels and fortified castles planned and built by those who understand the art of military architecture?

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The next Mantra says :—

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे । वसति नो वसुदा रासमाना देवी दधातु सुमनस्यमाना ॥ ४४ ॥

Development of mines.

"May the motherland, the goddess, who bears her treasure stored up in many a place, gold, gems, and riches the giver of opulence, grant great possessions to us bestowing them with love and favour."

In this Mantra the development of mineral resources is enjoined.

In Mantra 45 we are told :—

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् । सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ ४५ ॥

Flow of Wealth

"Let the motherland bearing sons of various capacities and engaged in occupations suited to their status, pour like a cow that never faileth a thousand streams of treasures to enrich me."

When all the citizens are engaged in some productive work suited to their capacity, and religion and spirituality penetrate and inter penetrate all individual and collective activities, rendering impossible the exploitation of the weak by the strong and the creation of a gulf between the rich and the poor, streams of wealth must inevitably flow to the individual.

The 47th Mantra says :—

ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानसश्च यातवे । यैः संचरन्त्युभये भद्रयाविस्तं पन्थानं जयेमानमित्रमतस्करं यच्छिवं तेन नो मृड ॥ ४७ ॥

Security of Communication

"Let the various roads meant respectively for the pedestrian and for wheeled traffic, which are used alike by the good and the bad, be safe for the traveller. With all things gracious bless thou us."

Trade and industry cannot flourish, wealth cannot flow into the coffers of the state and the individual, unless there are all sorts of communications by land and water and they are made safe for the journeyman, the tradesman and the excursionist.

EDITORIAL REFLECTIONS.

VEDIC METAPHYSICS AND EUROPEAN THOUGHT.

The holy Vedas praclaim the eternal co-existence of God, human spirits and the universal spirit Shankara, as a counterblast to Budhist monism, which posited only one existence namely matter, founded a school of thought which may be called spiritual monism. This monistic philosaphy at first attracted first rate European minds whom gross materialism had disgusted deeply. There were, however, psychological difficulties in the way of accepting this philosophy of uncompromising spiritual monism. Martineau was one of the first philosophers of the Occident to state them. We must accept the existence of matter as an entity apart from the phenomena which appear and the consciousness which takes note of them. Says he :—

It is said that we know nothing about any object but its qualities, so they must be the whole of it, shape, colour, lustre etc. But of these it is impossible to think as a mere co-presence or public meeting of individual attributes, let their assembly be called ever so frequently their collateral re-appearance will not constitute the organic tie by which we hold them in unity, as well might we try to make up a tree out of its own scattered leaves upon the field. Not till we supply the other

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term of the relation, and refer to a permanent object in which they inhere and of which they are modes, do we find them intelligible. You cannot get up the thing by subscribing its attributes, it is not they, it only has them."*

This philosophical process reveals not merely matter but also spirit—both human and Divine. Says the same philosopher:—

But from this proposition, that without phenomena we cannot know, does it follow that, with phenomena, we can know nothing but themselves? Not so in making us aware of the changes around and within us, they may, and they do, reveal to us something besides, *viz.*, in every instance a permanent ground, the co-relative of changes, without which they cannot be conceived, which is contained in their very meaning, and which has all the certainty belonging not simply to their actual occurrence, but to their possibility.

The Westminster bell strikes five: it is impossible to count the sounds and notice their succession, or to remember them afterwards, without distributing them in a line upon an underlying duration which holds them, and of which they occupy a larger segment than the quicker strokes of my study clock announcing the same hour. We know the changes by their turning upon this permanent: we know the permanent by the changes that break its uniformity: one and the same intellectual act puts us in presence of both; and neither can have any cognitive title to the exclusion of the other. I see a balloon ascend and glide hither and thither as the air currents drift it. It is impossible to mark its course without referring it to the three dimensions of on all-embracing space, whose existence and infinitude are interpreted to us by the phenomena of which it is the condition and the field. This space is not one of the phenomena, for if they were abolished it would still be there, as it was before they came; yet by what right can you affirm that it is less known than they? I remember meeting a friend who told me of Professor Trendelenburg's last illness, and receiving next day by post the news of his death, and latter in the week writing a letter consequent on the tidings, it is impossible for me to be aware of these incidents without referring them to my own personality as a constant, and being sure that I who now remember them am the same who experienced each, and who, as recipient of the earlier, have been led to act and think in the later as permanent subject of them all. Do I then know the phenomena, and yet not know myself of whom they are phenomena? I am startled by a flash of lightning and its thunder clap: this surprise of eye and ear compels me to feel myself in presence of *a power* of which these are the signals: and otherwise than as *effects* it is impossible for me to conceive of them at all: the some act by which I apprehend them forbidding me to rest in them and carrying me behind them. Do I then know that they are there, and not know that they are *caused*? both cognitions have their credentials locked in the same casket and embodied in the same text; and what you cancel for the one you cannot save for the other. In all such instances it is a direct consequence of the *duality* of intellectual apprehension, that in knowing one thing you must know two: that in so far as one is a change, the other permanent; and that every disparagement of the latter as mentally invisible has no effect but to put the former into the dark. Noumena and phenomena are thus inseparable companions on the field of intelligence, and must live or die together, like the two cotyledons of one seed.

Awareness is a proof of the existence of the human spirit and the law whereby we interpret all in terms of our own experience leads us to the existence of the third entity. Effects cannot but be attributed to some power which produces There are events in nature which I am not conscious of having originated myself nor do they owe their production to other entities like myself. Since, however, I cannot conceive of an effect without at the same time postulating an originating cause, I am irresistibly impelled to attribute them to a super-entity—which is akin to my soul, for the nature of the task demanded of it is the same but requires greater power for the effects are mightier than those which I can produce. The difficulties of referring all causality to one existence are thus stated by our philosopher:—

These reasons surely authorise us to reckon *unity*, as well as universal power, among the predicates of God. One remark, however, is still due to this topic before I leave it. In denying that a plurality of self-existence is possible, I mean to speak only of self-existent *causes*. A self-existence which is *not* a cause is by no means excluded, so far as I can see, by a self-existence which *is* a cause, nay, is even required for the exercise of its causality. Metaphysicians have made wonderful efforts to conceive of '*Unconditioned*' or *Absolute* causality, developing everything out of the *unit of itself*, and have gathered around them disciples in more than one school, by whom they are credited with success. For myself I must confess that these epithets carry a *contradicto in adjecto*. I think of a cause as needing something else in order to work, *i.e.*, some *condition* present with it; as constituting one term of a *relation*, and as being a cause only by reason of its so standing; as incapable therefore of being either unconditioned or absolute. If there be a condition requisite for the Divine Cause, it must from the nature of the case be already there *i.e.*, be self-existent with him. What can it be that holds this rank, and yet is not itself a cause? There are but two forms in which it is presentable to thought; either it is *matter*, to be moulded to the divine purpose; or, if we strip it of solidity, it is *space*, ready to have forces

*A study of Religion Vol. I p. p. 198.

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thrown into any of its points. The difference between these two modes of conception consists in their treatment of *Force*. You cannot...any *material* to be given, however low you reduce its properties, without leaving it invested with *resistance*, *form*, *magnitude*—in short with what the older nomenclature distinguished as the '*primary qualities*' of body; and as these all affect our perceptions, and modify also the action of bodies on each other, they must be regarded as endowed with force. The Divine agency therefore, when applied to turn this datum to account in the work of creation, does but contribute fresh form of force to those which are already there; and thus power, instead of being all given to the causality of God, is assigned to a double seat, being partly in Him, and partly in matter. When, on the other hand, you cut down the co-existing datum to space alone, you leave a pure *condition* which has no pretensions to a dynamic character, and the whole volume of Force has to ask for its genesis, and finds it singly in the Divine Causality. The ontological simplicity of this hypothesis, which recommended it to Boscovich and Faraday, gives it undoubtedly a great advantage. When once we attempt the task of partitioning Force between the material and the Creator, we find ourselves at a loss for a definite line of separation between the given store and the added contribution, the necessary and the contingent elements. If we allow *solidity* to be self-existent, can we arrest ourselves there? Is not solidity conceivable as a play of attraction and repulsion? and is not their inter-action the equilibrium which terminates motion? and if motion, attractions and repulsions of any kind are treated as inherent in matter, why not all kinds, resolvable as they probably are into varieties of the same? May not *gravitation* also be a function of the original datum? and *polarity* in its several forms? And so the negociation extends for the transfer, one after another, of the modes of force in Nature from the self-existent free cause to the co-existing necessary datum, and this is possibly what is meant by the modern physicist's demand that we should radically alter our conception of matter, and far more richly endow it with unimported properities than has hitherto been deemed admissible, putting into it, in short, at first, whatever we require to take out of it at last. It is clear that the process, pushed to this extent, is simply a handing over to the register of postulates of all that was before derived, by flinging the whole *quæsitum* into the *datum*, it relinquishes the problem of causation instead of solving it, and retires, within the relations of phenomena as if there were no cause at all. The thorough-going hypothesis of Boscovich declines the first step upon this uncertain and beguiling track; and assuming only space which can do nothing, and mind which can do everthing, excludes all controversy between two self-existences, and leaves the total causality with God. This perhaps does but interpret into philosophical form the popular, doctrine of *creation out of nothing*, for the nothing is hardly, to ordinary thought, so sweepingly negative as to bar the assumption of space, as the eternal condition of a universe. On the side of Psychology, there are difficulties attending this theory, but if they can be overcome, its metaphysical neatness, and its effectual discharge of the perplexities of Dualism, strongly recommend it to acceptance.

We see that the mind of Martineau gravitates towards monism but is held back by psychological difficulties. These psychological difficulties sounded the death-knell of monism. James was a pluralist and so is Ward. Mr Cloudesley Brereton, writing in the July issue of the "*Quest*" on "The case for a World-Religion" frankly avows himself not only a dualist but a triolist—if we may be permitted to coin a new philosophical term. Says he:—

3. I pass to the third question: What is the most powerful argument for human survival? If I may put it in a paradox, I believe in immortal life, because I believe that life is immortal. But one may say: How can I prove that life is immortal? My answer is very simple, if not conclusive. It seems to me infinitely more probable that life has in some form or state always existed than that it appeared one day and will disappear another. It is almost as difficult for me to disbelieve in the eternity of life as in the eternity of matter or of God. *Omne vivum ex vivo.* Life put in a sensible appearance when the conditions were favourable, just as water freezes under certain conditions, and weeds will sprout under others. But life has always been there. Matter can no more create life than life can create God. Perhaps in some high and transcendental way God created life and created matter, but they were immanent in Him or He could not have created them. When He takes them back to Himself, then the present cycle will be concluded, and God will be All in All.

Thus Mr. Brereton accepts the metaphysics of the Vedic Religion fully. He even believes in re-incarnation. Says he in the self-same article:—

Personally, I have been driven of recent years to believe in some form of re-incarnation. Otherwise I do not see how man can really work out his destiny and help to build the cosmos. This conception seems to me to transcend, while also including, the idea of purgatory, which, though it satisfies the individual's instinct for *katharsis*, does not satisfy his equally strong longing that his sufferings may also help creation *as well as* himself. But without the idea of purgatory or re-incarnation our present-day religions do not seem to have sufficient moral sanction against wrong-doing. I know that every man makes to a certain extent his own heaven and his own hell for himself; but when we see the fraudulent millionaire die apparently happy and

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respected and the criminal statesman apparently pass to his rest without his crimes being expiated here, we are apt to wonder if the 'short service' system of life is really the truer conception, and if man is not always and for ever recurrently liable to perpetual conscription throughout the ages, till the supreme Armageddon has been won. One cannot help feeling that such a conception, if accepted in the Western world, would act as a most powerful deterrent to those in high places, who might otherwise be inclined to believe they can somehow dodge the consequences of their acts.

He goes on to say :—

But if I incline to the Eastern conception of re-incarnation, I am still enough of an Occidental to believe that even though ultimately re-incorporated in God, the individual will never reach that totally 'unconscious' state called Nirvana, but will preserve somehow a conscious identity, as the Son preserves his identity compared with the Father. And so I suppose I am a believer in human survival to the very end, for *identity implies at once sameness and duality.*

The writer does not know that the view which he regards as peculiarly Western has also the stamp of the East upon it. Says Swami Dayananda, the founder of the Arya Samaj, in his immortal work the LIGHT OF TRUTH.

It is clear, therefore, that God and the soul are not one. Just as a person says in reference to another 'He and I are one' *i. e.* in complete harmony with each other, in the same way, the human soul, being irresistibly drawn towards God by its extreme love for him and therefore completely immersed in Him during *Samadhi* (a state of union with God) can say "God and I are one" that is in harmony with each other as well as occupying the same space. That soul alone can declare its unity or harmony with God by virtue of similarities of attributes that becomes like in its nature, attributes and character.*

THE SPECIAL CONGRESS.

The Special Congress is over. It was, perhaps, one of the biggest congresses ever held. The number of registered delegates exceeded 5,000 and the pandal which had a seating accomodation of 15,000 was at all times packed to suffocation. The number of Muslem delegates and lady delegates was unprecedentedly large. The Congress was held at a psychological moment in the annals of political work. The nation is throbbing with the pulsations of a new life. The present is the age of self-determination. Egypt has attained independence, Ireland is about to gain freedom, Korea is struggling to be free, Arabia and Mesopotamia have not quite accepted the destiny carved out for them by the League of Nations of which they are not members. Indians have learnt that they have in them the power to save empires. Why should they, then, submit to hold a subordinate position in their own country? The Rowlatt Act passed, on the eve of political reforms, in the teeth of the unanimous opposition of the country and the deplorable events that followed the inauguration of the Satyagrah campaign have demonstrated to them the worst side of bureaucratic rule and have further proved, if any proof were needed, that all those who are expected to work out the reforms and train Indians for complete self-Government are not on the side of Mr. Montague and many of them have the same old-world and pre-war conceptions of the methods of ruling non-European races. Is it thinkable that even in parts of Germany occupied by the allies by the right of conquest all Germans can be commanded to salute all French officers? The rule of one nation over another by means of a bureaucracy responsible to none, is not the type of rule that any nation that has attained self-consciousness can accept. And old India, that has found itself, cannot be expected to believe that the best thing for it would be to wait for the gift of self-Government which may be bestowed upon it at some future time if her present masters find, after an indefinite period of probation, that she deserves it. India's faith in the present actual arbiters of her destiny—the bureaucracy—which was never strong has been shaken beyond redemption by the methods which the O'Briens and Bosworth-Smiths adopted during the fateful days of Martial Law Lawlessness. She is not convinced that she stands much chance of getting freedom, if freedom is to follow a

* *Light of Truth* Dr. Bharadwaja's Translation 2nd Edition Page 225.

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favourable character-certificate by the present administration. Every instalment of self-government granted to the Indian people means a corresponding wresting of power from the bureaucracy. History has left us no record of bureaucracies noted for voluntary self-effacement and altruistic solicitude for willing renunciation of power inherited and held by them. It may be urged that an appeal lies from the decision of the bureaucracy to the British Parliament and British public. It is alike the verdict of History and Philosophy that democracies never bother themselves—they have neither the time nor the inclination to do so—with the fortunes of distant dependencies—they are too much occupied with fighting capitalists and the *bourgeoie* in their own country and safeguarding their economic independence and are too much afraid of losing the possessions of the Empire by bungling interference. Besides, India's recent experience has not been exactly encouraging in that line. In the matter of the Punjab atrocities, the British Parliament and the British Cabinet have not done full justice to India and the cabinet found its very life in jeopardy because the greatest culprit was refused further employment. The majority of the Hunter Committee, composed of distinguished lawyers and officials, failed to appreciate the Indian standpoint and the majority and minority reports clearly showed that the British members concerned themselves principally with the task of justifying their countrymen and the Indian members with that of making out a case for their afflicted people. The appeal to the British public in regard to Khilafat likewise proved fruitless. We are not among those who believe that the British Cabinet, the House of Commons minority, the House of Lords majority and the Indian bureaucracy are all dishonest, leagued in a freemasonry of hatred against the Indian people. On the contrary we believe that even General Dyer was throughout honest. He honestly believed that the 'natives' should know their 'place' and should be taught a stern lesson if the empire was to be saved. The Germans honestly believed that they had a place in the sun. If their belief had not been honest, they could not have made such enormous sacrifices. The fact is that continous exercise of irresponsible power and unquestioned and unquestionable authority has made bureaucratic mentality what it is and many members of the British Parliament quite honestly take the view that their countrymen are much more likely to be in the right than their Indian fellow-subjects. It is this unnatural system which has victimised the bureaucracy, the British Parliament, the British Cabinet and even the British people. How to change this system? Agitation has failed. Representations, memorials and missions have all failed. Mahatma Gandhi proposes non-co operation. His view is that if we simply refuse to co-operate, the present system which is productive of so much mischief to India and has led to the embitterment of the relations of England and India to the detriment of both countries, will inevitably give place to Dominion Home Rule which will make India proud of an equal place in the British Commonwealth and England proud of her new partner. Non-co operation, therefore, is to be resorted to in the interests of world-peace and harmony and concord within the British Empire. Mahatma Gandhi's Non-co-operation is not negative. It places a constructive programme before the nation. India is a dependent country because it has lost its soul. The Indian people had lost all faith in themselves; otherwise foreign rule would not have been established. Germany has been conquered but the German people have not lost their soul. It is, therefore, sheer madness even to suggest that German-speaking people should be governed by means of a French bureaucracy responsible to the French Premier. If we adopt Mahatma Gandhi's programme, tax ourselves and conduct our own education and sanitation, settle our disputes by means of arbitration courts, learn to maintain order by means of volunteers and national police, the bureaucracy will find its occupation gone. India will have demonstrated that she has recovered her lost soul and her fitness for complete

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self-government will be fully established.

It is said that the country is not prepared for non-co-operation. It must be admitted, however, that the country is willing to prepare itself The adoption of the non-co-operation programme of Mahatma Gandhi by the Calcutta Congress after many days' patient deliberation, in the face of strong opposition led by such a selfless and universally respected leader as Pandit Madan Mohan Malviya whose distinguished services to the country are beyond praise, clearly shows that. The country has ceased to believe that it can recover its soul by co-operation with the bureaucracy. It does not expect the bureaucracy to work the Reform Act with an eye to a speedy transference of power from its hands into the hands of the people The manner in which it stood by Dyer and O'Dwyer precludes all possibility of that The only course left, then, is to learn self government by starting self-governing institutions independent of bureaucratic control Mistakes will be committed and provocation will be offered and our powers of self control will be overtasked. But a nation desirous to be free must learn self-discipline and pass through the fires of suffering This can be accomplished by following the policy of non-violent, non-co-operation with the bureaucracy and the organisation of the moral resources of the country by mutual co-operation with a view to the strengthening of national character, the development of national conscience, the evolution of power of national initiative, the consolidation of national unity and the attainment of national *Swarajya*. We are fortunate in possessing a leader who combines the loftiest character with the deepest insight, saintliness with practical wisdom and idealism with constructive statesmanship Under his guidance the country cannot and will not wander into the devious paths of violence and anarchy. If there is to be a revolution, it will be brought about by peaceful and harmonious means and temporary non-co-operation with the great British race will prove a stepping stone to permanent co-operation between hoary and wise India and young and pushful England deeply rooted in mutual esteem and strong consciousness of mutual need and assistance. Now that the Congress has given a definite lead to the country, let there be no turning back. We have burnt our boats and can only look forward with steadfast gaze trusting in our higher nature, in the eternal principles that regulate self-respecting intercourse between great nations, in the reserves of spirituality and soul-force which constitute a priceless heritage bequeathed by the sages, in the leader who has faith in himself, whose methods have been tried and proved to be effective, whose heart mirrors forth our hopes and aspirations and whom the world acclaims as one of its greatest men, and above all in God whose unerring Providence shapes human ends and moulds the destinies of nations in accord with righteous ends and unflinching justice If we only cast off self-distrust born of decades of subordination, success is bound to crown our efforts for self-realization.

MAHATMA GANDHI'S RESOLUTION.

Here is the full text of the resolution adopted by the Congress on the motion of Mahatma Gandhi :—

In view of the fact that on the Khilafat question both the Indian and Imperial Governments have signally failed in their duty towards the Mussalmans of India and the Prime Minister has deliberately broken his pledged words given to them, and that it is the duty o every non-Moslem Indian in every legitimate manner to assist his Mussalman brother in his attempt to remove the religious calamity that has overtaken him, and in view of the fact that in the matter of the events of April of 1919, both the said Governments have grossly neglected or failed to protect the innocent people of the Punjab and punish officers guilty of unsoldierly and barbarous behaviour towards them, and have exonerated Sir Michael O'Dwyer who proved himself directly or indirectly responsible for most of the official crimes and callous to the sufferings of the people placed under his administration, and that the debate in the House of Commons and specially in the House of Lords betrayed a woefull lack of sympathy with the people of India and showed virtual support of the systematic terrorism and frightfulness adopted in the Punjab, and that the latest Viceregal pronouncement is a proof of entire absence of repentance in the matters of the Khilafat and the Punjab, this Congress is of opinion that there can be no contentment in India without redress of the two aforementioned wrongs and that the only effectual means to vindicate national honour and to prevent a repetition of similar wrongs in future is the

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establishment of Swarajya.

This Congress is further of opinion that there is no course left open for the people of India but to approve of and adopt the policy of progressive non-violent-non-co-operation until the said wrongs are righted and Swarajya is established, and inasmuch as a beginning should be made by the classes who have hitherto moulded and represented public opinion, and inasmuch as Government consolidates its power through titles and honours bestowed on the people, through schools controlled by it, its law courts and its legislative councils, and inasmuch as it is desirable in the prosecution of the movement to take the minimum risk and to call for the least sacrifice compatible with the attainment of the desired object, this Congress earnestly advises, (*a*) surrender of titles and honorary offices and resignation, from nominated seats in local bodies; (*b*) refusal to attend Government levees, durbars and other official and semi-official functions held by Government officials or in their honour; (*c*) gradual withdrawal of children from schools and colleges, owned, aided or controlled by Government, and in place of such schools and colleges establishment of national schools and colleges in the various provinces; (*d*) gradual boycott of British courts by lawyers and litigants and establishment of private arbitration courts by their aid for the settlement of private disputes; (*e*) refusal by the military, clerical and labouring classes to offer themselves as recruits for service in Mesopotamia; (*f*) withdrawal by candidates of their candidature for election to the Reformed Councils and refusal on the part of the voters to vote for any candidate who may, despite the Congress advice, offer himself for election; (*g*) boycott of foreign goods and inasmuch as non-co-operation has been conceived as a measure of discipline and self-sacrifice without which no nation can make real progress, and inasmuch as an opportunity should be given in the very first stage of non-co-operation to every man, woman and child of such self-sacrifice, this Congress advises the adoption of Swadeshi in piece-goods on a vast scale; inasmuch as the existing mills of India with indigenous capital and control do not manufacture sufficient yarn and sufficient cloth for the requirements of the nation and are not likely to do for a long time to come, this Congress advises the immediate stimulation of further manufacture on a large scale, of reviving hand-spinning in every home and hand-weaving on the part of the millions of weavers who have abandoned their ancient and honourable calling for want of encouragement.

THE CONGRESS AND THE NATIONALIST LEADERS.

In the Calcutta Session of the Congress the Nationalist leaders found themselves more or less in the position in which moderate leaders found themselves at Calcutta when Mrs. Besant was president. It is note-worthy that it has always been at the Calcutta Session that the Congress has moved forward, although the actual schism has always taken place at the succeeding Session. It was at Calcutta in 1906 that *Swarajya* was first proclaimed as the goal of Indian aspirations, although the split took place at Surat. It was at Calcutta in 1917 that New India's demands were formulated, although the secession took place at Bombay. It is now at Calcutta that the Congress has by an overwhelming majority adopted Mahatma Gandhi's constructive non-co-operation programme. With the exception of C. P. and Berars, all the provinces have voted for Mahatma Gandhi's motion. Will History repeat itself and will nationalist leaders follow the example of moderates and refrain from joining the Nagpur Congress? We trust they will not do so at least for the sake of decency and their reputation for consistency. They denounced the moderates for abstaining from the Congress and for not pressing their views in the Congress itself. Let them be true to themselves and abide by the decision of the Congress. They cannot complain that they had not a fair, respectful and patient hearing. Nobody, not even his worst enemies, can associate manoevering or unfair tactics with the honoured name of saintly Gandhi. It is, therefore, clear that the nationalist programme of obstructive co-operation or, to be more accurate, obstructive non-co-operation has failed to make any impression upon the majority of the delegates assembled in India's unofficial parliament and it has adopted Mahatma Gandhi's programme of non-violent constructive non-co-operation or more truly mutual co-operation. Let them accept their defeat in the spirit in which they advised the moderates to accept their defeat only a month back. The 'moderates' cut themselves off from the living and surging currents of national life and the result is that inspite of their undoubted patriotism and distinguished services to the country, theirs is a cry in the wilderness. They offered non-co-operation to the Congress and have to seek co-operation now with Anglo Indians and now with Tiwanas Of course this strange co-operation makes them uncomfortable and they have often to remain

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isolated. Now that the Congress, in the name of the country, has offered non-co-operation to the bureaucracy, shall it do so with the co-operation of the nationalist leaders who have done their level best to bring the nation to the stage of self-consciousness, or shall their co-operation be now offered to the moderates, their whilom opponents? It is a law of nature that every act of non-co-operation leads automatically to an act of co-operation. In chemistry we see that a gas liberated, by the operation of natural forces, from one combination at once coelaces with another. The tide of freedom has moved forward another stage. Will our 'nationalist' leaders adjust themselves to the changed environments and ride the crest of the waves or will they loiter behind? Let them not forget, that the loiterers will inevitably find themselves stranded like the 'moderates.'

THE NATIONALISTS AND THE NEW COUNCILS.

Now that the Congress has resolved upon a boycott of the new councils and the non-co-operation propaganda will be pushed forward in the name of the Congress, it is certain that a very large proportion of politically-minded and progressive voters will abstain from voting. Many of those who will vote are likely to vote for loyalists or moderates. If nationalists who are still obstructive non-co-operators are going to contest council seats, they can at best wrest votes from moderate candidates. If they do this, they will be helping the return of loyalists, for, the splitting of the progressive votes, reduced considerably by the influence of Mahatma Gandhi's propaganda, can only mean a triumph of 'loyalists,' or if we put it a little differently, of constructive non-co-operators. That means that obstructive non-co operators will be co-operating with the bureaucracy, with the certain prospect of ensuring the complete success of constructive non-co-operation and the complete failure of their own programme of obstructive non-co-operation. Will it be wise to do that? If any service can be rendered to the country within the councils, that can be rendered more effectively by convinced co-operators who have a chance of entering the councils than by obstructive non-co-operators who by trying to enter the councils are not only sure to fail themselves but also to ruin the chances of convinced co-operators. The wisest policy, therefore, for obstructive non-co-operators is to seek alliance with constructive non-co-operators and so organise public opinion as to compel convinced progressive co-operators to turn into obstructive non co-operators. Paradoxical though it may seem, the only chance of the success of obstructive non-co-operation lies in self-effacement for a time

THE PRESIDENTIAL SPEECH.

L. Lajpat Rai's Presidential speech though it gives no lead to the country in the matter of non co-operation is a manly utterance It is a scathing indictment of O'Dwyer and an eloquent case for complete self-government, the only soverign remedy for mother India's political, economic and, to a certain extent, even moral ills. Iron has entered the patriotic Lala's heart and his great speech bears traces of the righteous indignation that has burnt into his soul.

MAN AND WOMAN.

We are indebted to "*Central Hindu College Magazine*" for the following beautiful allegory about the respective functions and mutual interdependence of man and woman which was told at a recent meeting of the Royal Institute of British Architects.

"In the beginning, when Twashtri came to the creation of woman, he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after profound meditation, he did as follows: he took the rotundity of the moon and the curves of creepers, and the clinging of tendrils, and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the tapering of the elephant's trunk, and the glances of deer, and the clustering of rows of bees and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of the winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrot's bosom and the hardness of adamant, and the sweetness of honey, and the cruelty of the tiger and the warm glow of fire, and the coldness of snow, and the chattering of jays, and the cooing of doves; and compounding all these together he made woman, and gave her to man." Twashtri

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completed his work and handed it over to man, who took it away but in a week came back and said, "Lord, this creature that you have given me makes my life miserable. She chatters incessantly and teases me beyond endurance never leaving me alone. She requires incessant attention and takes up all my time. She cries about nothing, and is always idle. I have come to give her back to you again." Twashtri said; "Very well," and took her back But after another week Man came agatn to him and said" "Lord, I find life very lonely since I gave you back that creature. I remember how she used to dance and sing with me, look at me out of the corner of her eye, and play with me. Her laughter was music, she was beautiful to look upon and soft to touch; pray give her back to me again." Twashtri gave Woman again to Man, but after only three days this time back came Man saying: "Lord, I know not how it is, but after all I have come to the conclusion that she is more of a trouble than a blessing, so please take her back." But Twashtri replied "Out on you Be off. I will have no more of this. You must manage how you can." Then Man said: "I cannot live with her" Twashtri replied: "Neither can you live without her"; and he turned his back on Man and went on with his work, while Man lamented: "What is to be done, for I can live neither with her nor without her."

THE PYRAMIDS OF EGYPT.

An engineer shows that portions of the pyramid are solutions of problems of statics. Says he, as quoted by the "*Literary Digest*" of America: –

"That the method described was also peculiarly adapted to the science of architecture as then understood in Egypt is demonstrated by a study of the grand chamber in the Great Pyramid. This chamber is a solution to a problem of statics, apparently founded entirely upon the distribution of forces upon parallel lines, and its method of construction is clearly indicative of the extent to which geometry was utilized by the trained Egyptian architect of the olden days. It is worth while describing how this problem was solved. It is apparent that King Cheops desired two rooms: one larger, a kind of antechamber; the other smaller, the sepulcher for the sarcophagus. It is with the first we are dealing. To make this chamber rectangular in form would, with 200 feet of granite overhead, have been to court disaster. On the other hand to make it pyramidical in its lateral direction would have completely destroyed the imposing effect of the space. The problem was solved by the science of applied statics and geometry, by shelving each layer of stone inward, to overlap the last along parallel ridges, while a roof was preserved by continuing the process until the builder could close it over with single wide slabs of sufficient strength to support the enormous weight above. The angle of incline is along lines parallel with the exterior sides of the pyramid, to enable the pressure forces exerted to be evenly distributed and to be met, and to counterbalance the tendency to cave in. The effect in torchlight, illuminating the deep and settled gloom of the interior of the Great Pyramid, was the desired appearance of a vast rectangular room, fit antechamber to the tomb of a Pharaoh.

"The method followed in the construction of this chamber has been detailed at some length—first, to illustrate the knowledge of applied statics possest by ancient Egyptian architects, and secondly, to show the lines upon which the Egyptian mind apparently tended to work.

"It is contented that with all its ignorance of the long subsequent and varied discoveries (?) of Archimedes and Pythagoras and of our modern use of power-driven metal cables working over blocks and Pulleys, the same powers of intellectual and geometrical calculation as are evidenced in the grand chamber of the Great Pyramid were brought to bear upon the dynamical problem of constructing the whole edifice. If we allow this, we admit not the possibility, but the strong probability, that the pyramids of Gizeh were constructed by some very much more ingenious method (the most likely being that described) than the clumsy one, involving waste of time and energy, of rolling stones up a manufactured mountain to get them to the top of another mountain."

If the mechanical and mathematical knowledge of the ancients was so profound what becomes of the theory of "eternal progress" and "primitive savagery."

LIGHTS FOR AERIAL NAVIGATION.

In my visit to the Airship Exhibition lately held at Olympia, I was very much struck with the newest arrangements for providing light as beacons to flaying airships in the darkness of the night. One of the fundamental factors, of successful commercial aviation is the design and production of signal lights suitable to act as aids to aerial navigation in the dark Airships are prominently coming to be the quickest means of commercial transport. For facilitating the flying and landing of airships at night, air light houses will become a familiar feature of Aerodromes and aerial routes

Up to the present, night flying was concerned only with active service, the searchlight was the agent generally employed for aeronautical track lighting, whilst for landing lights

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petrol flares or bonfires were often used. But the measure was not suitable for commercial purposes. Experiments have been made to create a new type of lights adequate to filful the commercial conditions of night flying It has been seen that a light house producing a beam of 770,000 candle power even, is not sufficiently brilliant at a distance of about 12,0 :0 feet from the ground. The light should be so powerful as to be easily distinguishable from the strong lights of the streets, railway stations and big establishments. Again, the range of vision of an aviator is frequently interrupted by low lying clouds. Therefore, the beacon should be clearly visible within its range from any point in the upper hemisphere, and in addition, it must have a perfectly clear and precise light character.

One of the latest types of aeronautical light house apparatus was shown at the Aero Exhibition. A brief outline of that A G. A. Aeronautical beacon will suffice to show the latest developments that have been made in this direction The war with all its deplorable ravages, has given an effective incentive to many useful inventions and the A. G A. Air Light house should be looked upon as one of the many contributions.

AERONAUTICAL LIGHT AT THE LONDON TERMINAL AERODROME, CROYDON.

a The hemispherical candle power of the light source in the focal plane is 125. The optics surrounding this are so formed and placed as to intercept the light rays leaving the light source and direct them into the desired direction. The result of collecting these rays and directing them into a certain confined area is that the light through each of the four faces of the lens approximates 58,000 candle power.

The optics in this light are so disposed as to cause a beam of light of high power to be projected from each lens slightly above the horizontal plane, and in addition a portion of the light emitted from each panel of the lens is projected into the upper hemisphere, actually a fan shaped distribution is obtained from each panel of the lens so that the light is visible within its range from any point of the upper hemisphere.

b. The light source in this unit is an incandescent mantle of special manufacture, the fibre used having a far greater degree of elasticity, and consequently longer life than is usual. The intrinsic brilliancy of the mantle is approximately 5 ' candle power per square C. M.

The life of the incandescent mante being inconsistent, a means of avoiding the possibility of the light being extinguished from this cause is employed ; a mechanically operated mantle exchanging device is fitted, *which automatically replaced a damaged mantle.* By this means a number of spare mantles are held in reserve.

c. The lens, which is mounted on a turn table, is caused to rotate by the action of certain moving parts in the automatic gas and air mixer through which gas passes to the burner. Suitable gearing connects the mixer and turn table, and as the consumption of gas by the burner is a constant quantity the speed of rotation of the lens cannot vary. This arrangement not only obviates cumbersome and costly clockwork which requires frequent attention for winding, but since the power used in this operation is derived from the gas in passing to the burner ensures that the lens always rotates when the light is burning, and ceases to rotate when the light is extinguished.

d. The light is controlled by means of a 'Sunvalve" the function of which is to *automatically light and extinguish the Beacon at darkness or dawn* The action of the valve is entirely dependent on atmospheric conditions. No clockwork is employed, nor does it require any attention Upon the valve being set to operate within certain limits of light and darkness it will do so quite independently of the time of day,

e. The illuminant used is dissolved acetylene stored under pressure in portable steel cylinders (classed by the Board of Trade as non.explosive). As the amouut of gas consumed in any given period can be accurately predetermined, a sufficient supply of gas can be given to maintain the light for periods of one year. or longer if necessary, and during such periods *absolutely no attention whatever is required.*

BAL KRISHNA.

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GURUKULA SAMACHAR.

(BY PROFESSOR LAL CHAND M.A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herber Spencer.*

THE VACATION.

About twenty College students accompanied by Professor Mukh Ram ji, B. A. and Pandit Jai Chand ji Vidya Alankar have gone on a trip to Naini Tal, Almora etc We wish them a pleasant time of it and hope that they will come back much healthier, livelier and more robust than when they left us.

The Bhera Arya Samaj requested Swami ji to send them some student during the vacation to deliver weekly sermons. Brahmchari Vidya Ratan, a fourth year student was therefore sent thither as desired. We expect him to acquit himself well in the discharge of his duty and to win credit both for himself and his alma mater.

Two top students from the fourth year Br. Dharam Dev and Br. Bhim Sen have accompanied Swami Shraddha Nand ji to Calcutta, where they lately delivered very impressive speeches both in English and in Hindi on the subject of national education. Swami ji on his way to Calcutta stopped for some time in Benares, where he addressed a huge gathering on the all-important subject of non-co-operation. Swami ji while discussing the subject said that he had started non-co-operation particularly in the matter of education not to-day, but sixteen years ago, and that he stuck fast to his idea uptil now with ever-increasing tenacity.

We are sorry to learn that Swami ji has not been keeping good health in Calcutta, where influenza is prevailing. May he soon recover and successfully fulfil the mission of his tour to the big cities of India—the collection of funds for Gurukala.

DRAMATIC PERFORMANCES.

We have had two dramatic performances this month. The more interesting and impressive scenes from 'Durga Das' by D. L. Roy, and Mahabharata were staged by the High and the Middle Classes of the School department respectively. The younger students signally surpassed the high class students in effective representation of the scenes. Whereas in the first performance we had any amount of rigidity, formality, lifelessness, in the next, that by the younger students, we noticed with glee and satisfaction that they were smart, buoyant, earnest, serious, calm, composed, as the occasion required, would talk, laugh exclaim, command, threaten, soliloquize in a very natural manner that evoked general and hearty applause. We congratulate the younger students on the remarkable success they have achieved and expect the elder students to make a better show next year and retrieve their eclipsed reputation. We offer our sincere thanks to Pandit Priya Brat ji, the worthy head master of the Indar Prastha Gurukula, who during his recent short visit to Kangri assisted the younger students in learning their part and acting it impressively.

SHRAVANI.

The festival was regularly celebrated. A grand havan was performed in Yajna Shala on the morning of the 14th Bhadon. Vedic Mantras were chanted right sonorously in unison and ample oblations of ghee and fragrant substances offered to the blazing fire. When the Yajna was performed, a song of prayer to the God Almighty was

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sung by the students. The song was followed by a fitting and fluent speech which Pandit Indar ji, the officiating governor and Acharya, delivered to explain the real significance of the festival of Shravani, which had been lost sight of by Indians during centuries of dense ignorance. The festival was intended, said the learned speaker, to renew the solemn vows between students and teachers, and between sisters and brothers. Students should, this day, recall to mind that it is their bounden duty to obey and try in all manner of ways to please their teachers who lovingly impart them wholesome education. Students should further bear in mind that when they grow up, graduate, and enter family life, this festival of Shravani will recur each year to remind them that they are the custodians of the honour of their sisters and mothers. There was a time when an Indian would not rest contented, till he had plunged his dagger in the heart of the villain who had by word or deed disgraced his sister. Those were the days of chivalry and it used to be the sacred duty of a Rajput, who received a *rakhri* from a woman whose chastity was imperilled, to come. forth bravely and endanger his own life without the least hesitation to save the honour of his sister. But now a time has arrived when an Indian would be skulking in some secret place to save his skin while his sister was being openly dishonoured. We have realised the depth of our degradation. Self-knowledge is however the first step to progress, and having at our back the proud traditions of our chivalrous past to spur us to awakening and activity we trust ere long to cast off our fear and resume our real heroic self.

SEASON.

The season is getting sultry every day. It rarely rains. Showers seem to have spent up all their treasure, so persistently, so plentifully they poured down last month. Clouds appear sometimes on the sky, but vanish away very often without any downpour, revealing the bare blue heavens to view, and permitting the sun to shed down its burning fire. It is so close for the most part during the day. Hardly a leaf stirs. Whenever the sweet breath of a breeze is wafted, we feel so refreshed and exhilarated.

Water has subsided a great deal in the Ganges We no longer see it rushing on with a resistless speed. It is tamed down by starvation, because it is not fed up by rains in the mountains.

Complaints of Malaria are increasing every day. Fever mixture and Quinine mixture are being generously distributed from the dispensary. The doctor himself is down with fever. We wish a speedy end to this unwholesome season and anxiously await better days.

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Book by Professor Rama Deva.

	Rs.	a.	p.
(1). The Arya Samaj and its Detractors, a vindication written conjointly with Mahatma Munshi Ram ...	3	0	0
(2). प्राचीन भारत का इतिहास History of Ancient India (in Hindi)	1	4	0
It deals with the culture and civilization of pre-Mahabharat India (2nd Edition).			
(3) पुराण मत पर्यालोचन or (A Critical Review of the Puranas, in Hindi).			
It is an exhaustive work dealing with the origin, doctrines and subject matter of the section of Hindu religious literature known as the Puranas	3	0	0
(4) The Arya Samaj (a paper read in the convention of religions)	1	6	0
(5). आर्य्य और दस्यू ("Aryas and the Dasyus" in Hindi).			
This brochure proves conclusivoly that the Dravidians, etc. are of Aryan origin)	0	4	0

The Book Depot, Gurukula, Kangri P. O.

(District Bijnor) U. P.

चित्रशाला।

सचित्र अक्षरबोध पुस्तक मूल्य ॥) आने, सचित्र वर्ण माला के रंगीन ताश ॥) आने; सचित्र वर्णमाला का रंगीन नक्शा ॥) " आने।

इन तीनों के द्वारा बच्चे बड़ी ही सुगमता से अक्षर पहचानने और खेलते कूदते पढ़ने लग जाते हैं।

स्वर्गीय लोकमान्य तिलक महाराज के रंगीन चित्र—बड़ा साइज़ १५×२०म०॥) आने। मझोला साइज १०×१४ मूल्य डेढ़ आना। छोटा साइज़ ५॥×६ मूल्य दो पैसे।

हिंदी "चित्रमय-जगत"

एक उच्च कोटि का सचित्र मासिक पत्र। बढ़िया लेख-कविताएं और मनोहर कहानियां। वर्ष भर में ५०० चित्रों का संग्रह। वार्षिक मूल्य ग्लेज कागज़ के ५॥) रुपये, एक प्रति के ॥-) आने रफ कागज़ वा० मू० ३॥) एक प्रति के ।८) आने।

व्यापारियों को कमीशन के लिये पत्रव्यवहार करना चाहिये।

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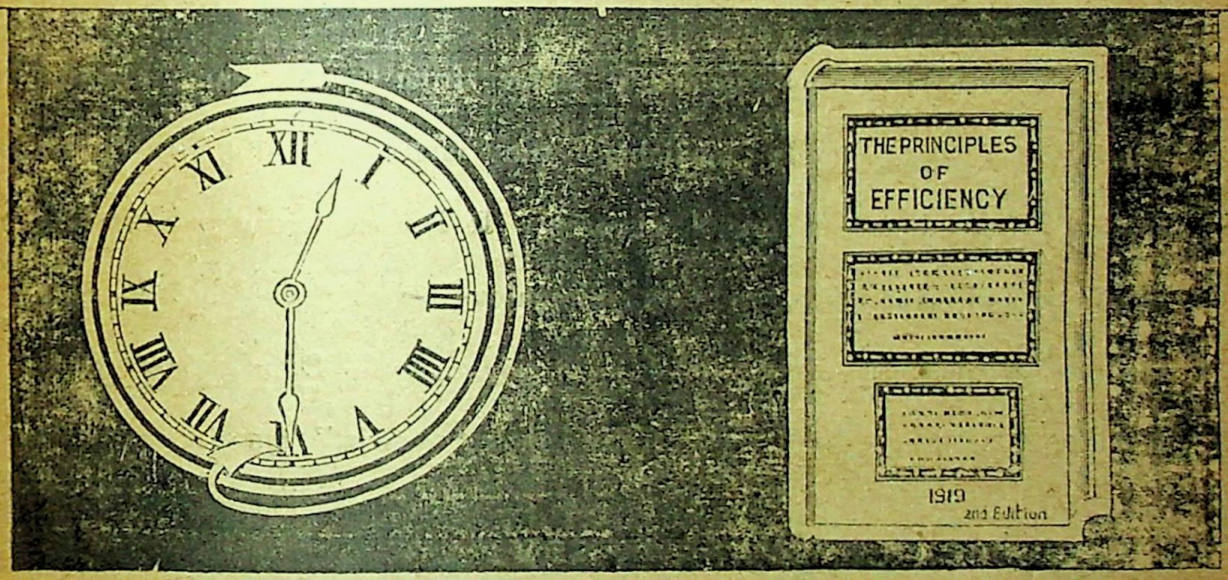
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XIV
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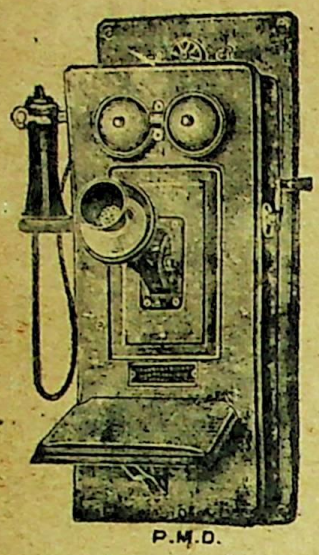
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine "knowledge is the highest and the noblest."—*Manu.*

VOL. XIV No. 4.	KARTIK 1977, OCTOBER 1920.	WHOLE No. 155. NEW SERIES. No. 4.

THE HINDU POLICY OF NON-ANNEXATION.

(By Professor Bal Krishna M.A., F.S.S.)

II

Principles underlying Non-Annexation.

We will now proceed to discover the basic principles which underlay the golden policy of non-annexation preached and observed by the Hindus from time immemorial. The first that prominently present themselves and which, in fact, formed the rocky foundation of the social and political structures were contentment within and justice without both in individual and national acts. Without going into details, we will immediately proceed to relate two anecdotes from the Jatakas to show the working of these principles in the political life of the ancient Hindus.

(a) The story of the Bodhisatta refusing to offer resistence to the invading king of Koshala has been referred to before. The cause of this self-abnegation can best be put in the words of the Jataka.

"I want no kingdom that must be kept by doing wrong," said the king.

"Do nothing at all. Open the gates of the city."

The orders of the king were reluctantly obeyed, and the gates were flung open. Then inrushed the invading soldiers, and maddened with unexpected success they maltreated, nay even tortured the unresisting king and his courtiers. However, they

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soon repented, restored their gains to the lawful owner and withdrew to their own dominions.

(b) Again, the Jatakas Nos. 228 and 467 relate the story of a king of Benares who "was given over to the desire of riches, lust of the flesh, and greed of gain." To him were shown prospects of an easy conquest of the three kingdoms of Uttar Panchala, Indapatta, and Kekaka, but soon after his dreams crumbled to airy nothing. He was mightily annoyed at the loss of the prospective "lordship over the three cities" and long brooded over the mortifying thought of being shorn of great glory. It should be noted that the king was reprimanded by Lord Budha for cherishing the idea of even this lordship over the three cities :—

"O king! what if you were to get those three cities, could you wear four pairs of robes at once, eat out of four golden dishes, or lie on four state beds? O king, one ought not to be mastered by desire. Desire is the root of all evil; when desire is increased he that cherishes her is cast into the eight great hells, and the sixteen lowest hells, and into all kinds and manner of misery." The exhortation was then wound up with these characteristic stanzas :—

"A king that should subdue the whole world wide
The whole wide world up to the ocean bound,
With this side of the sea unsatisfied.
Would crave what might beyond the sea be found.
Crush your desires, and little want, not greedy all to win :
He that is like the sea is not burnt by desire within,
But like a cobbler, cuts the shoe according to the skin."

Jatakas Vol. IV, P. 108.

The modern political philosophy, though developed after Titanic struggles, world-wide revolutions and written in the blood of Martyrs, cannot offer a better explanation than the one enshrined in the Hindu political science. The so-called uncivilised Hindus had completely realized in those early days which are justly regarded as pre-historic so far as European history is concerned, the ruinous evils of a foreign domination in a conquered country. They had therefore begun to respect most reverentially the rights, liberties, religious ideas, customs, laws, social and political institutions of other nations. Hence they definitely and unequivocably stated in their law-codes the principles that :—

(a) Exactly the same set of rules should be observed by the conqueror in governing the newly conquered territory as in his own dominions. (Yagyavalkya).

By this means adds the famous commentator, Vigyaneshwara in his Mitakshara commentary, the king obtains a sixth portion of the religious merit of his subjects. In almost every book of polity it has been clearly laid down that a king thoroughly caring for his people according to the injunctions of political science (Niti) receives one sixth credit of all the virtuous actions of his people, while one receiving taxes and yet leaving his people uncared for, would suffer half the divine punishment meted out to his subjects for the sins comitted by them. (Yagyavalkya I, 335 ; 337 ; 343.)

(b) Yagyavalkya further lays down that the customs, laws and observances of families already current in the conquered country, should be thoroughly observed by the conqueror after his conquest.

The commentator's note upon this injunction, is strikingly original "When a foreign country comes under control," writes Vigyaneshwara, "its customs, laws, family usages etc., should not be made 'hybrid' by the introduction of the laws of the conquering state."

(c) The opinion of Katyayana on the point deserves to be written in letters of

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gold even in this democratic age It is an improvement on the institutes of Vishnu and appears to have been written with a view to contradict him :—

"The kingdom of even a vile or ignoble ruler should not be destroyed, because the new ruler not caring for the approval of the people has a tendency to do unjust acts."

Can the evils of foreign domination be more lucidly described than in the aphoristic words of Katyayna? Is it not strange that such noble and generous principles should have been preached and followed in those remote ages?

Even Kautilya who is a thorough advocate of Monarchical Imperialism which sometimes seems to verge on absolutism, and who appears to be the enemy of republican and democratic institutions, cannot tolerate foreign rule. He not only practically demonstrated this aversion to foreign domination by successfully expelling the Greeks from the Punjab, but has left us his valuable opinion on this important point in his famous work :—

"Foreign rule which is brought about by the seizure of a country from its king still alive, is characterised with the thought that—the country is not its own—hence the ruler impoverishes it, oppresses it by carrying away its wealth, treats it as a commercial article, and when the people cease to love him, he retires abandoning them to their fate." (XIII 2, English Edition, P. 395.)

Further on we read the opinions of two schools upon the question as to whether a diseased or a new king is better.

"My teacher says that a diseased king loses his kingdom owing to the intrigues of his Ministers, or loses his life, but a new king pleases his people by such popular deeds as the observance of his own duties, the act of bestowing favours, the remission of taxes, gift and presents to his people."

"No," says Kautilya, "a diseased king continues to perform his Royal duties as usual. But a new king begins to act uncontrolled as he pleases under the impression that a country acquired by his own might, belongs to himself. When pressed by combined kings for plunder, he tolerates their oppression of the country, or having no firm control over the elements of the state, he is easily removed." (VIII 2, English edition page 396.)

Such were the generous principles which formed the rocky foundations of the teachings of Hindu political savants, politicians, statesmen and monarchs of ancient India. The Smrities—Law Codes—seemed to have governed the conduct of the ruled and the rulers all along the known history of Hindu civilization. Their maxims were, in fact, looked upon as the result of never-aging wisdom handed down by divine sires and seers Consequently every care was taken to observe the injunctions of the law codes.

Even then, there must have occurred many instances of political actions contrary to the old established maxims. In the next section we have looked on the other side of the picture, and pointed out how far they prove or disprove the legal maxims of Hindu political conduct.

Annexation Permitted by Hindu Law.

Aggression, dethronement, extirpation have been allowed by several works on polity in the case of *ignoble kings*—rulers who instead of being protectors become oppressors of their subjects. It has been the immemorial maxim of Hindu law that the king is the maker of an age, that he is the origin of good and evil in this world, that he is the cause of setting on foot various customs, usages, and movements among his subjects and hence the famous formula :—"As is the king, so are the subjects." It was consequently laid down that in order to save the world from wickedness and a particular people from oppression and evil examples, powerful and virtuous kings should commence aggressive wars on the ignoble and tyrannical king, dethrone him and annex his territory to their dominions. The opinion of Vishnu has already been presented to the reader; but it is also confirmed by Sukra who has more clearly stated this principle :—

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"A virtuous king should take away both the kingdom as well as property of the rulers who do not act according to Niti or the dictates of political science." (Sukra 1,758).

Again "the kings who are devoid of morality and power should be punished like thieves by the king who is powerful and virtuous. Even petty rulers can attain excellence, if they are protectors of all religions, while great rulers become degraded if they destroy morality." (Sukra IV VII 845—48).

In the Utter Kanda of the Valmiki Ramayana, we are informed that one hundred high-souled anchorites led by the great saints, Bhargava and Chyavana, implored Rama to deliver them from the most oppressive rule of the demon-like king Ravana of evil ways, who was in possession of the Raudra weapon—the celestial arm conferred upon Ravana's saintly father by god Rudra himself. That god had also given him the boon that the fortunate possessor of that weapon so long as he held that dart in his hands, could not be destroyed by any creature. Rama for that reason advised his brother Shatrughna to invite Ravana for battle when the latter should be weaponless, because by reason of the boon, he could not otherwise be slain. Shatrughna challenged the demon-like king, when he was not possessed of the Rudra weapon, and at last killed him by discharging the Vaishnava arrow.

Ravana was sonless, hence Rama in anticipation of the coming victory and with the consent of the hundred saints who can be looked upon as representatives of the people of the kingdom of Madhuvana, had installed Shatrughna as king of that kingdom, so that after the death of that vicious and sinful king, the territory passed into the hands of the deliverer. (Chapters 73-88).

That the principles of non-annexation and the non-displacement of one dynasty by another had been violated, is made clear in the next chapter (82nd); where all the celestials headed by Agni and Rudra are represented as blessing Shatrughna and persuade him to implore boons for acheiving such a glorious victory. Hearing the words of the gods, Shatrughna placed his hands on his head and said :—

"Let this picturesque and charming city of Madhu built by celestials be my capital this is the only excellent boon that I can beg."

It is evident that Shatrughna had *no* legal title to rule in the newly conquered territory and hence he invokes the help of the gods and asks the kingdom as a divine boon and not one already his by right of conquest.

This ideal principle is, however, violated in the subsequent event recorded in the life of Rama. The *Gandharvas* were in those days ruling the beautiful, fertile and rich province running along the banks of the Indus. Rama is invited by his maternal grand-father *Yudhajita*, King of Kekayas to annex that prosperous and picturesque kingdom to his well-established territories and the carrier of this important message is no less a personage than Saint *Gargya* son of the most pious *Angiras*. *Bharata* leads an army into the territory of the *Gandharvas* accompanied by his two sons and the sage *Gargya*. After a long and terrible struggle he destroyed the hostile forces by discharging a most destructive weapon—by name *Sangharta* "the thorough Destroyer. This victory was followed by the foundation of two new cities in the Gandharva province and the installation of *Taksha* in Takshasila and *Pushkala* in Pushkalavati. *Bharata* with his sons spent full five years in subjugating the people and firmly establishing his new rule in their territory. (Chapter 114).

The sons of Bharata having been provided with kingdoms, once again we see that the virtuous Rama is represented as growing anxious to find out new lands for the two sons of Lakshmana to rule. He asks Laksbamana to find out a country where those two skillful warriors *might be established unobstructed* and where the establishment of a new kingdom *might not disturb the peace and happiness of other kings.* These

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words are clear enough to convey the idea that Rama wanted to appropriate and colonise some uninhabited parts covered with forests. But Bharata suggested that *Angada* should be established in the country of *Kurupada*—a higly picturesque territory, free from all thorns, meaning that it was very easy to conquer and rule that kingdom while *Chandraketu* should be placed upon the throne of the beautiful country of *Chandradyuti*. Both the countries having been soon brought under subjection, Bharata and Lakshmana accompanied the young princes, installed them upon their newly-won thrones and in every way assisted them in fulfilling the arduous duties of the state for more than a year. (Chapter 115).

Strong doubts have always been entertained by many writers with regard to the Uttarkanda being an integral part of the Valmiki Ramayana. Hence we can not place much reliance on the last two events It is, however, clear that the noble sentiments of non-annexation grew weak with the lapse of time, so that when these incidents were recorded in the Uttarkanda by writers of a later age, the ancient law was considered as no longer binding.

The study of the Jatakas is helpful in throwing some light on the question. It appears that the Kingdom of Benares was annexed by the various invaders as described in various Birth Stories of Vol. II-65; 71-2, 274 pages, and of Vol. III-9, 102-3, 112 pages. This annexation was, however, in many cases but temporary, because the kingdom was soon restored to its lawful rulers by the victorious kings. Vol. III, page 76.

It is also mentioned that the hostile king Ajatasatru was several times taken prisoner by the king of Benares, but was many times liberated, and restored to his dominions by the victor. Vol. II Para 274, Vol. III 9, 102-103, 112, 140, 290 pages.

The Jataka No. 506, Vol. IV, page 281 describes a war between the rulers of Anga and Magadha in which ultimately the King of Magadha was successful in capturing and slaying his royal foe and thus began to "rule over the two realms together."

Again, the Jataka No. 454 relates the story of Ten Slave-Brothers who "fierce and ferocious" by nature first slew their uncle the king and then proceeding on a conquering expedition "in three and sixty thousand cities they slew by the wheel all the kings and lived at Dvaravati dividing the kingdom into ten parts.

One cannot blind oneself to the indescribable sufferings, miseries and horrors which unavoidably attend wars In the ancient history of India, covering as it does thousands of years it would be nothing short of super-natural to suppose that indiscriminate slaughter, wholesale destruction, unlicensed enslavement and barbaric treatment of prisoners as well as of civilians did not now and then oceompany wars. We learn from the Jataka stories that Vidudabha, king of Kosala to avenge the wrongs done him by the Shakyas, advanced against their country, but thrice he returned at the polite wish of Lord Budha. However, the fourth time "the master scanning the former deeds of the Shakyas perceived that nothing could do away with the effect of their evil doing. in casting poison into the river," and consequently he did not intercede Then King *Vidudabha* killed all the Shakyas beginning with babies at the breast, and with their hearts' blood washed the bench and returned. (Page 96 of Vol IV).

Another immortal description of these sufferings has been left us recorded by the victor himself. According to the testimony of that Royal penitent-Emperor Asoka for whom the Kalinga conquest was afterwards a matter of profound sorrow and regret. "One hundred and fifty thousand persons were thence carried away captives and one hundred thousand were slain, and many times that number perished." The conquest of the country previouly unconquered involves the death, slaughter, and carrying away captives of people" "That is a matter of profound sorrow and regret to his sacred majesty." (Rock Edict XIII).

The imprisonment and enslavement of such large numbers of the innocent civilian

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population, especially of women and children is quite unusual in Indian wars. It is more or less to be explained by the particularly harsh and cruel nature of Asoka himself. We are informed on the basis of Budhistic records by Fa Hian and H. Tsiang that in the begining of his reign, Asoka exercised a most cruel tyranny by establishing a hell for the torture of human beings. He placed there specially vast furnaces of molten metals, sharp scythes and various kinds of instruments of torture like those in the infernal regions with whose descriptions we are familiar in various books. At first, every criminal in the empire, whatever his fault, was consigned by the order of Asoka to this place of calamity and outrage; afterwards even those who were unfortunate to accidentally pass by the place were seized and destroyed. Further on we read a most appalling and repulsive account of the death of a man whose body was pounded in a mortar, till all the members of his body were mixed up together in confusion. (Fa Hian page 127 130; H. Tsiang Book VIII page 86-87.

Many of the above cases though records of actual events, will, for a long time to come, baffle all attempts to allocate them to certain chronological periods of Indian history. In the case of the last instance alone we stand upon the *terra firma* of known Indian history. All these instances embracing a long range extending from the prehistoric days of Rama to the historic age of Asoka, clearly point out that the high ideals of non-annexation were not *always* observed by the ancient Hindus. The law and ideal *occasionally* violated under the pressure of circumstances or personal predilections. Yet it is certain that the legal doctrine was persistently advocated by all law-givers, jurists and jurisconsults up to even as late as the 9th century, A. D when the Rajputs in their conquering expeditions, were acting contrary to the ancient doctrine in dethroning the lawful rulers and establishing new dynasties throughout the length and breadth of the country

It is, therefore, certain that with all the vicissitudes engendered by passions and personal predilections, the high ideals of non-annexation remained the bed rock of political creeds for ages together.

SANKSHIPT RAMAYANA.

(By Pr. K. Rama Pisharati, M.A.)

Having killed him, the long armed (Ram) burned him. And he (the latter) went to heaven (53).

Note here the epithet 'long-armed.' To realise the appropriateness of this epithet we must bear in mind that Kabandha had the longest arms and him it was that Sri Rama killed If Kabandha was long armed Sri Rama was much more so. We may pause here for a while and examine the theories of Valmiki as to the life here after. As can be gathered from the statements scattered about in the Ramayana it seems quite clear that Valmiki was a firm believer in some sort of life here after. This life the result though it is of the actions done while on earth is yet brought within the pale of its enjoyments only if the funeral ceremonies are properly conducted. As we have seen the two great ceremonies of the funeral service are the burning of the dead body and the giving of the oblation water. So long as these two services are not performed the soul of the departed will have to be hovering about in these regions. It was this conception that makes Sri Rama perform such services to his friends. When these ceremonies are properly con-

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ducted the soul reaches heaven and hence we find narrated in the next verse how Kabandha's soul reached its last resting place and how from there it gave out of his natural goodness guidance and advice to Sri Rama.

> And he from the ethereal regions spoke to Raghava thus: Go thou to the virtuous and the hospitable mendicant Sabari (54)

This Sabari is a lady born of low people. Herself very virtuous, she devoted herself to the service of the virtuous; but because she was of very low birth she could not render any active service. She made herself useful to the revered dwellers of the forest, by sweeping the paths and the dwellings, washing the vessels etc. In other words she played the part of the lowest menial and she did this for mere love's sake. Such species of work we seldom hear and such alone is the noblest kind of work. Well it was to such a lady as this that Sri Rama was directed. He knew her well enough and yet he did not disdain the prospect of seeking her help and this is very important. Living as we do under the trammels of the caste system we should naturally expect that Sri Rama, belonging to the proudest caste on earth, Kshatriya, would not have gone to her. This act of Sri Rama can be interpreted only in one way and that is on the supposition that the fetters of the caste system was then very flexible. Nobility of life and strict adherence to one's duty entitled a man to the highest respect from every one and hence we find Sri Rama at Sabari's poor but pure abode, Rama, the son of Dasaratha and the noblest Aryat In other words this fact is highly important from the point of view of the evolution of caste system.

> He, the destroyer of enemies, the worthy Rama went to Sabari and the son of Dasaratha was well honoured by Sabari (55.)

Here note the words used. They are to some extent repeated. In the first half we are told that Sri Rama goes to Sabari. Here he has two epithets tackled on to him. The significance of these consists in the emphasis that is laid on the dangerous nature of the way leading to the abode. In the second half the epithet used is 'Dasaratha's son.' As we have pointed out above, this is used to bring the extreme contrast between Sabari's and Sri Rama's position. This the son of the Imperial overlord of all India, Sri Rama is now the guest of this humble lady. This adds a tinge of colour to Sri Rama's character. The one characteristic that stands out prominent here is his great humility and modesty. Now the poet takes us to Sri Rama's meeting of Hanuman, a meeting which forms a turning point in the career of his fortunes. In other words this forms the precursor of his alliance with Sugriva, *i.e*, we enter the Kiskindha Kanda.

> On the banks of the Pampa, (Rama) fortunately came across the monkey Hanuman and through his words he reached Sugriva (56.)

This encounter, as it afterwards turned out was indeed very fortunate and the word 'ha' points to the prospective success of both for Sugriva and Sri Rama. We know the stoy well enough of the meeting of Sri Rama and Hanuman, the most heroic figures of the Ramayana. The word monkey is used significantly as showing the *openness* on the part of Hanuman as compared with the double dealing of Ravana. I need not here dilate on how Hanuman convinced Rama and how the latter yielded to his request.

It is an interesting question who these monkey 'vanaras' are. This word is generally translated as 'monkeys'. We need scarcely say they are not the monkeys that we know and see around us. These must have been men, rational men like us, and much greater both physically and mentally who they are and why they are called 'vanaras' are questions very interesting to the students of the Ramayana. Though much critical ingenuity has been expended on this topic nothing substantial has come out of it, not even the semblance of a well reasoned theory. It is a knotty problem and we shall not waste our time in laying out vague and unsubstantiated theories. We shall here only once more emphasize the view that the vanaras are not mere brutes. They are rational beings. The

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question centres round this fact, under what category of the ethnographist's classification should we bring them? We know they make much of complexion and the cast of the face. We are told that sugriva takes a prfde in his golden colour. This is yellow colour. Well, does this mean that the vanaras are mongolians? The cast of their face also gives some colour to this view. If they are Mongolians they are not of native stock. They are emigrants, only they came earlier than some of the Aryans and that is why we find them mentioned in the south of India. Now the question is why they are called 'vanaras.' This word means 'or? men.' This naturally implies a question which we know is the result of a doubt. When the fair looking and handsome Aryans came into contact with these people, they were surprised to find such difference in their physical features, their social customs and manners. They remarked in contempt 'Are they men or beasts.' It is perhaps from this contemptuous remark, that these people earned their name, a name which was handed down by tradition. This is the view that we are inclined to take. But even here their tail defies us as it did Ravan and his mighty host. We shall for the present leave this topic and proceed.

> And the strong-armed Rama told unto Sugriva his (story) everything from the beginning, as it happened and, especially of Sita (57).

In this verse we are told that Sri Rama is narrating his story to a complete stranger, who has nothing in common with him for the two are not even of the same race, to a stranger who is living in secret and in hiding. Is Sri Rama justified to take this step to reveal himself and his fortunes to an unknown man? Some of us may be inclined to charge Sri Rama with a certain want of foresight. Ravana himself and his host of 'miserables' are, he himself has known, capable of anything. Still Sri Rama trusts the words of a stranger and divulges himself wholly and completely to another. How are we to explain this?

The case is after all not so bad as it looks. In the first place it is not difficult for a man of any perception to know one's mind. The face is the mirror of the mind and the careful observer is very seldom at fault in his choice. By simply looking at a person, one call tell whether he is good or bad, what his capacities are. Here then Sri Rama has only exercised his usual keenness of observation. Secondly he was not afraid of any trap. He knew the Raksasas and their tribes too well not to know at first glance. Again he also knew well enough himself and his strength. If the smiling and friendly exterior hides a false heart, he knows he is strong enough to take law into his own hands and to see that his foul mind does not work mischief and make profit of his ill-gotten knowledge. He was fully prepared for any emergency and it is quite in keeping with this view that the poet has used the word 'Mahabala.' Again he is directed thither by the (thirdly) virtuous Sabari and hence be need not fear any trap. Again it is common etiquette and absolutely necessary that when two parties are going to act in concert they must know each other very well and before Sri Rama could expect to know Sugriva, it is only gentlemanly to tell him something of himself and hence we find Sri Rama acting as we have seen him. Again, from the point of view of the art of poetry and the artist, Sri Rama could not be made to act otherwise. As it is, the action is beautiful in that this makes the poem very realistic. Sri Rama sinking in the ocean of sorrow is now catching at a straw and he cannot be expected to consider the pros and cons of the matter He hears from Hanuman that Sugriva can help him and like every other human being he rushes to him for help This is very natural. This view is tenable when we also remember that some time hence Sri Rama unjustly accuses Sugriva of perrfidy.

Thus we find that there is nothing unnatural or incompatible in the attitude that Sri Rama now takes up towards Sugriva. He lays bare his whole story and Sugriva nobly responds to it He can very well sympathize with Sri Rama for he is in the very same boat with him. Both are exiles for an unjust cause; both have lost their kingdom and its attendant pleasures, and both have lost their beloved wives. Naturally enough both can heartily and wholly

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sympathize with each other and so they enter into an alliance.

> And Sugriva the monkey having heard the whole (story of Rama) gladly made alliance with Rama in the presence of fire. (58)

Note the last phrase of the verse. They have for their witness the fire, the God of fire, and we know that the Aryans were to begin with the fire-woshippers, fire as conceived to be representing the sun. The importance that was attached to it in those primitive days is kept up even to-day. The Dravidians, or the aboriginal population, worshipped on the other hand the Goddess Earth, *i. e.* Mother Earth. These are interesting facts and are helpful in the determination of the Primitive Aryan's house. Because they are fire and sun worshippers, the Aryans are supposed to have come from a cold place, where life is impossible without the active help of these two. This is one turn in the wheel which was the Aryan home to the Arctic shores. Because no where else Earth is more bountiful than in India, the Dravidians are supposed to be the aboriginal population of India. Of course this nature's bounty has been the one cause of India's indolence and easy going life, and hence her degeneration.

But to return to our point. Sri Rama and Sugriva allied themselves in the presence of fire that is with the deity presiding in fire as their witness. To make such an oath binding on Sugriva also, it is necessary that he too should be a fire worshipper. In other words, he must have the same form of worship as Sri Rama's and the same Gods. That is more or less saying that both of them must be Aryas. But if we ticle to the view that we have put forth above, then the Vanaras, to account for this, must have been greatly influenced by the Aryan Civilization so much as to make them borrow from them their religion and Gods. Whatever that may be, the distinction between the Aryans and the Vanaras did not, at least at the stage at which we meet them, lie in religion but in something else. This fact also, if duly considered, will throw some light on the solution of the problem as to who these Vanaras are. We are however, inclined to think, that this distinction lay in racial and social difference.

In interpreting this verse the commentator unnecessarily makes (out) some unhappy suggestions, all tending to emphasize the one fact that Sri Rama was a divine being. If we accept this interpretation that would be more or less killing the noble character of Sugriva. His view runs thus: In the last verse there is the phrase "Sita yatcha visesatah" "and especially that of Sita". This he understands as meaning that Sri Rama desired his help in getting her back. With this in view, he connects the word "pritah" with 'parutva' in the verse we are now considering and then says Sugriva was glad to hear Sri Rama's story because he could through his help win back his kingdom. Thus the commentator makes him mean and worldly. The story of Sri Rama is such that it will draw tears even from beasts and even supposing that Sugriva was a veritable monkey—the monkey as we have them—even then to charge him with so much of selfishness is outrageous. Surely that was no time for gladness and Sugriva, I should think' must like other human beings have grieved over Sri Rama's sufferings. Even apart from these considerations, the structure of the sentence is such that the commentator is not justified in dragging this word "Prita" from its original place to some other. As it stands and nature demands this word must go with 'chakara'—the main predicate of the sentence. He is glad because he has got a companion in sorrow and so far as we have gone we are justified by this to understand that they have sworn eternal friendship—a friendship built upon mutual sympathy for similar wrongs. Hence in this verse we have simply to understand that they have become sworn firiends and in this, as is natural, Sugriva was very well pleased.

Besides its naturalness, interpurtation has a retrospective effect. In the last pada of the last verse the plain meaning is that Sri Rama also told him of the kidnapping of Sita Devi by the cruel Ravana. We cannot suppose that he here made a request that Sugriva

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must find her out. Sri Rama was perhaps under the impression that Ravana might have hid her in some nook or corner of Dandakaranya. Sugriva and his followers living thus in hiding in the forest might accidently have seen her and in that case he might tell him something of her whereabouts. In telling Sugriva of his misfortunes, Sri Rama's only object was simply to enlist his sympathy and thus gain his confidence. Sugriva was glad he had got a friend sailing in the same boat with him, a friend who could heartily sympathize with him. Then they vowed eternal friendship, and only after this do they begin to think whether any thing could be done for each other.

The same view becomes further supported in the next verse where Sugriva gives Sri Rama a brief sketch of his career. Without knowing anything of Sugriva. Sri Rama could not be supposed to ask for his help. Thus then Sri Rama tells in his woe the story of his sufferings. Sugriva forgetting his own sympathize with him and charmed with his openness and nobility offers eternal friendship. Like any other suffering mortal Sri Rama willingly accepts it, and their friendship is solemnised in the presence of the holy fire. The events follow one another naturally enough though quickly, and the whole thing has got that beautiful realistic touch. Not to lag behind Sri Rama, his friend, in nobility and openness would be the next aim of Sugriva and hence he lays forth to him the incidents of his unfortunate life.

> And then in full was narrated with loving sorrow by the king of monkeys for the sake of Rama the cause of her enmity.

Here note the phrase **प्रणयात् दुःयितेमचा** This is capable of different interpretations. Pranaya can the taken as the cause of his sorrow or it may be taken as the motif of his narration. Again why is he sorry? Is it for himself and his own miserable fight, or is he sorry for Sri Rama? It may be taken any way, but I would prefer this interpretation. Sugriva was sorry both for himself and Sri Rama. The story of Sri Rama was pathetic enough and thus realizing his own miserable state made him sorry. This view is better in as much as the element of self does not stand out so prominent, while his own state is brought out rather suggestively. The word "Pranaya" we take as referring to the cause of narration. This word means love or affection. Sugriva begins his story because he entertains for Sri Rama a genuine feeling of affection, for are they not brothers in sorrow? This view favours the position we have taken at the beginning.

Here it is simply said that Sugriva told Sri Rama every thing, but the poet does not give us even the elements of the story. That this is a synopsis is no excuse for the omission, for everywhere else the poet gives us the elements. This omission can be explained only on the supposition that this story has no organic connection with the story of Sri Rama.

Well, the story narrated by Sugriva was pathetic and so far as we can feel our way Sugriva has been most unjustly treated. The fault committed by him, if at all it can be called a fault, is excusable in as much as he had done as he was told till the very last, and secondly such a fault no human can ever avoid. If this is a fault then the action of Laksmana in leaving Sita Devi to herself and that in spite of Sri Rama's orders to the contrary was a crime. Here was the most unjust treatment for little or no crime and the righteously indignant Sri Rama vowes revenge and death. He is only a human being and here he only acts as such. If he had not acted in the way he did he *is* not a man, though that may in the eyes of some will become a divine being Bali had no excuse to plead for a better treatment. He surely deserves the doom that our hero now prepares for him.

> And then was vowed by Rama the death of Bali.

Here we find explicit mention of Sri Rama's vow and this clearly shows that their alliance was to be an active one. And since it is the bounden duty of friends to work for the well-being of one another Sri Rama as the firm friend of Sugriva takes on himself the duty of righting him. We cannot suppose that these two noble heroes were at this time bargaining for their mutual services. It is monstrous to think like that and we cannot

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accept that view. Sri Rama promises to do what he can and Sugriva also does the same.

But yet Sugriva was anxious, such was the strength of Bali. The anxiety he manifests is not so much for his own sake as for that of Sri Rama. Sugriva knew full well that unless he was renistated he could do absolutely nothing to advance Sri Rama's interests. It was this more than any thing else that drove him to describe Bali and his powers so minutely to Sri Rama. It was intended to check Sri Rama's over-confidence and to warn him of the worth of his foe with this in view he proceeds.

THE FLUTE-PLAYER.

I

Life a Sacrament.

(By Principal Champati, M. A.)

Activity is no virtue—it is life. No one can do without breathing and every breath involves activity. The very idea of inactivity cannot be entertained without the activity of the intellectual organism. We act to live.

This may evidently sound a poor explanation of the necessity to act. The *Sanyasi* goes out a begging and considers that to be the highest point of activity necessary from him.

To Krishna the meaning of life is not so narrow. Man on the physical plane breathes, eats, drinks, wears and puts off clothes. The air he draws in is a common possession of all that live. The water he uses, comes from a well or a spring of which a whole creation is master. He exhausts nothing but contaminates a great deal of material substances. Shall he do nothing to purify by distillation, by the performance of *havana* or by similar other methods what he has by the very act of living rendered impure. Between living souls and dumb creation there is an esoteric sort of relationship. The lifeless forces of nature that act and react on living creatures are by some covert divinity linked to living beings. By propitiating them we propitiate ourselves. In the enjoyment of the bounteous boons of Providence we eat out of a common fund. We cannot shut in air in our own rooms. The food we eat is produced in fields or is derived from sources that we can not make exclusively our own. The rat and rabit taste the harvest before it is ripe for the scythe of man.

How ungrateful of us not to appreciate the favours of these divinities—an appreciation which will recoil with a hundredfold abundance on ourselves. A thief alone will eat of the substance of gods and offer them nothing in return to please them. To the righteous, life is a sacrament. They perform *yajnas* to minister freely to the wants of gods lest the latter withold from us their blessings.

'Man does not live on bread alone,' is an old saying. We subsist on thought. We feed spiritually on culture. The whole humanity endeavours to keep its civilization progressing, whereby an individual can pass his days decently. The heritage of our ancestors helps us to a happy and

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beatific mode of life, and to preserve that heritage the whole living generation has to put forth its joint efforts. The improvements we make in it shall be the measure of how far we deserve that heritage.

All living beings are to some extent social. Of them, man, as standing at the head of sentient creation, carries the palm in sociality. Of all red letter days of human history that day will be the most auspiciously memorable, when the whole human race living on both sides of the Atlantic and the Pacific will have buried their differences of creed and caste and colour, and with one will, will strive towards the common felicity of all The idea has begun to flit before the minds of politicians, and the foundations of a Council of Man have been proposed to be laid in the League of Nations.

Till that consummation is reached, mankind are divided into nationalities and the obligations of individuals are to the nations of which they are members. The borders of a country are the borders of the usefulness of its citizens. The rights of its population are hemmed within its natural or artificial walls. However a sage may dissociate himself from a particular clime or country and profess sympathies of a cosmopolitan character, the stamp of the land in which he was born attaches indelibly to his forehead, so that where Indians are refused admittance a Tagore must, as in duty bound, detest to set his foot. From a population to which Indian has all along been a depot of coolies, a Gokhale can expect no better title than that of a coolie king. And what could be more human on the part of a Gandhi than to lay down the barrister's gown for the rug of a labourer, so that the destiny of India may by his labours be elevated.

The further we detach ourselves from India, the more closely does our honour seem to be bound up with that of Indians, and it is to retrieve our own honour that earnest efforts for the redemption of India's honour are due from us.

The lawful food of the Arya is *Yajnashishth*. What remains after the gratification of thirty-three crore divinities, a rough number representing in approximate totality the total population of India, falls to him to eat. In pursuance of this ancient practice did the Arya Pandit Malavi, when a line was drawn between Brahmans and non-Brahmans in the Imperial Council and their contentions shown to be the obstacle in the way of granting home-rule, hold the brief for his Brahman community and declare that Brahmans would rest content, if the non-Brahmans were granted *Suarajya* first and the Brahmanas made to beg the boon from their hands.

The Birth of the Spirit.

The gospel preached in the last section, has, says Krishna, been preached by him to princes and potentates over and over again before even he descended to the present plane of existence. Arjuna understands not the meaning of existence and Krishana has to explain that by existence, he means the existence of the spirit. His birth is not the birth of the body that encloses him. It is the awakening to life of that which he is.

The poetry of Gita is mystic. The first person singular which Krishna uses so often with reference to himself, includes in reality all persons and numbers. The ego of Gita is altruistic ego, the common spirit that breathes in man.

There are in the world principles at work that tend to lower the dignity of this ego. Shastras calls these *Adharma*. As contrasted with them are the forces of *Dharma* whose tendency it is to keep the level of the spirit up. Humanity cannot be disgraced beyond a certain limit. When the forces of the devil have so strengthened themselves as to threaten the very life of the God, the latter shakes off its slough. It hisses, it cries it dashes, it issues forth. That is the birth of the man-spirit—Krishna. How this event takes place, how does the prince of the dark chamber look into light, is an enigma. History finds causes for accomplished facts. It quaffs not the forces as they contribute to events. Divine verily is the birth of a Krishna, divine verily are his workings. Christ in God-born.

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A master soul imbues into others the energy that has found its dawn in him. He gathers a large congregation. Men cannot but worship this man.

To a disintegrated society, he gives a new organisation. His division of offices takes into account, with their latent capacities, the present activities of individuals. In his plan there is no place for inherited differences, for by these the potentialities of manhood are clogged. He gives equal scope to all. With him titles are watch-words of work. A Brahmana labouring as a Sudra is to him a misnomer—an oxymoron.

How irreconcilable these self-contradictions? Liberty takes its birth in a jail. Light peeps into the mind of Dayananda when it is pitch dark. Hardest thrown bounds back hardest. Of a submerged society those that are drowned deepest form the strongest sheet-anchor.

The stunted possibilities of a nation the excellences it once showed and which by lack of opportunities have become clogged and are impatient of restraint, assert themselves with redoubted force in the character of an individual. Without so much as a training in the military schools of the day a Shivaji raises just under the eyes of the Moguls, an ideal Hindoo army. Neither vengeance nor malice was the seed of the Maharatta's monarchy. He disgraced not a single copy of the Koran. He demolished not a single mosque. The honour of women was safe under him. The peasants could sow and reap freely. His soldiers with the discipline that marked them were a wonder of the age. From a population accustomed to servility and sloth, rose intelligent clerks, shrewd priests and wonder-working warriors who in the simplicity of their attire and a paucity of military weapons, broke to the dust, the pride of the gorgeously accoutred Mogul.

The illiterate prophet chanted into the ears of sand the verses of his revealed valour, and converted every grain of it into a redoubted champion who carried the flag of his creed to the farthest limits of Iberia.

In the heart of every individual, as of every society, breathes a Krishna. It is he that has forgotten himself, and is laid low. A kick, a jerk may awaken him, and then he will over-ride difficulties, smash all obstacles, walk forth, and with strides reach his inherent glory.

PSYCHOLOGY OF OPPRESSION.

(By Mr. K. Krishnama Charya, B A., L. T., M. R. A. S.)

A society whose members have no common object does not exist as such. In the most primitive societies the common object is generally protection from a common danger. When the members of a society group themselves together for a common purpose, the moral effect of it gradually leads them to realise the fundamental unity of the society. This realisation does, in its turn, lead them to what are recognised as the nobler qualities of man demanding of him a sacrifice of that which he holds dear to him, for the common good of the society. Thus man comes to a stage where he willingly subordinates his personal interests to those of his society. At this stage, he may even go to the length of entrusting the safety of the society to a particular class who may be found specially qualified for the responsibility, with absolute powers as to the necessary sources of action

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a llin the best interests of the society. If it be the will of this class that every member should go forth to fight a common enemy of the society, the individual members have no option in the matter. The sacrifice demanded of them is offered with a willing heart. The moral effect of the sacrifice is far reaching, both on those that demand it, and on those that offer it. They are both prompted by the highest motive, the common good of the society.

When the members of a society realise that the common danger is no longer of frequent occurrence, they naturally relax their rigour of vigilance, and turn their attention to the internal affairs, entrusting the safety of the whole society into the hands of a select few. Thus there is an inevitable division of labour among its members, those that are responsible for the safety of the society from external dangers, and those that are responsible for the ordered progress of the society from within. There is now on either side an understanding that each exists for the other, and that both exist for the society. The sacrifices demanded of either party are voluntary, and are therefore based upon the highest ethical principles. "Oppression" as such has no place in such a society, since it is not as yet realised. Oppression involves and implies a consciousness on the part of the sacrificer that his sacrifice is *under pressure* and *with an unwilling heart.* It is the result of the sense of one's own weakness in the presence of the one who demands the sacrifice. But the latter may or may not be conscious of his so-called powerfulness over the former. In order that oppression may be realised as such, the only requisite factor is the unwillingness of the sacrifice demanded. The sense of one's own weakness, and the consequent feeling of dejection or disgust in the presence of the oppressor, may after all be traceable to imaginary causes that cannot be substantiated by a reference to facts. Even then there is oppression realised by its so-called victim.

Again, oppression becomes real and hence more dangerous, when there is its positive realisation on both sides; that is, when those that demand the sacrifice are conscious that their demand is unjust and unjutifiable, and when those that offer it are also conscious that the demand is uujust and unwarranted by facts, but that the sacrifice cannot but be made under pressure. In this case, the oppressor is generally prompted by a motive whose moral value cannot be maintained. It may be that he is conscious of his own weakness or secret guilt, and thereby scents some danger to himself from an indiscreet action of those whom he oppresses, so that he takes care that the action might not be committed at all, and the apprehended danger might thus be warded off before it can be actually born. The indiscreet action of the oppressed may or may not be realised as such by the oppressed themselves In the former case, there must be something really wrong with the oppressor, and the wrong must have been realised as such by both the sides; but in the latter case, the wrong of the oppressor might be known only to himself. But then he must have been in the constant apprehension that it might one day be known to the oppressed to his own mortification, and that it must therefore be screened, by hook or crook. The moral value of the sacrifice demanded under such circumstances must necessarily be such as to undermine the friendly relations between the oppressor and the oppressed That is to say, its value must be totally immoral. When a society reaches such a stage, the days of its oppressor are numbered. He can no longer count for his support upon such dangerously negative moral assets. He will find his power or influence rotten to the core, and meet his destined damnation, before long. What holds good for an individual oppressor, must hold good for a band or a society of oppressors.

The character of an oppression is determined by the relations that exist between the oppressor and the oppressed. It may therefore be either political, religious, social, economic, or what not, according as the relations are those of the ruler and the ruled, the preacher and the preached, and so on.

It is innate in the nature of man that anything practised by him for a considerable time leaves its impression on him. It may be that he grows more and more pleased with it or that he gradually begins to hate it more and more. When he finds that some action is for his own good, his aspiration is kindled and

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makes him stick up to it, in season and out of season ; or when he finds that its value is lost upon him, or that it is positively baneful to him, he tries to give it up at the earliest opportunity. Whether a thing is for one's own good or bad is determined by reference to one's own standard of judgment. And it may happen that an individual's standard of judgment may not *in toto* agree with that of the society of which he is a member. As long as the standards completely agree there is no friction between the member and the society. But this is a case of the Ideal which may never be compressed within the narrow compass of the practical. The total good of a society can very rarely be the good of every member thereof. This is especially the case in sufficiently large societies. There must be at least a few to whom what is for the society's good may be positively harmful. If, under such circumstances, the affected few subordinate their personal interests to those of their society, and meekly submit to the dictates of the society which are positively harmful to themselves, there may still be oppression realised, but silently. Very few men have, however, reached such a stage of self-reform. It happens therefore that there are generally in every society those who go by the name of "the discontented", who always brood upon the so-called injuries which, they believe, their society has inflicted upon them, and who are thereby on the look out for an opportunity to retaliate.

If the oppressor really demands sacrifices in the name of the society from the members thereof, it is his first duty to enquire into the grievances of the discontented, and to try to remove the very sources of the discontent, before the demanded sacrifice is forced into action. But this is rarely done, since this piece of work always happens to be a stumbling block, whose real value is generally lost sight of by both the parties. The oppressed never fail to exaggerate it, while the oppressor minimises it, and sees it insignificant. Or, even if by a strange chance the oppressor realises its magnitude at all, he is never too late to explain it away, or to read into it a value quite foreign to it. Thus by omitting to do a small but timely action, or by an unusual and undue attention to a really innocent action of a member or a few members of the society who are dubbed as "discontented", an oppressor may court danger to himself and to the society. He may be tempted to organise serious counter actions to meet what is after all an innocent action. A very insignificant individual may thus be brought into prominence, as a power in himself. And it may even happen that there are many members who, for the mere pleasure of it, lend their support to the insignificant oppressed, and thus what can be averted by timely discretion might easily be converted into a real danger to the society. There may then be some powerful ranks of opposing forces drawn up on either side, and a regular war declared, with serious conflicts here and there. Success or failure of a party is finally determined by the moral force it can command, apart from the physical force it can organise in the battle fields. The morally strong is certain to win the cause in the long run, even if it has to meet with temporary defeats, owing to its weak physical force; and it is equally certain that the morally weak will be vanquished in the long run, even if it be favoured with temporary successes, because of its strong physical force. If an oppressor desires to continue as such, it is in his own interest that he should count upon the moral value of his methods of oppression. But then an oppression as such cannot exist. If it is morally justifiable ; because, if it has a positive moral value at all, the oppressed cannot but recognise it as such; and the moment the oppressed realise the positive moral value, it ceases to be an oppression, since the oppressed are then prepared to court it willingly. With the advent of the question of willingness, the question of oppression vanishes

Non-recognition of the moral values of the methods of oppression on the part of the oppressor may be out of real ignorance, or out of pretended ignorance, or out of an exaggerated importance of the methods of oppression, or even out of a positive studied contempt for such values—a contempt based upon an animal like selfishness of the oppressor. The last is the most heinous of all, and invariably speaks of the moral bankruptcy of the oppressor. With the moral bankruptcy of the oppressor, the moral assets

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of the oppressed are in direct variation. What is therefore an apparent success of the oppressor is in reality the success of the oppressed. But the positive fruits thereof may not be realised at the very moment; they are sure to appear in their own time, to the mortification of the oppressor.

The history of any country, at any rate of our own country, furnishes fruitful illustrations of several kinds of oppression, which may be profitably consulted by those who care to think on them.

UNDER THE MICROSCOPE.

The Indian Year Book, 1920.

(*By a Journalist.*)

Epictetus says that the cattle in a market think the people foolish who trouble about many things, when only food and drink is wanted. In so far as men abandon spheres of useful and honourable activity in order that they may secure a meretricious embellishment, a bubble reputation or a term of more or less doubtful authority, the caustic comment of Epictetus is not altogether wide of the mark. Few there are, among our youthful enthusiasts, who toiling up the heights of patriotic endeavour, pause and consider the milestones passed by their country in its progress towards moral and material well being. Few things are more curious than to contrast our present assets and liabilities as citizens of no mean country with the balance sheet which we struck a year ago. Yet no spectacle is more common than the spectacle of many estimable publicists failing to take stock of the progress achieved in a twelve month of high endeavour and constantly pulling a long face because the government is intensively enamoured of the policy of *Festina lente* in consonance with the distinctive British trait, felicitously described by Bagehot as "animated moderation" Ignarance can hardly be said to be justified of all her children in the face of an admirable repertory of facts, figures and economic data concerning India provided by Sir Stanley Reed every year in *The Indian Year Book* for the last seven years.

In issuing the volume for the current year, the editor has endeavoured to achieve a valid and obdurate supremacy by studied concinnity of presentation and by scrupulous avoidance of *Ex Parte* judgment on unsavoury topics regarding which the widest diversity of opinion prevails in the country. Every section in the volume before us bears the evidence of extensive knowledge and laborious research. The plan is judicious and the execution admirable, the fine editorial sagacity securing for all its departments a cumulative effect of remarkable assonance and dignity. Where so much is commendable, selection is difficult. Sir Stanley surveys a bewildering variety of topics in a style so temperate that even when we cannot agree with his findings we can have nothing but unqualified admiration for the sympathetic tone which runs like a thread of gold through the whole performance.

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RESURRECTED.

(By Meredith Starr.)

I am come up from the grave,
Where the hideous larvae rave,
Where the worm its revel holds,
While the anxious soul beholds.

I was alive, I did not die,
When they closed each glassy eye,
When they bore me to the bier,
I could feel and think and hear.

When the mourners went away,
And the earth above me lay,
Helpless in my coffin, I,
Only wished that I could die.

But with his spiritual sight,
A Man of God beheld my plight ;
And when the dark had fallen, he
Opened the grave and set me free.

He breathed upon me with his breath,
And I no longer wished for death,
Free from fear and free from pain,
I could breathe and move again.

O blessed sense of light and love !
For I could breathe again and move.
The Dark enchanter's spell had gone ;
The grave lay in oblivion.

In to the starlit night we went,
That man of God and I, intent
On incommunicable things
And deep divine imaginings.

THE ARYA SAMAJ, BANGALORE.

(By Swami Dharmananda.)

Swami Shraddhanandajee proposed and wished me to work in the Madras Presidency and Mysore Province. I am a Maharashthra Brahmin by birth (in my previous ashram) and in my Government official capacity worked in the Madras Presidency, Burma and other foreign places for more than 12 years. Thus I learnt all the languages of this Madras Presidency and Mysore Province only to converse. I am now here in this Mysore Province for the last 8 months. After I came here picked up something of reading and writing of the vernacular languages (Telugu and Canarese) and to a certain extent Tamil language.

I began my humble work of spreading the Vedic-faith in Mysore province. Unfortunately or through mischance I had to go out of my planned path in vain and unnecessarily wasted some money and time by trusting an individual who came as a saint and misled me. Knowing he was young and irresponsible and I had no hold on him, I welcomed him to work with me and suffered. It is my own folly. In appeal No. 111, I will narrate briefly about this fact.

One of my plans of introducing the Vedic-faith here is to introduce some or as many possible Aryas in these parts by getting them some footing or appointments. I had to see

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the highest functionaries, who desired the spread of the Vedic-faith here, and to mention my idea and intention to them. They agreed and suggested that only possible appointments that will suit the Up-Country Aryas are teachers' posts in private High and Middle Schools. There are three such High Schools and three Middle or Lower Secondary Schools here. For this the authorities asked me to get them the names of hands who would accept such posts and help the spread of the faith here. Such hands if graduates the better. They will be paid from Rs. 50 to 150 according to their experience and qualifications. If under graduates (say Intermediate Rs. 40 to 50. If Schbol final or Matric or Entarnce Rs. 25 to 40 a month.

Will the leading and well-wishing Samajists who wish to see the faith spread in these parts find out such hands and intimate to me the names of such Aryas, as would go to these parts and settle down here as teachers, with their qualifications and experience and age &c. ?

First opportunity will be given in appointing such men when hands are needed in any institution. If there are proper and deserving hands to go in for appointments in Government High Schools and Colleges suitable posts may also be secured for them.

Why I have selected Bangalore as Head Quarters is because its salubrious climate 3,000 ft. high. In summer it does not go higher than 95° and in winter 76°. Rain-fall about 20 inches. Variety of vegetables, flowers and fruits, mangoes especially, in abundance and cheap and it is an enjoyable one. No local diseases as in Madras. City is improving and prospering, with the Cantonment has a population of about 200,000. The state much encourages Education and institution as orphanages &c. with liberal grants. The Maharaja likes very much the Arya Gurukula System of Education and he has said so in his speech as Chancellor of the Hindu University Benares during convocation in 1918.

The Yuvaraja, the heir apparent, the younger brother of the Maharaja encouraged me. I had an interview with him. Some gentlemen are almost members of the Samaj. Many may join soon these activities are developed into a working and they have shown their desire by becoming directors for opening a Press to print Vedic works in vernaculars contributing much towards the proposed orphanage proposing at the same time to try a Gurukula for some of their children &c.

There are some private institutions in Mysore and in Bangalore. Ever since I was known to the Public here a sort of suggestion and proposal is being made whether Arya Samajists take the management of some of these. One is a High School built and maintained by a rich merchant at Mysore and the other is a High School once managed by Theosophical Society and now by a private body of some rich merchants at Bangalore known as National High School. The former has about 150 to 200 students and the latter 6 to 700 students. The former gets a Government grant about 3 to 400 a month and the latter about Rs. 150 to 200 a month. If Samajists are prepared to take them up they will be handed them over. The former has a very good building of its own worth about Rs. 35,000 and the latter is located in a rented buliding. This I put before the Samajists and ask them if they are willing to take them up and manage. This helps the spread of Vedic-faith in these parts is the best opportunity to show the worth of the Samajists to take up such institutions and work out with a staff of teachers of their own faith who would work on moderate pay as in Furgusson college of Poona and some in D. A. V. College, Lahore (as I am told) and impress upon the public the worth of the Samajists of the Vedic-faith. Let this be Arya Missionary Educational work. Any gentleman or any body of gentlemen or a Samaj or College or High School party who would like to work in this wise may go here and personally learn all about the institutions and settle. When Arya teachers settle themselves here with their families, it will be a great help to the infant Samaj here to develop.

II

Though it looks a little too early for this appeal the business is such that it may require some time for one to consider and to help the cause.

It is proposed to start a printing press to print and publish the required vedic works

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&c., in vernacular languages on a less or moderate charges and to allot half the profits to the proposed orphanage and for this as many as 13 respectable gentlemen(some retired Government officials and rich merchants) have become directors—including 5 members (I am one of them) of the Samaj here—in all 18 directors. It will be floated for Rs 20,000, Rs. 10 a share every director to take not less than 10 shares. Considering the present difficulty for workmen some orphans to be trained for this work and to make the concern less costly and profitable.

Twenty gentlemen have come forward to build each a room estimated at about Rs. 500 each to hold not less than three boys in it. This is for the present. One of the gentlemen has promised to give a gift of a garden land measuring five acres and yielding Rs. 200 a year. Three acres of it is a garden and open place about two acres to build orphanage. The present market value of the land is Rs. 5,000 and it is 3 miles off from the City and it is within 2 or 3 furlongs from a Railway Station Railway fare is one anna. The Government (the State) will award a liberal grant for such institutions. A grant of Rs. 120 a month is being paid to the Orphanage at Mysore. Monthly grain-dole and paisa fund will be started for its maintenance and it is being organised.

Here I have to say 3 or 4 of the directors have stated that they will become samajists as soon as these are developed. Some more may follow. In order to create some sympathy towards this faith some gentlemen proposed to make it a local concern taking and making almost all the rich and leading gentlemen to become shareholders and sympathisers to these two concerns. Thus I did not propose that the press should be solely the samaj property though it is highly desirable a policy be adopted; but to safeguard the interest of the Samaj work in the concern and to see no difficulty for the Samaj work, if at any time from any cause the shareholders may try or do create difficulties seeing Samajists represent minority as it stands now, I appeal to all samajits to help the cause; every samajist—samajes (as a body), College and high School Committees and other institutions taking as many shares as they can to make the Samaj to represent a good number of shares and voice in the concern. If circumstances permit I try to purchase all the shares to make it a Samaj property when desirable. It can easily be done as it pays the shareholders only half the profits I trust all the directors and other rich shareholders in moffusil places will consent that their full profits go to Orphanage.

The above two concerns help the spread of the faith; the press by publication of works in vernacular languages of the place and the orphanage produces as many Aryas as there will be orphans under our training &c.

For the Press Work:—to translate Hindi and Sanskrit works a Pandit or a Sanyasi who is strong in these languages and Sidhanta is needed for a year or two. He may help in instructing and training local preachers to a certain extent.

To help the press work and to translate Vedic Works into Telugu and Canarese vernacular languages, and to instruct, teach and train the local preachers, (regarding local preachers I send a seperate appeal) I have a local gentleman in view. He is one Mr. A Somanatha Rao, I think he is known to some of the Samajists. He was a preacher for about 10 years under Punjab Pratinidhi Sabha and worked in the province of Hyderabad (Deccan) in the Madras Presidency. He is a native of Bangalore His father was a Tahsildar in the Mysore State. He has translated the Satyarthprakash into the Telugu language. He has written Swamiji's life in Telugu. The first edition of these books is exhausted. There is much demand for them. Without Satyarthprakash in vernacular no amount of preaching will appeal to the public. He has copy right of it and is negotiating terms for its reprinting. These books are much appreciated. He is now employed as Telugu Pandit in Raja's High School at Pittapur (Madras) on Rs. 60 a month. He is very well-known in this province and in eleven Telugu Districts of the Madras Presidency. During school vacation holidays he does some Samaj work by preaching in some centres. I met him when I attended the Samaj Anniversary at Vayalpad (Chittur District—Madras) during the last Christmas

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holidays. Where seven Upanayanas and two marriages according to Vedic Sanskara were performed and he conducted them. I admired his ability. With the co-operation of this local gentleman, if his services are secured, much can be done for the spread of faith in these parts. It is a pity why he left the samaj work or why samajists lost his services. I spoke to him. He is willing to serve the Samaj if he is allowed to work under me holding himself responsible to me alone. He wants Rs. 75 month. He said he will obtain leave for one year and work if arranged properly. I think it will not be a heavy expenditure to employ him in comparison with the work that will be taken and even exacted from him. I hope all samajists will try to secure his services I know they can. He will be very useful for all the propaganda work here.

For the orphanage work I require a Sanyasi to superintend it. The presence of a Sanyasi creates a reverence in the minds of orphans. Two Gurukula Snathak Brahmacharies are required (one for Bangalore and one for Mysore). There is a Sanyasi one Swami Satyananda here for Mysore and he needs the help of a Snatak Brahmachari. These Brahmacharies must teach Hindi, Sandhya & Havan Mantras—Sanskrit if possible—English up to Lower Secondary or primary grade. There will be some local assistants as well.

Here I have to say that one Swami late Visveswarananda during the famine of 1896 took hold of deserted orphans and opened an orphanage. Seeing this philanthropic work a local Sanyasi by the virtue of his will made over his Mutt building to Swamiji. Swamiji when he left for Benares made over the Orphanage to a Committee of local gentlemen—many of them said to have been members of the local Samaj opened by Swamis Visveswarananda and Nityananda who visited these parts in 1894 or so—by a trust deed stipulating in it that the orphanage should be for four castes. Knowing Swami died at Benares the committee has made it a purely brahmin orphanage—though the non-brahman communities help the Orphanage by their subscriptions and gifts. Lately the Government has acquired the orphanage building awarding compensation of Rs. 4,500 and a site to build one. Thus Samajists have a claim on it. The non-brahmin community who has subscribed much wants to make it for four castes as the deed says. They have asked my co-operation in reclaiming it. Proper steps are being taken to reclaim it. When it is reclaimed it will have to be managed by the samajists. Hence the demand of a Snatak Brahmachari for Mysore.

If chances permit and if Brahmacharies are well up in Sanskrit (they will be) a suitable footing in some institutions can be secured for them to settle down here and to add to the number or to swell the number of samajists here and to help the spread of faith.

III

It needs no saying that for all religious propaganda works (1) Press (to print and to publish works) (2) Platform (preachers) to preach and to create sale for religious works to spread the faith, are inevitable and inseperable means. One without the other is not only useless but it will be a waste of money and energy. I learnt that our preceptor Maharshi Dayananda himself had to exert and to preach to find sale for his Satyartha Prakash when he first ordered its printing. About the press I have said all about it in Appeal No 11. As regards platform (preachers) the following may be given a consideration. I will also give some experience of mine trusting you will take them as bare facts.

First let us consider the state and condition of our country before the advent of our preceptor Maharshi Dayananda). Those parts (Punjab and U. P.) had greater experience of Mohamadans, Sikhs, and Nanak followers &c who are not idolaters which allowed much facility for the faith to spread and flourish. I know you all agree when I say the country or places visited by the Founder will always take the lead. Thus those parts had all the above advantages. Sorry Bombay presidency proved an exception though it had the fortune of seeing and hearing the preceptor. But what to say about this unfortunate Madras presidency that had none of those facilities!! Considering physical

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aspect of the people—those parts represent strong men, as a saying says "Strong body will have strong mind to do, undo, and not to do a thing. But these parts have weak men—having weak mind not knowing what boldness is—who easily yield to cowardice which is the mother of hypocrisy—they will not yield to any precepts and preachings but to compulsion by strong arms or authorities. When such are the state and condition of these parts having been left undisturbed for a long period under the puranic priests have completely become priest and caste ridden. The priestly class has hypocrisy as their religion and the non-priestly class (commonly known as Non-Brahmins) is ignorant. Some I can say most of the Non-Brahmins of these parts are more conservative or orthodox than their preceptors (Brahmins) as a saying says. "Sun burnt sand burns more severely than the scorching sun above that imparted heat to it." When the sun fades the sand will be the first to become cool. This is to say unless popedom is shaken or broken, it is not possible to establish the faith in these parts; not only this the priestly class of these parts especially of this province, Mysore, are well educated in Sanskrit many can discourse and deliver lectures in Sanskrit. Their population in some parts is much. Almost every one has a gift of lands by one ruler or the other of olden days and they have means to live upon. In this province (Mysore) the state maintains two free Sanskrit Colleges, one in Mysore, one in Bangalore, with free boarding and lodging. There is a high school in Madura and I learn many other big centres have such institutions in the Madras Presidency. These are only for Brahmins. It seems once they wanted to admit Non-Brahmin Students—the teachers threatened to leave their posts—fearing the institutions fail for want of teachers the state had to yield and to make it for Brahmins only. Such is the strength of Popes here and in the other parts of the presidency. Moreover this province gave birth to two preceptors. Ramanujacharya and Madhavacharya—and a district called Malabar in Madras Presidency gave birth to Sankaracharya. All these three Gurus have their Mutts in this State with gift of rich landed inams yielding much; Sankaracharya has a jahagir of a Taluk Sringagiri yielding a revenue about two lacks and they have many Brahmin adherents attached to their Mutts and they are all well read pandits.

Now it is clear that to break down such a stronghold and to establish the new faith on a strong and firm basis to thrive itself and to flourish and to spread all over, only one like the preceptor (Maharshi Dayananda) himself would do—pity he did not visit these parts. Now the real and earnest Samajists who wish to see the true faith to spread in these parts, should send a strong party including one Pandit like Arya Muni or a better one if any. A Sanyasi like Swami Sarvadananda and one or two well read Snatak Brahmacharies from Gurukulas, headed by Swami Shraddhananda should visit these parts giving lectures—holding discourses and Sastrarth when needed in all important centres. When once this is done as Maharshi Dayananda himself did in those parts, some experienced, responsible preachers with Bhajan parties must visit all the places —then and then alone some tangible work can be expected. In the absence of such paving the way or making the path easy and smooth for ordinary preachers to work and create faith in the minds of the public is impossible. All other trials will be a waste of money and energy. In addition to this a party consisting of a Pandit, a Snatak Brahmachari and a preacher should be kept in Head Quarters to relieve and to help the preachers in need and to train local preachers. All these may look strange but it is clear that if Maharshi Dyananda himself had not preached and worked in those parts (Punjab and up.) and established the faith and if he had stuck up to Bombay presidency where he established the first Samaj and to the neighbouring presidency Madras instead of the Punjab and the U P. and the Samajists of these parts had sent some young preachers as are now being sent from those parts to this presidency (Madras) could such young preachers have created and established faith as it is now in those parts (Punjab and U. P.)? "Certainly not" will be the answer, and a more emphatic answer will be for such attempts in this presidency of the description given above. Here it may be

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mentioned that any number of ordinary preachers as are being sent to these parts could not have converted great souls like the late lamented Pandit Gurudatta and the then Mahatma Munshi Ram &c the Samaj is proud of. It should once more be said that this presidency has given birth to the three great preceptors. Sankara, Ramanuja and Madhwa who were responsible for the three great present prevailing religions and also for the existence of great magnificent costly and rich temples of great architectural skill. This presidency is a stumbling and unsurmountable impediment, delicate and dangerous at times in the matter of preaching against idolatry. On such a stronghold an attempt with one or two ordinary itinerating preachers will be one like Mahamad Togluk sending his army (himself not accompanying it) across the Himalayas to conquer China. To break a stronghold a stronger force is required. No mango drops down by "mantra" chanting. Though it is after a very long lapse of time the campaign has begun in these parts, please let it be in a good organised way—let not each party try separately—let there be a combined effort. As suggested above first to send a strong party consisting of persons like above mentioned and then ordinary preachers to follow—Regarding Pt. Arya Muni I know there will be no difference of opinion—Regarding Swami Shraddhanandajee I say that people of these parts—high and low, rich and poor educated and ignorant—Hindu, Muhamedan and Christian have great regard and respect for him. Every one wants to see him and his presence will have its own charm. This should be viewed with a bonafide view to see the way to spread the faith but not with any inward motive if any.

Why I require Snatak Brahmacharies from Gurukulas is (1) Some people of these parts have seen the Gurukula at Hardwar and have great regard for its training and teaching (2) The Brahmacharies can deliver lectures in Sanscrit and to a certain extent hold Sastrarths. Here I may say that myself and a graduate preacher from D. A. V. College went to Madura for an anniversary. We were asked whether any of us could speak in Sanskrit. Fortuuately for both of us Snatak Brahmachari Dharma Dutt from Madras had come there. He saved both of us with appreciation and credit to Gurukula teaching. There may be very few exceptions in each case. (3) No doubt English education is much in advance in these parts. Highly educated and respectable people attend English lectures if they be by persons of name and fame. Most highly educated are Brahmans who readily attend and join any societies or samajes which never question their present belief, custom and habit such as the Theosopical Society and Ramakrishna Mission etc. Non-Brahmans like this simply faith because it goes against the present Puranic priest class. They never join the Arya Samaj because it speaks against idolatry. These people maintain and spend much for the magnificent temples in these parts and for this and for other religious superstitions they want the present priest class whom they inwardly hate.

In Trichinopoly the graduate preacher and the preacher at Madura who also accompanied us spoke and irritated Mohamedans and Hindus. The gentleman presided at the occasion told me the people knew the introduction letter I had brought from Swami Shraddhanand jee to an honourable and respectable gentleman of the place and it averted the assault. This graduate preacher joined me when I was in need of a hand for work at Mercara (Coorg) and assured me and the people at Mercara that he would stay there and work till necessary but failed. The following copy of the letter received from a member of the newly opened Samaj there will explain how much they blame me and what discredit has been brought to the Arya Samaj in general.

THE LETTER.

MERCARA;
D/ 16-2-20.

"Revered Swamiji, Namaste!

I am glad to inform you that the Samaj was opened with much difficulty on the 2nd Inst. We are only 12 members now. Out of them 5 or 6 are learning Hindi and Sandhya Mantras. Mr. Appiah is a sympathiser. I have learnt Sandhya Mantra. I am learning Hindi along with others. We have completed the Balasiksha. Pandit

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Somyajulu who was teaching us Hindi, Sandhya and other thimgs left this place on Friday last to his native place on urgent business in connection with his missing parcels of books from Lahore. He said that he would come again in April if the Sabha orders him to do so. He has asked us to write to the Sabha. We don't know all these things. Both yourself and Pundit Rishi Ram made us to believe that Pandit Rishi Ram will remain in Coorg and take up the business of teaching Hindi, Sanscrit, Sandhya and other subjects, but to our misfortune we don't see that you have done so. If Somayajulu had remained with us we would not have blamed you but he remained a short period and went away. If we had known that you cannot spare the services of a worker at least for 6 months or 1 year, we would not have taken the trouble of forming a Samaj here. We would have gone on with our Vedanta Society and have taken some active part to further the cause of it—but in the middle you came here and made all sorts of hububs and you did not make the people to realize the ideals of your samaj. I may be permitted to write here that if you don't make necessary arrangements to come yourself for a short period to deliver lectures in Canarese in the villages and to have a Pandit at least for 6 months at our disposal we all blame you because your visit to Coorg has caused much disturbance among all the classes of people. People in Mercara and other parts in Coorg speak all sorts of things against Arya Samaj. So—if you come and have a lecture tour all over Coorg and make the people to understand the ideals of your samaj then I hope we can expect some worker in Coorg. We are all well, wish to hear the same of you."

I am yours obediently,
(Signed.) G. SUBBOYYA.

The above quoted letter not only blames me but throws discredit on the Arya Samaj itself. Please mark the last portion of it where it is said "people in Mercara and other parts of Coorg speak all sorts of things against Arya Samaj &c." The ignorant work done by irresponsible paid subordinates to claim credit in all successful works done by others though it looks simple casts a slur on the solemn and sacred faith. Such sort of itinerating and half finished works ultimately prove waste of money and energy and block the way of earnest workers that follow and venture to revive old ones or start new ones. Such is the opinion of the people here already. In poof of it I quote hereunder a letter received from a highly educated and respectable gentleman. I am afraid a few more such instances will baffle mighty attempts that may follow.

THE LETTER.

UDIPI,
(South Canara)
Dated 26-2-1920

P. N. RAMA RAU, B.A., B.L.,
High Court Vakil,

"REVERED SWAMIJI,

Permit me to address you though a stranger. I have been given to understand about you and your whereabouts by my friend Dr. S. T. Madi Esqr. of Udipi, Medical Practitioner at Bangalore, and also by Pandits Somayajulu and Rishi Ram who had been to Mangalore to start a Samaj there. Regarding the object of my letter :—Through the exertions of a friend of mine one N. Subbaroya Adiga of this district a dozen or two Brahman house holds in a village called Ambuthirtha near Thirthally of Mysore Province have been made staunch Arya Samajists. But our firm belief is that unless a Samaj is organised and a regular connection is established with the rest of the Samaj world the seed thus sown will not sprout and grow. Therefore, my suggestion is that an authorised Samajist Pracharak must at once go over there and formally organise a Samaj there and open up connections with the Bangalore Samaj and other Kanada Samajes. The people there are not English educated nor is my above-named friend who had occasionally visited the place. Therefore, a Canarese knowing Prachark alone is suited to the purpose. Being given to understand that you can converse or deliver speeches in Canarese, I make bold to address you. The people concerned are mostly Brahmins and learned too; hence the material to work upon is good. The opportunity should not

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be lost. God may grant it to be a beginning of a mass-movement in those quarters. The Pracharak must be able to remain there for a few months. The working up of a Samaj must be demonstrated to the people concerned. The moment seems to be favourable for further propaganda in this part of the world. Samajes have been newly started at Mangalore and Mercara though on a modest scale. For the movement to take root, it will not do, if the pracharaks merely pay flying visits. Some more lasting work is needed. In short, I request you to kindly consider the proposal. If you have the time and means, I hope to be able to arrange, through my friend, for your reception there.....

Yours Aryanly,
(Signed.) P. N. RAMA RAU.

The above quoted two letters from respectable gentlemen will fully endorse my views. May suggestions are (1) To make this as head-quarters (2) To train local preachers to suit and meet the needs of Samajes that will be opened in these parts (3) To spread the faith among the educated and the masses by the publications of the Press and preaching respectively. The services of local preachers can be secured from Rs. 30 to Rs. 50 according to qualifications. To substantiate my say that Samajes opened by preachers from Northern countries leaving them to their own care before they are well established will surely fail, I quote the following instances.

(1) In 1894 Swamis Vishweswaranand and Nityanand started a Samaj in Mysore with the then Maharaja as its patron, the then Prime Minister as its president, the government (state) Librarian as its Secretary and High Court Judges and such others as members. No trace of it exists now (2) The same Swamis started one in Bangalore. It was lingering and lying dormant with five members, and it is now being revived. (3) Some 8 or 10 years ago Mahashai Bhai Paramanand opened one in Salem, one in Mangalore and one in Madras. No trace of them. One said to have been now opened at Mangalore seems to the relic of the old one. (4) In 1896 the late Swami Vishweshwaranand opened again one in Mysore and one in Ramanathpuram near Rameswar. No traces of them.

In conclusion I shall state briefly the help required for the propaganda work here.

(1) To increase the number of Aryas or Samajists here for the public to see and know what the true faith is like &c., I should like to have names of persons who would like to take up appointments as teachers in private schools here and to settle down here.

(2) Taking shares in the concern being started here to make it almost a Samaj property.

(3) Making this (Bangalore) as Head Quarters of the propaganda working—keeping one Pandit or a Sanyasi who is strong in Sanskrit and Hindi (a) to keep translating works in those languages (b) to keep teaching and training local preachers.

A Snatak Brahmachari from any Gurukula or an experienced preacher and Bhajan party.

N.B.—The services of a pandit for a year or two. The services of the Bhajan party for a time to train the local men or they may be kept permanently—the local trained men to follow the local preachers. The Samaj only to bear the cost of these till the Samaj here can maintain them.

(4) To bear the cost of training local preachers and then to maintain them for a year. They will be only preachers to start with. Their pay will be Rs. 30 to Rs. 50 with travelling allowance only. Conveyance charges where necessary.

(5) To secure the services of the Veteran preacher Mr. A. Somanatha Rao, for one year. He demands Rs 75 a month with free quarters or Rs. 5 in lieu of it.

(6) To supervise the Orphanage at Bangalore a Sanyasi and a Snatak Brahmachari to teach them. For Mysore Orphanage a Snatak Brahmachari. There is a Sanyasi one Swami Satyanand for Mysore Orphanage.

(7) There are two High Schools, one in Mysore and one in Bangalore. If Samajists want to take them up and work out, any further information about them will be given—as they stand now. One in Mysore is built and managed by a rich merchant who of late appointed a Committee to manage it. Some of this

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committee members are willing to hand it over to the Samajists. It has a building worth Rs. 35,000 with a Government (State) grant of Rs. 300 to 350 a month.

There is one in Bangalore—known as National High School—once managed by the Theosophical Society, now by a Committee of rich merchants. It is in a rented building with Government (State) grant about Rs. 150 a month. It has 6 to 7 hundred students.

Here I have to say that all these costly proposals will not fail to suggest to many that the proposal is quixotic, but I only say that it is necessary and inevitable if Samajists feel it their duty (Dharma) to spread the true faith in this long neglected—disregarded—and unfortunate, (because unvisited by Maharshi Dayananda,) priest and caste ridden presidency and this province Mysore and it is my well studied experience. They are all well meant proposals.

The Samaj can have the following property here:—

1 Printing press—This depends on the number of shares the Samajists take to make it an almost Samaj property—It will be floated for Rs. 20,000. I expect half the sum from Samajas and Samajists and other Samaj Committees ...Rs. 10,000

2 The gift of garden land measuring 5 acres—now yielding net Rs. 200 a year which will be made a gift for maintaining the Orphanage ... ... Rs. 5,000

3 Proposed 25 rooms to be built by philanthropic gentlemen costing Rs. 400 to 500 a room ... ... Rs. 10,000

4 A Samaj building—Local subscription promised by only 8 rich merchants and some general local subscription is also expected ... ... Rs. 5,000

In Bangalore... ... ... Rs. 30,000

1 The existing Orphanage in Mysore will be reclaimed ... Rs. 5000

2 When a Samaj mandir is built here—one will surely be built at Mysore ... Rs. 5,000

In Mysore ... ... Rs. 10,000

Lastly, my earnest true and faithful suggestions and proposals may be considered favourably. Please make use of me—I am already 63 years and I had an attack of plague last month. I got over by the grace of God to live to work out my plan in the name of God—the country and lastly in the name of that sacred soul Maharshi Dayananda Sarasvati.

It may look strange for a stranger like myself to approach and appeal for such a help but I say all the help may be sent through Swami Shraddhanandaji who is requested to do all he can Let some preacher learn and study everything in person. Within a fortnight or 20 days I will be able to send the documents in proof of all what I have said above--The printing press—The gift of the land and the orphanage building etc., and that will satisfy and clear all doubts.

IV

This appeal concerns about the English and Vernacular copies of the Satbyarthprakash. The present English copies now available have authorities therein quoted printed in Devanagari Characters. Many people of these parts cannot read them. Thus English copies with authorities in Vernacular Characters—(Telugu, Canarese, Tamil and Malayalam) are required. As demand for it being great, the English knowing people with all the above said disadvantage go in for the copies now available and to meet this demand some arrangements need be made by those concerned. Some months ago we sent for some copies at Rs. 2 and sold them at Rs. 2-6 a copy. Last month another set of copies were sent for but they were supplied at Rs. 3 a copy allowing some discount and with postal and other charges. It cost us Rs. 2-15 and when they were offered at Rs. 3 and as it was known they were sold at Rs. 2-6 previously people began to suspect and hesitate to go in for them. This way of spreading faith will fail. While indenting we clearly ordered the copies required at Rs. 2 as previously but were supplied as said above. When questioned the Honorary Secretary of the Arya Pratinidhi Sabha, United Provinces of Agra and Oudh, said that he had no copies and he referred to a book-seller the Manager, Arya Sahitya Pustakalaya, Delhi, who would

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not sell at Rs. 2. Swami Krishnanandji had come and when this was represented he wrote to the gentleman enquiring what have become of 505 copies set apart for Madras Presidency out of the stock of 5000 copies printed to be sent to America? Perhaps on this reference the above gentleman the Honorary Secretary wrote to say that no where the copies could be had except from that book-seller who had purchased all the copies and wanted us to suffer loss. No doubt it is a noble suggestion but only I want to know how long and how much of this loss is to continue? A speedy remedy is urgently needed.

There is much demand for Venacular translations of it—Mr. S. S. Halkar B. A., L.L. B., now at Rangoon has translated it into the Canarese language—first part of it 10 chapters is sold at Rs. 1-8 (for Students Re. 1 a copy). They say that the language therein used is not pure. The language of this province (Mysore) is pure and they require books in this pure language—to get it translated they demand Rs. 400 to 500.

Regarding Telugu translation of it—Mr. A. Somanatha Rao late preacher Punjab Pratinidhi Sabha has translated 10 chapters and the book was being sold at Re. 1 a copy. The first edition of it is exhausted. There is much demand for it. He is not in a position to print the 2nd edition. He says he will sell his copy-right for Rs. 300 and demands Rs. 300 to translate the remaining 4 chapters. This is the position—when there is a demand the Samaj can not supply the need of the people and fails to do the duty of spreading the true faith in the wise. Thus all sympathetic Samajists in the name of their preceptor must extend their help to remedy the evil.

In addition to the above help, the present high cost of printing and paper are also to be considered. This heavy cost can be, to a great extent, lessened when we have a press of our own worked out with the orphans. This facility can be secured to remedy the need Thus it is hoped that the sympathetic Samajists will try to help the opening of a printing press by taking shares as required in Appeal No. II.

Om Shanti! Shanti!! Shanti!!!

THE VISIT.

A SKETCH.

(By Maranatha).

"Come Behari, the Lady Doctor is to be at Rai Sahib and Bibiji is going there to see her, 'Jaldi' we should put on our English clothes and go" Thus spake Sushila, a little girl of 7 years to her brother of five.

"Has that strange Memsahib come to fetch us?" So spoke the children excitedly, while a tired, white faced mother and auntie endeavoured to adjust stockings garters boots, knickers petticoat and lacy frock and a ribbon on the hair of Sushila, while Behari puts on his khaki suit with waist coat and braces and all its paraphernalia. The Memsahib watches proceedings vainly trying to keep cool and free from flies with the help of a fan.

The room is small and juts on the street of the narrow land of the town, little air comes in. Its walls show signs of much need of white wash, stained with dirt

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as also is the woodwork.

The Memsahib thinks of her spotless home in England, of the frequent paint cleaning, a ceremony almost a ritual, which her sister herself superintends with its bar of Brook's Soap and two towels of water soft cloth and scrubbing brush. Her eyes wander from place to place seeking a clean spot on which to rest and find the delicate almost white faced children and the fresh clean clothes; but she wonders at the patience in this hot climate to put on clothes that seem so far less suitable than the graceful dhoti or pyjama suit. Her own feet sandalled and bare would prefer gladly to touch the earth lovingly if it were not for the continual spitting of human excreta all around. The pretty little fat bride with round eyes and rounder face with whom she has come led by her peeping eyes under the gold pink and black striped "doputta" has slipped away to talk to her sister bride, whom she has encountered blindly on entering both being in strict purdha.

Now the toilets are complete, out into the street we go quietly shuffling along except for the children rejoicing in English fashioned boots who dance gaily.

At the Rai Bahadur's Auntie carries away the chattering children in search of sweetmeats while the Lady Dr. gives her time to their mother. She lies on the bed while the gentle hands feel her and a sweet voice speaks out of a smiling face discussing the various symptoms. The Lady Dr. has come and is kept busy.

There is sadness in the house and there is an anxious feeling as they go to the Lady Dr. Has not the Reaper been walking around with his scythe?

Quietly they touch upon the death of Harischandra, the loved boy growing into manhood, his eager hands stretched out to Life, set back by fever at the school where he was completing his studies. Some days of fever and the parents had not been informed. They arrive but to say "Farewell" Whence this attack? Was it the European food? Was it study too much pressed for examination? Alas! who knows? Harischandra is not there for them to press his hand or smooth his brow. Of the business that he should have made, of the little fiancée, desolated they do not speak, for Harischandra is not. His sister a bright girl quite Europeanized seems strange with her Indian mother and the little boys as yet in pyjama suits.

The talk veers round to the Temple which will be erected in the grounds to the seventeen year old Harischandra, to the temple of learning that might be made to increase and improve on the foreign style, where he passed away, no thought is given.

It is the old custom to build a temple, whether it is used and fits with modern European modes matters not, the custom has been fulfilled.

The relatives come, they mourn and beat themselves for Harischandra. Will Harischandra the truthful king rise and call. Woe upon them that they forsake rightuseness. Like sponges they mop up any moisture at hand and become impregnated with a culture, a mothering, an encrustation not their own, the dregs of another nation's life.

Sadly the memsahib gazes and wonders at these things and as she wonders, how she longs to build anew the Beauty of the old, to make education, life itself one with life.

She sees the gardens of England with clean new thought growing children's gardens "kindergartens" powerful and strong, catching hold of Indian ideals (like the tendrils of a vine) ideals of purity and joy, drawing them in with a fresh breath of life.

She sees purity, simplicity, justice, utility, equality, fraternity hand in hand with Beauty living there a forward movement; the vanguard destroying the old fashioned pride and prejudice.

Again she sees a little corner of India, a Gurukula with its white-washed walls, its growing plants, a flowery bower, the simple books, the quick thought, the comradeship and her heart is at rest.

She wakes from her reverie to see a hot and tumbled Sushila with bared feet and an impatient Behari, being gently

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admonished that he cannot put his own boots on, if he takes them off.

The visit is ending, mother and auntie renewed with hope prepare to depart fortified with the simple prescription of the Lady Dr. for more walk and fresh air and the adjustment of Life to Life. "Numaste" calls Aumtie and mother. Sushila hurriedly arranges her stockings and boots leaving vacant eyeholes in her haste. Without any farewell she gets her topee and follows tired and despondent but is soon busy teasing Behari who is too hot to be teased.

VEDIC DARSANAS.

Hindu Philosophy.

(By Swami Dayananda of Sri Bharat Dharma Mahamandal, Benares.)

III. The Yoga Philosophy.—Patanjali the founder of this system says that God Iswara, the Supreme Ruler, is a Soul or Spirit distinct from other souls, unaffected by the ills with which they are beset, unconcerned with good or bad deeds and their consequences, and with passing thoughts. In Him is the utmost Ominscience. He is infinite and unlimited by time.

The Yoga system further says :—Objects capable of degrees reach their limit somewhere, as smallness in atoms, and magnitude in ether, so knowledge, which more or less is in all beings must reach its extreme limit somewhere, and that somewhere cannot be anywhere else but in Iswara.

Patanjali then points out the means by which pains can be avoided, re-births prevented, and final Beatitude attained. According to him, Liberation means Union with God,—the complete merging into the Supreme One. This is Yoga.

The system of Philosophy under discussion is rather a Science than a Philosophy. It deals only with the practical means by which *complete union with Iswara* can be attained It has left most part of its philosophical side of its system to be dealt with by the Sankhya.

Patanjali has discussed his philosophy in four chapters. The first deals with *Samadhi* or trance, the second, the means of its attainment, the third, the transcendent powers obtained by it, and the fourth, *Kaivalya* or union with Iswara.

How is this Kaivalya to be attained by man? The Yoga replies : By Samadhi. And what is this Samadhi and how is it to be gained? This is the main question that Patanjali attempts to answer in his Yoga Sutras.

The Yoga starts with the resolve that pain, here and hereafter, must be prevented. The evil with which man has to contend lies, according to Patanjali, in the various mental states. How is this to be done ?—How is the thinking principle of the mind to be brought under complete control ?—How is the mind to be made *perfectly calm*, as this is the only way to attain Samadhi or trance? Patanjali says :—"Yoga is the hindering of the modifications of the thinking principle of the mind." The Yoga is that state in which the mind is *perfectly stilled*,—in which complete separation of the soul has taken place with the body, and therefore mind's occupation is gone. Yet the soul remains while invested with body and works, as the potter's wheel continues whirling for a time, by the force of the impulse given to it previously. Therefore Yoga and its result,—Samadhi and Kaivalya,

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can be attained even in this life.

The Yoga then goes on to describe the different steps by which Kaivalya can be attained. They are eight in number, namely,—

(1) *Yama*, control of the senses.

(2) *Niyama*—To acquire purification of the mental faculties. These two prepare one for the practice of Yoga.

(3) *Asana*, bodily postures that help meditation.

(4) *Pranàyám*, control of the prâna through the control of the breaths;

(5) *Pratya hára*, gathering the senses inwards.

(6) *Dharnà* holding the mind to a certain point in the super-sensuous world.

(7) *Dhyána*, mind's remaining fixed in an unbroken current in God.

(8) *Samadhi*, trance, or super-consciousness.

This great Samadhi is the end of Yoga, this union of the human soul with the Supreme Soul. This is the state in which man does not exist, but only the Supreme One. This is *Kaivalya*.

THE PROBLEM OF WOMEN'S EDUCATION.

(By. Pt. Brijnath Maithal B.Sc., ll.b.)

There is now a general consensus of opinion in India as to the desirability of education for our girls. "Stri Shudro Nadhiyatam" (the woman and the Sudra must never be taught) is no longer the cry and even the most orthodox recognise the necessity of some sort of training for the future mothers of the nation. While only a few decades back there was a large section of the community which honestly believed that to educate the girls was a crime both against our Shastras and our society and the step was fraught with dangerous consequences, happily that stage has now passed and female education is no longer a topic of discussion. Here and there might be found an apostle of perverted notions of orthodoxy who may still defend the formula "Stri Shudro Nadhi yatam," but to the vast majority of the population the cry no longer appeals. On this result the various reform societies who have been doing excellent work during these decades and notably the Brahmo and the Arya Samaj may well congratulate themselves. People have now come to realize that in order that India may find a proper place in the scale of nations it is essential that the condition of her womenfolk and depressed classes has to be elevated and the realization has come none too soon Efforts are visible in every direction to give a practical shape to this realization. Each year adds to the number of girls' schools and girls receiving instruction therein. Private agencies also are working in the same direction. Female Education may thus be said to have been given an impetus. The fact that there is still an infinitesimal number of girls that are receiving instruction i n the various institutions in the country or that education has still to make an enormous headway is quite another question. There are various causes at the bottom of that state of affairs, but to my mind the want of a recognition of the trus value and utility of education for girls is not one of them.

But while there is such a general unanimity of opinion about the necessity of girls' education, all are not agreed as to the precise lines on which that educatio

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should be conducted. While there are some who maintain that there should be no distinction between a boys' and girls' education, there are others who hold the contrary opinion and who maintain that the functions of the two sexes being different and the ideals to be aimed at being also distinct, what is useful to one may be positively harmful to the other.

Opinion seems to be sharply divided on the point. The problem is indeed a difficult one and on the right solution thereof depends the future well-being of the whole ommunity. Those who have been bred d brought up in western ways of thinking ho do not see any good in anything stern and look for guidance in every natter to the west see no harm in bringing up the boys and girls on exactly the same lines. They consider that men and women are equal and no body has a right to put any restrictions on the free scope of either sex, and therefore what is good for man must of necessity be good for the woman. They therefore advocate co-education of man and woman.

On the other extreme are people who say that women are not at all fit for higher education and that they should be given a training only in the three Rs. and other domestic duties.

Neither of the two views takes true account of the function of education and it is my purpose in the course of this brief paper to indicate the lines on which our girls' education should proceed. I am sensible of my short comings to deal with the subject comprehensively but "fools step in where angels fear to tread."

It is with the greatest diffidence that I undertake the task of putting forward some suggestions on the subject in the belief that the reader will in his turn be pleased to benefit me with his thoughts and thus help in the solution of an otherwise difficult and important problem.

At the outset I wish to make it clear that my own view is that the education of boys and girls should be on distinct and separate lines and I will endeavour to establish this proposition in the course of this paper. My chief resons for maintaining this view are four:—

(*i*) Difference in the functions of the two sexes makes it necessary that their education must be on different lines.

(*ii*) By the very nature of things girls can spend a much smaller number of years for school-life than boys, thus making it necessary that their education must include fewer and easier subjects.

(*iii*) Physical constitution of the two sexes widely differs and therefore girls are generally unable to bear the same physical and mental strain as boys, thus rendering it necessary that the courses for the two must suit their own particular capabilities.

(*iv*) Ideals to be achieved in the two cases are also different, and differ from the ideals of an occidental woman

With regard to (*i*) I cannot begin better than by quoting the opinion of one of our foremost countrymen, Mahatma Mohan Dass Karam Chand Gandhi, of whom it may be truly said that he does not utter a single word unless he has fully pondered over its full import. Speaking on the occasion of a woman's gathering at Bombay in March of last year, the great saint gave out the following as his deliberate opinion.

"Men and women are of equal rank but they are not identical. They are a peerless pair, being supplementary to one another, each helps the other so that without the one the existence of the other cannot be conceived and therefore it follows as a necessary corollary from these facts that anything that will impair the satus of eithr of them will involve the enqual ruin of them both. In framing any scheme of womens' education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand home-life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and rearing of children, women ought to have more knowledge."

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From the above it is clear that although man and woman may be recognised as equal in rank they can never be considered as identical. The verdict of science is also to the same effect and the same fact is borne out by the researches of western scholars in the domain of Science of Sociology.

Mr. Havelock Ellis, who may be regarded as the greatest of living sociologists and who has devoted his whole life in the study of these problems, says in the VIth volume of his Psychology of sex series, *viz* "Sex in relation to Society" at page 2.

"It is the mother who is the child's supreme parent.....The male is an imposing and important figure in the early days of courtship but after conception has once been secured the mother plays the chief part in the racial life. The male must be content to forage abroad and stand on guard when at home in the ante chamber of the family.....

Fundamental and elementary as is the fact of the predominant position of the mother in relation to the life of the race, it must be admitted that it has sometimes been forgotten.

In the great ages of humanity it has in deed been accepted as a central and sacred fact. In classic Rome at one period the house of the pregnant woman was adorned with garlands, and in Athens it was an inviolable sanctuary where even the criminal might find shelter. Even amid the mixed influences of the exuberantly vital times which preceded the outburst of Renaissance, the ideally beautiful woman, was the pregnant woman.

It is probably owing in large part to the unfortunate infatuation which has led women in England and America to follow after masculine ideals that at the present moment the inspirations of progress in women's movements come mainly to-day from the women of other lands. In England by a curiously perverted form of sexual attraction women were so fascinated by the glamour that surrounded men that they desired to suppress or forget all the facts of organic constitution which made them unlike men, counting their glory as their shame, and sought the same education as men, the same occupations as men, even the same sports."

"It was absolutely right is to far as it was a claim for freedom from artificial restriction, and a demand for economic independence. But it became mischievous and absurd when it developed into a passion for doing, in all respects, the same things as men do; how mischievous and how absurd we may realize if we imagine men developing a passion to imitate the ways and avocations of women. Freedom is only good when it is a freedom to follow the laws of one's own nature; it ceases to be freedom when it becomes a slavish attempt to imitate others, and would be disastrous if it could be successful."

"Were the capacities of the brain and the heart equal in the sexes," well says Lily Braun "the entry of women into public life would be of no value to humanity, and would even lead to a still wider competition. Only the recognition that the entire nature of woman is different from that of man, that it signifies a new vivifying principle in human life, makes the women's movement, inspite of the misconception of its enemies and its friends, a social revolution."

The same learned author in his book "Man and woman" at p. 1 says:—

"The tasks which demand a powerful development of muscles and bones and the resulting capacity for intellectual spurts of energy, involving corresponding periods of rest fall to the man, the care of children and all the very various industries which radiate from the hearth and which call for an expenditure of energy more continuous but a lower tension, fall to women."

Again he says:—

"The evolution of puberty is more precocious in girls than in boys, being both begun and completed at an early age."

"The girls' brain grows but little after the age of seven, and has actually ceased to grow by about the age of twenty, the man's brain does not reach its maximum size until after thirty years of age."

Miss Alice Buckton thus pleads for the womanly education of woman.

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"The woman ideal, which is the mothering ideal is not the same as the man's or the conquering ideal. The normal woman, whether she be married or single, is potentially mother and her mother nature must be given its full scope and exercise or the race will be robbed of half it should receive. She must not be just the slave of man; not merely the physical mother of the child, ignorant of the world in which she lives, unable to grasp the laws by which her children are developing, and cumbered by many superstitions, and by a life of uxurious ease and illness."

She says further on :—

"Psychology, or the study of mind teaches s and phsysiology or the study of body teaches us that if man is the initiator of life, woman is the fosterer and nourisher of life, the one who gives it form.

Professor William W. Walling of America also says:—

"In man the substance of the brain has more consistences more density; in woman it is softer and less voluminous In there numerous organic differences we find the cause of woman's greater excitability She is less given to reflection. Everything which occasions violent emotions troubles and bewilders her. Woman has more wit and man more genius; woman observes and man reasons."

I hope to be pardoned for this quoting at length from various authors but the importance of the subject is my only excuse for it. From these I believe it is abundantly clear that the functions of man and woman are separate and not identical, and any scheme of education that does not take into account this fundamental difference must in the very nature of things be pronounced faulty and even harmful to a great extent. It behoves us, therefore, that we must constantly keep in mind the truth of the above remarks before we launch any educational scheme for women, otherwise there is danger of our going astray and instead of achieving any good results from the education of our sisters, to bring about positive harm. We are yet on the threshold of our educational programme and it requires great caution and foresight to avoid the various pitfalls that the experience of other countries and our own experience in the matter of boys' education has taught us to guard against. Already there is a serious revolt against the present system of education of our boys which equips them only to serve as clerks with no love of their country or their community at heart, as mere toadies and sycophants, and the various national schemes of education are nothing but the outward manifestations of the same revolt. If we will blindly and slavishly copy any system without regard to the particular needs of our society, the result is bound to be disastrous.

(*ii*) There is another circumstance also which has to be kept in view in framing a course of study for women. In the very nature of things at least in India, in Indian society, the school life of our girls must be shorter than that of the boys. They cannot be at school for the same period as boys. In India a girl menstruates at thirteen and is fit to be a wife and mother at sixteen. A young man however, attains puberty and is fit to procreate not earlier than twenty-five. This gives the girl nine years less than the boy for study. Then again the latest age to which the marriage of a girl may be delayed is twenty four. This is proved by the following extract from the *Literary Digest* quoted in a previous issue of the Vedic Magazine:—

"The growing tendency among women to postpone the age of marriage is a bad one, for infant mortality increases steadily as the mother grows older. The best children are those born of young mothers. This is directly in opposition to the teaching of some feminists, who assert that the best children are those of mature mothers. It is however based on evidence, well known to eugenists. Every eugenist knows, he says, of the abundant proof that relatively early marriage is beneficial both to mother and child. One of these proofs is furnished by studies of infant mortality in relation to the age of mothers. He finds that the death rate for children of the oldest group of mothers is about 50 per cent. greater than that of the children of young mothers, and concludes that *as measured by infant*

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mortality the best age for a girl to marry is probably between twenty and twenty-five and that every year a woman delays child bearing after the age of 25 is penalising her children."

On the contrary a man without detriment to the race may postpone marriage up to the age of 48. Thus we see that at the lowest computation a man may continue at school or college 1½ times the period that a woman is permitted by nature to do and at the highest twice that period. Nature herself does not allow the equality of opportunities to the two sexes and it is, therefore, imposible to expect the fairer and the sweeter sex to compete favourably with the sterner one. Our social conditions also point to the same conclusion. In India marriages at the highest take place at the age of 16 for girls and 25 for boys. This is indeed the last year to which marriages are postponed, in practice they take place much earlier. When such is the case, a girl's education must of necessity comprise fewer subjects than the boy's and include topics which specially pertain to her sphere and not encroach on the sphere of the other sex. Her education is not to be on literary lines as it is not meant to fit her to follow outdoor avocations of life, but to train her to be a good mother, a loving wife and sister.

(iii) Another point that has to be looked to is the natural physical weakness of the woman in comparison with man, which makes her less fit to bear the same physical and mental strain as a boy would be able to do. The truth of this is too often forgotten and it is, therefore, that we find our sisters who are reared and brought up in western ways and in western systems of education falling an easy prey to such mental diseases as hysteria, neuralgia consumption etc. If a cenous were to be taken of our girls reading in colleges and Boarding Schools where this truth is often ignored and an estimate formed as to how many are found suffering from these maladies, to my mind the result would be startling and revealing. These girls although they may pass the University examinations with credit and win laurels are utterly unfit for maternity thus failing to fulfill, the supreme desiny of womankind. This is not peculiar to the Orient. Even the Occident is not immune from the malady, and there have been many cases of headaches, palpitations, emaciation and familiar accompaniments of breakdown amongst girls while an analogous condition in a school boy is so rare that it may taken to be non-existent.

(iv) Having so far considered the limitations and the peculiar conditions under which womens' education has to be conducted we now come to the ideal of education of women. The aim of all true education is to help the natural unfoldment of mind and character and to bring into play the latent qualities of our inmost nature. It does not mean the acquisition of mere book learning or equipment for a particular profession, but it is self realization through self-expression to its fullest extent in the very process of education itself. It should enable the individual to find his or her proper place in life and society by drawing out his or her own peculiar latent faculties. The very term education means drawing out. Thus education of women ought to aim at drawing out and developing their particular characteristics. These have been already enumerated in dealing with item (i).

In short, while woman is destined by nature for the occupation of motherhood, man is destined to be the bread-winner of the family. Woman need not be educated for a living or a profession, for while fatherhood is an act, motherhood is a profession There is so much of misconception on this point of economic independence of women, that it is well to deal with it in rather greater detail. They argue that much of the assumed superiority of men is due to the economic dependence of women and if the latter also were allowed to lead an economically independent life by earning a living for themselves, much of this boasted superiority would be gone. Hence in their opinion it is necessary that women should be given liberty to prepare themselves for professional life, which will free them from the ill-treatment

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of men and enable them to acquire that spirit of independence so essential for the formation of a strong character. All this is no doubt due to a reaction against economic dependence. But the question is why should the woman who produces and brings up children for the community be considered as dependent, simply because, as an insignificant reward for her services, she is supported by the husband on behalf of the community. The difference is only of the view point from which we look at the thing. As the *Vedic Magazine* observed in one of his Edito ial notes on he subject "Why is the lawyer not regarded conomically dependent even though he gets princely wages for interpreting or misinterpreting the law or helping or hindering the administration of justice? Why is a doctor not in a state of economic dependence even though he is supported by the community for curing physical ills? Carpenters, blacksmiths, painters etc., all in receipt of fair wages, are economically independent. Why should woman then, who renders the supremest conceivable service to humanity feel that she is treated as dependent? Are the practice of law, the writing out of prescriptions, the printing of pictures and the manufacture of wooden and iron furniture *greater or more serviceable* occupations than the moulding and shaping of the stuff which can develop into sages, rishies and genuises? Who will have the temerity to answer in the affirmative this question when put with such straightness? Yet society has become so degenerated that with the disappearance of the conception of the supreme purity and sanctity of the holy act of procreation, also disappeared the notion of the Mother as the Supreme Benefactor of the family and as such entitled to be supported by the community. The remedy lies not in converting the womanly woman into masculine woman who will compete with man in his outdoor avocations of life, but in restoration of the true conception of the sanctity and dignity of motherhood.

That the craving for this so called economic independence is fraught with grave consequences is abundantly made clear by the evil results which the system has produced in England, America and other industrial countries where women occupy themselves in a similar manner as men.

"In England" says Mr. Ellis on page 21 of his book "this tendency has become peculiarly well marked with disastrous results. The interest of the employed woman tends to become one with that of her employer; between them they combine to crush the interests of the child who represents the race and to defeat the laws made in the interests of the race which are those of the community as a whole. The employed woman wishes to earn as much wages as she can and with as little interruption as she can

This impulse on the employed woman's part is by no means always and entirely the result of poverty, and would not therefore be removed by raising her wages. Long before marriage, when little more than a child, she has usually gone out to work, and work has become a second nature. Her house means nothing to her; she only returns there to sleep, leaving it next morning at day break or earlier, she is ignorant even of the simplest domestic arts; she moves about in her own home like a strange and awkward child."

Can such a state of affairs be considered with equanimity. There can be little doubt that the care of the mother and her child is not a matter concerning the individual alone but concerns the community as a whole and the community cannot afford to be slack in asserting its authority over it. The state needs healthy men and women, and by any negligence in attending to this need it inflicts serious charges of all sorts upon itself and at the same time, dangerously impairs its efficiency in the world. On this point Mr. Hevelock Ellis says on page 410 of the same book:—

"The general tendency of civilization towards the economic independence and the moral responsibility of women is unquestionable But it is by no means clear that it is best for woman and therefore, for the community, that women should exercise

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all the ordinary avocations and professions dleveloped in accordance with tth psecial aiptitudes of men, but the face that the sexual processes by which the race is propagated demand an incomparably greater expenditure of time and energy on the part of women than of men, precludes women in the mass from devoting themselves so exclusively as men to industrial work. For some biologists, indeed, it seems clear that outside the home and the school women should not work at all. "Any nation that works the women is damned" says Wood Hutchinson .....The neglect of home is the worst injury modern industry has inflicted on our lives, and it is difficult to see how it can be compensated by any increase of material products. ....There is a failure to perceive that first of all women must claim their right to their own womanhood as mothers of the race. This special position of woman seems likely to require a re-adjustment of economic conditions to their needs."

Besides this danger to the health of the mother and consequent degeneration of the future race from an economical point of view also the system cannot be considered profitable. This has been best explained by Adele Crepaz, the talented authoress of "The emancipation of Women" in the following pregnant remarks of hers:—

"If a man and his wife are following different callings, they have to take into account increased taxation, their several professional residences, situation, additional servants etc., and an increased competition lessens professional incomes, it is very doubtful in the face of the doubled expenses, whether husband and wife would realize as much as did the man when he was working alone.....If a woman has professional duties outside her home, her establishment must be conducted upon a more expensive scale. True the mechanical work of house-keeping can be carried on by another person, whose keep and wages represent a certain amount; but the eye of the mistress, her practical knowledge, her over sight in sudden emergencies can hardly be supplied by paid assistance. The clever mistress can carry on her house-keeping at half the cost of a servant's management. A wife who devotes herself with understanding, activity and zeal to the conduct of her house is making money if not in a positive, in a negative sense for her expenditure is lsss. Linen, clothing, furniture, can all be made to last much longer by order and industry of a careful mistress, and while the husband is the bread winner, the wife, by her thrift and wise management of what he earns, is doing her full share in the matter of national economy."

From this it is abundantly clear that women are not to be earning members of society and therefore, in the very nature of things their educational courses cannot be framed on the same lines as those of boys.

Having so far dealt with at somewhat unusual length the main points which render it necessary that courses of instruction for the two sexes must be distinct, it remains to be considered what those courses ought to be in the light of what has been said above.

Branches of study suitable for woman.

(*i*) Knowledge of Hygiene and of House. keeping.
(*ii*) History of the country and Geography.
(*iii*) Elementary Physics and Chemistry.
(*iv*) A knowledge of domestic duties such as cooking, sewing etc.
(*v*) Simple Mathematics.
(*vi*) The mother tongue and Sanskrit.
(*vii*) Music and Painting or Drawing.
(*viii*) Religion.
(*ix*) Nursing.

One or two other subjects may be added to the above list, to suit the special needs of particular girls. This is to be the ordinary educational equipment of every girl. Less than that would not do and will not be useful. Those of them who are particularly brilliant or whose inclinations lie that way, may also take up the study of some language like English etc. But as a general subject for all I believe it will not be helpful, and may even prove harmful. As Mr. Gandhi has said "To introduce English education schools meant for women could only lead to prolong our helplessness." These then in the main are some of the

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subjects that a scheme for women's study should comprise. The list does not profess to be exhaustive and some others may usefully be added to suit local needs. But these are an absolute necessity to my mind.

The only question that now remains to be considered is the system according to which girls have to be educated *i.e.* whether there should be separate schools for boys and girls or their education can proceed side by side with boys and whether their education should be in the hands of males or females only. We Indians have a traditional horrence of co-education and happily this as not been attempted by the Government or by any private agency in the country so far. In countries where the system is in vogue; I learn it is not sometimes attended with quite happy results. To bring together persons of the two sexes at an impressionable period of their lives constantly is likely to lead to untoward consequences which must be avoided. Indeed our Shastras declare that the girls schools should be entirely in the hands of ladies and not even a boy of 5 or a girl of 5 be allowed to enter in a girls school or a boys' school respectively. This is really essential for the preservation of Brahmcharya. However in the present state of affairs the latter condition—the education being entirely managed by ladies—cannot be too rigidly enforced, for the number of ladies who can undertake this ask is necessarily limited. Till that ideal is achieved, we have to rest content with such little help and guidance as our ladies can give us and ourselves carry on the movement. But even then it is essential that the work of teaching should not be entrusted to male hands. I quite realise that with the dearth of lady teachers in the country, this is rather difficult of attainment, but we should rather put up with these temporary inconveniences than engage males in the work of teaching our girls.

I have now indicated, perhaps at an unnecessary length, the salient points which we must always keep in view in organising any system of Female Education in India and I venture to believe that if these are attended to, education of our girls, would be attended with better results and we shall find our sisters taking their rightful place in society. They will then truly be "our philosophers, our guides and our friends." Let no false notions of glory or of patriotism seduce us from the right path and make us seek after things which are not at all congenial to our soil or our traditions. Let us stick to our own ideals—ideals which gave us a Sita, a Savitri, a Lopamudra and a Gargi. These were ladies bred and brought up on our ideals of education and I challenge the sceptic to point out to me from the annals of the world, a nobler, a loftier and a higher ideal than that achieved by these shining lights of India's womanhood. The cause of the country is the cause of womankind and there can be no better service than to help in that cause with mind, body and money. Let us realise in the words of Mrs. Besant that "woman is the Shakti, the Divine Power and without her man cannot reach the fullness of life. Partner, not subject; comrade, not rival; helper, not burden, such is woman to man. With her Freedom India shall become free. For man and woman are the halves of a perfect whole and by their united strength shall India enter into her kingdom."

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A BRHASPATI SUTRA

[The Brahaspati Sutras on polity were originally published in "Le Museon" for the month of March 1916. The work has been edited by F. W. Thomas Esq., Librarian of the India Office Library. The text of the Sutras was given in the Roman script there. We have transcribed it into the Davanagari characters with the assistance of our friend Pandit Bhagvaddatta, B. A., research scholar, who deserves our thanks on that account.

We take this opportunity to offer our thanks also to the Cambridge University Press for permission to reproduce the Sutras. We are sure our readers will read with interest this ancient Aryan work on polity.

EDITOR V. M.

INTRODUCTION.

The text here edited with translation was brought to notice in the course of a search for a celebrated treatise, also ascribed to a Brhaspati, namely the exponent of the Lokayata or Carvaka doctrine, the crude corporealism of India. The discovery of this work, to judge from the quotations in the *Sarva-darsana-samgraha* and elsewhere, would contribute notably to the entertainment of students of Sanskrit literature.

The present treatise is not devoid of interest, but the interest is of a different character. The work is in one respect unique, being an exposition of the Science of Royal Policy in *Sutra* style. This Indian science may claim no ordinary place in the history of culture, since two of its succedanea, the policy in fable and the game of chess, still styled the Royal Game, have made the conquest of the world. In its pure form as a science of monarchical government it does not seem to have passed beyond the Indian sphere, that is the sphere dominated by Indian culture, including Further India, the Malay countries, Central Asia, and Tibet: for, though the Muhammadans have a science of government, which may go back to pre-Islamic Persia, it does not betray an Indian inspiration. And Macchiavelli's *Prince*, if influenced at all, as is *a priori* quite conceivable, by oriental models, would derive rather from the Muhammadan than the Indian. The propagation of the policy in fable (the Fables of Pilpay) was first adumbrated by Sir William Jones, in a sentence * which has been expanded by Benfey, with remarkable learning, into an important treatise; just as another sentence from the same eminent scholar developed in the hands of Bopp into science of Comparative philology.

In its technical form the Indian science of polity first became known by the publication of the *Kamandaki-Nitisara* with selections from the commentary (edited by Rajendralala Mitra and others in *Bibliotheca Indica*, 1861-1884). The next stage is represented by two valuable publications of professor Formichi, a translation of the work of *Kamand-aki* and a treatise entitled *Gli Indiani e la loro Scienza politica* (Bologna, 1899). In 1908 a notable paper by Professor Hillebrandt drew attention to a number of quotations from a prose work ascribed to Canakya, also known as Visnugupta and Kautalya, which was plainly the original authority upon which the later scholastic expositions by Kamandaki and others were based. Prof. Hillebrandt was unaware at the time that this original treatise had

* From the Third Annual Discourse: prefixed to his translation of the *Hitopadesa*.

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already been discovered in South India, and that the discoverer, Pandit Shama Sastri of Mysore, had published an article dealing with it in the *Indian Antiquary* (1905, pp. 5 sqq) and had commenced to issue a translation in the *Mysore Review* (1906-9, completed in the *Indian Antiquary* for 1909-10), of which publications notice was taken in Mr. Vincent Smith's *Early History of India* (Oxford, 1907, pp. 134 sqq).

The text was edited by Pandit Shama Sastri (*Mysore Government Oriental Library Series : Bibliotheca Sanskrita*, No. 37) in 1909, in which year, having been favoured with a perusal of the proof-sheets I was able to draw attention (*J. R. A. S.* pp. 446-7) to the extreme importance of the work. In 1911-12 Professor Jacobi in two very valuable papers (*Kultur-Sprach-und Literaturhistorisches aus dem Kautiliya* and *Uber die Echtheit des Kautiliya* in the Berlin Academy *Sitzungsberichte*, 1911, pp. 954-973, 1912, pp. 832-849) discussed the bearings of the work upon the Indian literary and linguistic history and argued forcibly for its authenticity. We have also to take note of interesting discussions of the work by prof. Jolly, *Lexikalisches aus dem Arthasastra* (*Indogermanische Forschungen*, XXXI., pp. 204-10), *Kollektaneen zum Kautiliya Arthasastra*) *Z. D. M. G.*, 1914, pp. 345-359), Dr Johannes Hertel, *Literarisches aus dem Kautiliyasastra* (*Vienna Oriental Journal*, XXIV., pp. 416-422), and Dr Jarl van Charpentier, *En Indisk handbok i statslara fran 300 f. kr.* (*Nordisktidskrift*, 1913, pp. 353-369), Narendra Nath Law, *Studies in Ancient Hindu Polity* (*Based on the Arthasastra of Kautilya*) (vol. I., London, etc., 1914) and a partial commentary compiled by Dr I. Sorabji, as a pupil of prof. Jolly, and published at Allahabad in 1914. A revised translation by Pandit Shama Sastri is now passing through the press. The information contained in the *Arthasastra* is still far from exhausted, and the interest in it may be expected continually to increase.

As Prof. Jacobi, has mentioned, Canakya frequently quotes his predecessors, both schools and individuals, the style often assuming almost the form of a discussion; and it is clear that in (say) the fifth and fourth centuries B. C the subject of royal policy was a recognized topic. The schools are the Manavas, Barhaspatyas, Ausanasas, Ambhiyas (no doubt, of Taxila) and Parasaras, and the individuals Bharadvaja, Visalaksa, Pisuna, Kaunapadanta, Vatavyadhi, and Bahudanti-putra. It is, therefore, of interest to find that in the account of the science occurring in the *Mahabharata* (cited by Prof. Jacobi, 1911, p. 973) some of these names occur. There we are told that the founder of the science was Brahma himself, whose work was abridged by Siva in a treatise entitled *Vaicalaksa*, and then further abridged in succession by Indra, who compiled the *Bahudantaka*, Brhaspati the *Barhaspatya*, and Kavi (Usanas), the (Ausanasa) treatise—of which the last-mentioned is named along with those of Manu, Indra, Bharadvaja, and Gaurasiras in another passage of the same book (c. 58, 2-3), also in I. 98, 36 and elsewhere in the literature (e.g. *sama ausanasa* in the *Janakiharana*, X. 26).

To complete this brief sketch we should mention the *Sukraniti*, no very early work, which has several times (by Oppert at Madras in 1882, by Jivananda Vidyasagara at Calcutta, 1882 etc. etc.) been edited in India and is now accessible in translation (by prof. Benoy Kumar Sarkar in *Sacred Books of the Hindus*, Allahabad, 1914).

The *Agni-purana* has also a section devoted to the subject, which is, further, fully represented in the *Manava Dharmasastra*, as well as in the *Mahabharata*. We need not mention the later and minor treatises in Sanskrit literature.

The *Niti* literature of Burma is of different character. In the Tibetan, however, where we find also quasi-independent works, on government, there are translations of Sanskrit texts in verse ascribed (1) to Masuraksa and (2) to Nagarjuna. The Javanese has, besides a professed translation of the *Kamandaki Nitisara*, also some minor

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tracts, perhaps representing the late moral anthology which bears the name of Canakya.

If the short text which is here edited were representative of the ancient *Barhaspatya* doctrine, it would have a considerable interest. Unfortunately, this is far from being the case. It professes, indeed, like the *Brhaspati-Smrti*, to be dictated to Indra by his Purohita. But what follows is a brief and strangely disjointed exposition of the subject. Its date, as it stands, seems from an apparent mention of the Yadavas of Devagiri to be brought down at least to the twelfth century A D. It refers, in passages which, however, may be suspected of interpolation (see notes to II. 8—35, III. 8—16, 33—7, 119—33), to the sects of the Saivas, Vaisnavas, and Saktas, and names their sacred domains (*ksetras*), some of which may not be ancient. It does not seem to contain the matter indicated by the citations in the *Arthasastra* of Kautilya (pp. 6, 29, 63, 177, 192 of the edition). It displays some grammatical peculiarities, e.g. neuters for masculines (which may sometimes be explained as accusatives obscured by the elliptical *sutra* style and *vice versa*), accusative after *vi-svas* (which, however, occurs elsewhere), and even the forms *samgrahet* (which should perhaps be *samgrahayet*, as the correct *samgrhniyat* occurs several times) and *divyat* (old subjunctive of *div*; see Lexx.). Finally, it presents some confusions (e.g. I. 36, II. 34, V. 17), probably due to the MSS, and one strange word *kusumanta*, which, though it can hardly be for Musalman, might conceivably be a roundabout expression for Pallava (or *pallava* = *vita*).

It is not, however, the case that nothing can be said on the other side. Apart from the suspected interpolations, the tone and style, and even the disjointed and miscellaneous character of the work, produce a sense of antiquity: it is hard to conceive of such a treatise being deliberately complied by persons acquainted with the *Nitisara* of Kamandaki and the *Sukraniti*. Some of the expressions, e.g. *atibhedayet* (I. 52), *alamkarayet* (IV. 10), are in the old *Arthasastra* style, as are the proverbial expressions (e.g. I. 29, 100, II. 11, V. 13, VI. 12). The name *Tisya*, as applied to the fourth, or Kali, age, recurs in the *Mahabharata* and *Harivamsa*. A connection with the Barhaspatyas may be seen in the restriction of the royal sciences to one, namely *dandanti* (Arthasastra, p 6), although they add *vartta* (which again is represented in our text by *krsigoraksabanijyani*, II. 4; cf. Arthasastra, p. 8, *krsipasupalye banijya ca vartta*). The importance attached to the Lokayata and Bauddha doctrines also points to the same direction. The term *Kapalika*, as applied to adherents of the *Kamasastra*, requires explanation; but some Saiva sects, e.g. the Pasupatas, encourage erotic ideas.

Upon the whole we should perhaps not be mistaken in maintaining that the text *does*, though rather remotely, derive from the ancient *Barhaspatya* system. We might compare it with such treatises as the existent *Vedangas*, or with the *Atharvaveda Parisistas*, which contain undoubtedly ancient matter along with strange lexicographical features (e.g. *homayet* and even *namaskaret*; see the edition by Negelein and Bolling, Leipzig 1909-10, index). They belong to the backwaters of priestly studies preserved in Southern India, when the general interest was transferred to such subjects as Nyaya, Vedanta, law, and grammar.

A MS. of the work seems to be recorded as in private possession in South India (see Oppert's 'List,' vol. I. No. 4642). This MS. has not been procurable; but by the kindness of Prof. Rangacharya, late Curator of the Government Oriental MSS. Library in Madras, I have been favoured with a Devanagari copy of another MS, which is under his charge. Upon this (M) I have based the text, recording the slight variants of the Royal Asiatic Society's Whish MS (W—noted in Winternitz's catalogue under No. 160 (3), p. 219). Both originals are in Grantha character, and they derive not

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remotely from a common source *. The punctuation follows almost invariably the Madras copy: the numbering of the *Sutras* has been added.

As the treatise is definitely a *Sutra*, a commentary must have been designed. Does a copy exist, perhaps under Oppert's I. No. 6061 *Barhaspatya-sutra-tika* (no longer traceable)? It might contain something interesting, more especially as it is not quite clear that the text in its six *adhyayas* is complete †.

I hope shortly to be in possession of a *Niti-sutra* ascribed to Canakya.

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* Whether this common source was the actual Madras MS. or not, I am unable to demonstrate. That it was in the Grantha character is proved by the confusions between *e* and *hi* (v. 15); (*au* and *n* (read as *n:* III. 118, IV. 38, V. 22); *m* and *h* (I. 5, II. 8, 18, III. 76, 81, 92, V. 11); *k* and *t* (I. 54, 76, III. 81, 92, 131, V. 13); *k* and *tt* (III. 122); *g* and *bh* (III. 67); *c* and *v* (III. 26—7); c and *p* (II. 39); *nc* and *sc* (II. 73, III. 23, 87, 102); *j* and *bh* (II. 33); *nd* and *ndr* (III. 41); *nd* and *ndh* (II. 43); *t* and *m* (V. 26); *n* and *r* (I. 7); *nu* and *nr* (I. 54); *p* and *v* (V. 27); *la* and *li* (II. 9); *vra* and *vr* (V. 26).

† We may here enumerate the chief grammatical peculiarities above referred to. Some of them may be due to the elliptical *Sutra* style, while some masculine plurals in *ani* from nouns in *a* may be conjectured to be MS. errors, final *n* (Grantha, etc.) having been read as *ni*. Also double gender in such nouns is common:

(*a*) neuter for masc.:
abhiprayam (V. 9); *artham* ? (VI 9; *asavani* (III. 57); *upayam* (IV. 43); *kalaham* (IV. 36); *kamam* ? (II. 47); *devalayani* (III. 56); *dharmam* ? (II. 46); *pratikaram* (IV. 50); *mantrani* (III. 8, elsewhere masc.: different sense ?); *moksam* ? (II. 48); *lobham* (I. 22); *vadham* (II. 49); *sabdam* (IV. 33, known elsewhere); *svaram* (IV. 17); *visaya* (III. 113 ?)

(*b*) compounds with *adi* in various genders, having no obvious concord: I. 12, 57, 64, 65, 106; II. 16, 19; III. 15.

(*c*) masc. for neuter:
ausadhah (III. 139); *ksetsah* (III. 119-122; also neut.); *ahplah* (III. 73); see also III. 9.

d arj-for *arj*: II. 7, 9, 13.

e suparihrtya (V. 15) and *divyat* (III. 46, 47 are archaic. As regards Sandhi, I have usually normalized, sometimes leaving *h* in pause, where ly is legitimate.

We have reproduced the learned Introduction by Mr. Thomas *verbatim*. We do no however, agree with him in all his conclusions. We believe that the work is evidently very much older. It seems to have been compiled in its present form not later than the 3rd century B.C. An article challenging many of the conclusions of Mr. Thomas written by our beloved friend Pandit Bhagvaddatta will appear in a future issue of the *Vedic Magazine*. We take this opportunity, however, to pay a deserved tribute to the painstaking research and up-to-dateness of the writer of this informing and interesting Introduction.

EDITOR,
V. M.

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अथ बार्हस्पत्यसूत्रम्

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गुरुशासनं कार्यमेव विरु[८ ख]द्धं धर्मेणापि पाण्डवविवाह इव, अर्जुनस्य संन्यास इव, व्यासविधवागमनमिव, कर्णोत्पादनमिव, राममातृवधमिवेत्यादि ॥४९॥

नीतिवियुक्तः पुत्र इव शत्रुः ॥५०॥

बालं दुष्टं साहसिकमज्ञातशास्त्रमन्त्रे प्रवेशयेत् ॥५१॥

मूढा दुराचारास्तीक्ष्णा आत्मबुद्धयः क्षिप्रक्रुद्धा बाला मन्त्रयोग्या न ॥५२॥

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धर्मप्रधानं पुरुषा[९ क]र्था न ॥५५॥

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क्रुद्धो यदि हतपौरुषास्त्रस्ता भवन्ति ॥५९॥

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[तृतीयोऽध्यायः ।]

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इति बार्हस्पत्यसूत्रे तृतीयोऽध्याय

[चतुर्थोऽध्यायः ।]

ब्राह्मे मुहूर्त उत्थानम् ॥१॥
धर्ममर्थञ्च चिन्तयेत् ॥२॥

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कुक्कुट शब्दं शुभम् ॥३॥
गजादिदर्शनञ्च ॥४॥
गजशब्दमङ्गलस्तुतिवेदपाठनञ्च ॥५॥
देवतापुरुषकथा च ॥६॥
गजन्यस्मरणञ्च ॥७॥
नेत्राञ्जनञ्च ॥८॥
आदर्शदर्शनञ्च ॥९॥
अलङ्कारयेत् ॥१०॥
ताम्बूलचर्वणं च ॥११॥
कर्पूरचन्दनागरुधूपञ्च ॥१२॥
शाङ्खकाहलविषाणाच्छिन्नवेणुवीणातन्त्री मृदङ्गपणवाः ॥१३॥
तूर्यघोषाश्च ॥१४॥
दिव्यप्रमदादर्शनं च ॥१५॥
[१६ ख]मागधभिन्नषड्जं च ॥१६॥
जातिस्वरंच ॥१७॥
सर्पिषि सितपुष्पाणि ॥१८॥
मन्त्रतृप्तो वह्निःशतार्चिर्विष्णुलिङ्गधूमयुक्तो भवति ॥१९॥
तदशुभं गवां संदर्शनम् ॥२०॥
गृध्रसंदर्शनं च ॥२१॥
सन्ध्याज्वलनं च ॥२२॥
विरुद्धशिवारुतं च ॥२३॥
क्रव्यादमृगाणां शब्दो ग्रामपुरद्वारे वा श्रूयते ॥२४॥
देवताप्रतिमाश्चेदुदश्च यस्मिन्दृश्यते तत्र प्रायश्चित्तमन्यत्र यानमेव प्रतिकारो नास्ति ॥२५॥
अवश्यनिरूपणीयान्येतानि कर्माणि ॥२६॥
मन्त्रमू[१७ क]लो विजयः ॥२७॥
त्रिविधाः पुरुषाः उत्तमाधममध्यमाः ॥२८॥
मन्त्रेऽपि ॥२९॥
बन्धुभिर्बान्धवैर्हितैर्बहुश्रुतैर्धीरैः सह यत् कर्मारभते तदुत्तमम् ॥३०॥
धर्मद्विविधे गुरौ भक्तिश्च ॥३१॥
अर्थपरैः सह मन्त्रयित्वा य आरभते स उत्तमः ॥३२॥
गुणदोषागमं निश्चित्य मौर्ख्यबाहुल्याद् य आरभते सोऽधमः ॥३३॥
ऐकमत्येन दण्डनीतिनेत्रेण धीरैर्मन्त्रिभिर्यो मन्त्रः स उत्तमः ॥३४॥
पूर्वं बहुबुद्धयः पश्चादेकमतयो भवन्ति यत्र स मध्यमः ॥३५॥
[१७ख] यत्र कलहम्भर्त्सनं च एकस्य धर्मे एकस्यार्थे स्त्रीबालवृद्धैः सह एकस्य रुदितमेकस्य क्रोधो यस्मिन् सोऽधमः ॥३६॥
पूर्वं स्वामिना कार्यनिवेदनम् ॥३७॥
पुनर्वचसा कर्मणा मनसाञ्जलिना दण्डप्रणामेन यथागुरुत्वं स्वामिनमभिवन्देत ॥३८॥
वृद्धो वैश्रवणो वाचस्पतिर्वा यस्यान्नं नाभुञ्जते तं वन्देत ॥३९॥
यत्पुनर्यथाक्रममेकैकस्य मतं श्रोतव्यम् ॥४०॥

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स्वामिनं प्रसाद्य कार्यं कल्पयितव्यम् ॥४१॥
पूर्वं स्वामि[१८क]गुणं संकीर्त्य स्वामिदोषं परदोषं च मध्यस्थदोषं च मन्त्रयित्वा पुनः स्वामिगुणसंस्थापनं कुर्यात् ॥४२॥
पुनः कार्यारंभोपायान् निरूप्य स्वामिनं प्रसाद्य कार्यं कल्पयितव्यम् ॥४३॥
प्रमत्तेष्वभियुक्तेषु दैवोपहतेषु च न सिध्यन्ति विक्रमाः ॥४४॥
अप्रमत्तं धर्मज्ञं जितेन्द्रियं विजिगीषुं बलिषु जातकोपं दुराधर्षं प्रति विक्रमो न कार्यः॥४५॥
शास्त्रवित् कथं कार्यं न प्रजानातीति न वदेत् ॥४६॥
बलिष्ठान् शत्रून् कामादीन् ये जयन्ति ते सर्वानरीञ्जयन्ति ॥४७॥
[१८ख] पूर्वमुपकारं न कार्येत् ॥४८॥
उपकारं नियतं कुर्याच्च ॥४९॥
नाभाविव्यसनं पूर्वं ज्ञात्वा व्यसनप्रतीकारं कार्यमिति गुरुराह ॥५०॥

इति बार्हस्पत्यसूत्रे चतुर्थोऽध्यायः

[पञ्चमोऽध्यायः ।]

चत्वार उपायाः ॥१॥
त्रयश्च ॥२॥
मायोपेक्षा वधश्च ॥३॥
सुरीषु साम ॥४॥
शङ्कितेषु सामभेदौ ॥५॥
लुब्धेषु सामदानभेदाः ॥६॥
कष्टेषु सामभेददानमायोपेक्षावधाः ॥७॥
साम पूर्वं प्रयोक्तव्यम् ॥८॥
[१९क] मनसोऽभिप्रायं वाचः प्रीतिकरं च ज्ञातीनां ज्ञातयो व्यसने हृष्यन्ति ॥९॥
ज्ञातिं ज्ञातयः प्रच्छन्नहृदयाः क्रूरा उपद्रवन्ति ॥१०॥
सर्वभयेषु ज्ञातिभयं घोरम् ॥११॥
गोषु पयः ब्राह्मणे कोपश्च ॥१२॥
स्त्रीषु चापलं दूरत्वं ज्ञातिषु सौहृदं पत्रजलबिन्दुवत् ॥१३॥
हितं गुरुजनवाक्यं शास्त्रचोदितं च ये न शृण्वन्ति कालचोदिताः तस्मात् तान् सुपरिहृत्यान्यत्र वसेत् ॥१४॥
लोकविरुद्धं नाचरेत् ॥१५॥
मन्त्र[१९ख]विद्यागुह्यपदमेषु ग्रहान् वान्धवान् कुशलाद् अन्यत्र कार्यं व्यसनानि च ॥१७॥
दुर्जनं परिहृत्य वक्तव्यं विद्यायुक्तोऽपि गृहाहिरिव ॥१८॥
शत्रुपक्षादागतं न विश्वसेत् ॥१९॥
गुणतः संगृह्णीयात् ॥२०॥
भावैः परीक्षयेत् ॥२१॥
वीरगुणसारैः सह साम ज्ञायते बुद्धिसाधिज्ञाने सहसा परीक्ष[२०क]येत् ॥२२॥

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इङ्गितैर्ज्ञातुं शक्यते ॥२३॥
प्रसन्नो न ॥२४॥
अशङ्कितमति[:]स्वस्थः ॥२५॥
अकोपनश्च बालादयोऽपि विदधत्यन्ति हि तम् ॥२६॥
स्वकुलस्य विनाशं ज्ञात्वा बुद्धिमाँस्तत्र नृपत्वमपि न युक्तमाश्रयेत् ॥२७॥
दृष्टे यथावाच्छुभाशुभं पूर्वं उदेति न दुष्टाचारः सर्वत्र कारयेत ॥२८॥
चपला न बहुमान्याः ॥२९॥
इत्याहाचार्यो बृहस्पतिः ॥३०॥

इति बार्हस्पत्यसूत्रे पञ्चमोऽध्यायः ।

(षष्ठोऽध्यायः।]

[२०स्व] देशकालयोग्यं कर्म नयानयौ च वेदयेत ॥१॥
विपरीतं न वेदवीर्यदर्पेण ॥२॥
हितानि निरूपयेत् ॥३॥
नयो मन्त्रिभिर्निरूप्य कार्यते ॥४॥
बुद्धिजीवनैरमात्यैः सह कार्यमकार्यं च निरूपयेत् ॥५॥
आहितं विकारं यस्य प्रतिभाति स मन्त्रयोग्यः ॥६॥
अर्थमार्जयेत् ॥७॥
यस्यार्थरा[शिरस्ति तस्य मित्राणि धर्मश्च विद्या च गुणविक्रमौ च बुद्धिश्च ॥८॥
अधनेना[२१क]र्थमार्जयितुं न शक्यते गजोऽगजेनेव ॥९॥
धनमूलं जगत् ॥१०॥
सर्वाणि तत्र सन्ति ॥११॥
निर्धनो मृतश्चण्डालश्च ॥१२॥
एवं धर्ममूलं च विद्यामार्जयेत् ॥१३॥
विद्यामूलं जगत् ॥१४॥
विद्या पुनः सर्वमित्याह गुरुः ॥१५॥

इति बार्हस्पत्यसूत्रे षष्ठोऽध्यायः

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BRHASPATI SUTRA.

Now the *Brahaspati Sutra*.

Now Brhaspati,* the Preceptor, expounds to India the Whole Substance of Policy:

I (Personal Conduct)

1 Self-mastery is the quality of a king.

2 As minister he should appoint one master of himself.

3 His sole science is the Administration of Punishment [=Government].

4 Even right he should not practise when disapproved by the world.

5 Should he practise it, it should be after recommending it by persons of intelligence.

6 He is to be served by his like.

7 With women, children or the aged, he should not discuss measures of right and policy.

8 He should not engage in magic shows [*indrajala*];

9 In incantations [*mantras*], however, and festivities;

10 Also in counteracting diseases and poisonings.

11 Not smearing with ashes [like an ascetic]

12 Also not sacrifice [*agnihotra*], Veda-reading, and so forth.

13 Not processions to sacred places.

14 Also not service of a king.

15 Nor service of women.

16 He should not drink intoxicants.

17 Nor slay a Bráhman.

18 Nor practise theft.

19 Nor much indulge in garlands and unguents.

20 He should not be dejected.

21 Nor over-wrathful.

22 What is called non-giving is greed on a wrong occasion.

23 In a (true) field he should have seed sown.

24 Giving should be practised.

25 Aversion therefrom is greed.

26 Theft is also greed.

27 Pleasure is a cause of expenditure of means.

28 A will to hurt gurus, gods, wise men, kings, and so forth is anger,

29 And it is a smiting of one's own head.

30 An enemy equal in forces and so forth he should slay in war;

31 Other adversaries [*or* If attacking others, then] by conciliation, gifts, dissension, pretended ignoring, and so on.

32 He should not have sordid dress.

33 And he should not practise over-indulgence in hunting.

34 From over attachment to women ill-repute grows;

35 And vitality wastes.

36 In association with those guilty of gaming, provoking others, abusing others, the weaknesses of others (are exposed) along with the words of *mantras* in learned or frivolous play (?).

37 Taking of medicine, evacuation of urine and faeces, bathing, teeth-cleaning, enjoyment of copulation, worship of divinities,—these also are to be done inprivate.

38 A sham professor of virtue he should not trust;

39 Nor censure either.

40 Nor upon seeing mad or stupid persons, and so forth, should he laugh at them.

---

* Concerning Brhaspati as founder of the Science of Policy see the Introduction.

3 On the question of the king's sciences see *Arthasastra*, c. 1.

6 On this question of choice of ministers etc. see *Arthasastra*, cc. 4-5; also 80 *infra*.

10 On poison in the palace see *Arthasastra*, c. 17.

22 Text and translation uncertain. More intelligible would be *avisaye danam...* 'giving on a wrong occasion is called non-giving.'

31 I translate *anyabhiyodhinah*.

32 So. he should never be in deshabille.

36 Rendering conjectural. Are the *mantra* quasi oaths?

40 So also in the *Sukra-niti* III. 230 'The miserable, the blind, the dwarf, and the dumb are never to be laughed at.'

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41 His sport in private should be with those of like character and age.

42 Elephant and horse sports in public; not with creatures of two (different) kinds

43 And he should not harm living beings of his own kind.

44 Desire should be felt for superiority to predecessors and successors in respect of wealth, popularity, nobility, and magnanimity.

45 Traditional right, goodwill of dependents, and councillors, relatives, kinsmen, he should all alike consider;

46 In respect of dependents, punishment nd largesse, within and without;

47 In respect of councillors, conciliation, issension, and largesse;

48 In respect of relatives, allotments of income for the sake of conciliation, dissension, largesse.

49 To even an unwelcome speech he should listen.

50 In bad weather, when the planets are hostile, at the *naksatra* of three birthdays, and when serious business presents itself he should not attend to festivities.

51 He should attach to himself a wife of the same country, of the same form and of noble birth.

52 He should cause especially dissensions (among the wives); excessive conciliation, excessive largesse are not to be practised, nor punishment to be used towards women, nor pretended inobservance.

53 Among them he should not say much.

54 Among village petitioners, panegyrists, bards, minstrels, actors, dancing-women, instructors, liars, boys, pimps, traders, herdsmen, harlots, mean kings, he is to be addressed in pompous untruths.

55 Association with kings, harlots, soothsayers, and dependents he should not indulge in long.

56 He should frequent one whose superiority is in himself;

57 Prospects and so forth [he should regard] not overmuch.

58 Those attached to women, gambling, drinking he should not have in his service.

59 During five *nadikas* prayer to the divinity of his choice; that passed, the audience;

60 During ten *nadikas* administration of justice; during five *nadikas* the bath;

61 During three *nadikas* the repast;

62 During five *nadikas* amusement and play with dear ones;

63 During two *nadikas* twilight worship;

64 During seven *nadikas* nautch and so forth;

65 During seven *nadikas* sexual intercourse, repast, and so forth;

66 During seven *nadikas* sleep.

67 He should rule himself without failure of vigilance;

68 Like the driver of a horse.

69 High Brahmans [he should greet] with a shake of his head, welcome and giving of leavings and betel;

70 A mean Brahman not with a shake of the head, even if he brings a present;

71 A like prince or emperor with welcome, with a seat, with a shake of the head, with gift, of betel and with jocular talk;

72 Men of the three castes with a smile, with welcome, and audience (?);

73 Sudras not with a glance or smile nor with welcome;

74 Children, the aged, and so forth, with giving of something which they like;

75 Low-caste [Foreign?] people and heretics not even with an utterance.

76 Owing to importance of business he may have recourse to them;

77 Let him say little, however, and assign the employment.

---

41 and, reading *tadvimurtam*, render 'Elephant and horse sports in private; in public those with other species.' This is less likely.

42 Contests of dissimilar animals are here, it seems, denounced. Or we might take *rahasye* from

46 'Within and without': sc. the capital.

50 'Three birthdays': perhaps his own, that of his father, and that of his grandfather.

51 'Of the same form' (*ekarupini*): perhaps—'of the same caste' (*ekavarna*).

56 Or 'his own lord.'

59-66 On the disposition of a king's time see *Arthasastra*, c. 16, and Prof. Formichi, *Gli Indiani &c.*, pp 66 sqq. A *nadika*—$\frac{1}{2}$ *muhurta*—24 minutes.

68 'Shaking of the head': on this as a sign of approval see the passages quoted by me in *Kavindravacanasamuccaya* ad v. 1.

72 'Audience': I translate *asthanena*, but the text is corrupt.

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78 Let him not accept fine gold [*or* receive men of the (3) castes] in private.

79 With workmen, even in his employ, let him not deliberate upon the task.

80 With his friends let him choose a like friend as councillor;

81 But if low-born, he must be one having not low-born caste.

82 Low-born persons have the characteristic of not mentioning their own objects and of executing orders.

83 So he should not over-cherish them.

84 Nor again should he trust them.

85 Knowing all, he need not act.

86 Secrecy in regard to right, secrecy in regard to home and going abroad, secrecy in regard to measures, secrecy in regard to enmities; in failure of prestige he should deny even the truth.

87 Physicians, astrologers, soothsayers he should entertain, if possessed of conduct and character.

88 Even the truth, if causing grief or misfortune, he should not speak.

89 Up to twenty-five years he should passionately practise the study of sport;

90 Thenceforward acquisition of wealth.

91 He should keep himself free from indebtedness;

92 Indebted he becomes by three means, pleasure, anger, and greed.

93 And he should continually guard his person.

94 He should not neglect the regular rites.

95 If there is a popular clamour, he may omit a minor rite.

96 Upon a lost cause let him not stand;

97 Far to be avoided then is even a serious matter of sovereignty.

98 He should not favour new commanders who are *Kusumántas*.

99 A slight loss is to be borne.

100 As with families of elephants, bandits, noxious serpents, and tigers living in forest or cemetery, among those who in comparison therewith are inoffensive feuds of kinsmen are not to be engaged in.

101 Like dogs with one piece of flesh is that estate of sovereignty, when the sovereignty, is in trouble.

102 Policy truly is like a tree on a river's bank.

103 So he is not to desire (it).

104 *Kusumántas* and so forth are inimical to all creatures.

105 Prestige, vigour, vitality, greatness—these are destroyed by excessive cultivation of *Kusumántas*.

106 Desire, anger, conceit, jealousy, hypocricy, and so forth he should not encourage.

107 An enemy of good character is a friend.

108 Among friends one of good character is an enemy.

109 Between moon and sun there is hostility by reason of their common brightness (tastes):

110 Were it not so, they would both stand fast.

111 Where there is feud among relatives, those two families perish to the root.

112 Whoso abandons the science of awarding punishment, helpless he like a moth enters the flame all unwittingly.

So speaks the holy Preceptor, guru of the chief of the Gods.

So in the *Brhaspati Sutra* the First Chapter.

II Duties and Principles

1 Sovereignty belongs to one possessing advantages.

2 There is advantage of knowledge, of wealth, and advantage of comrades:

3 Gratification of his own family also and protection of usage;

---

78 *Varnikâ-parigraha*: Read *várnika-parigraha*?

79 'Even in his employ': so translate *yoginah*?

98 *Kusumántas*: this word, which recurs in *sutra* 1105, is quite mysterious (?—*Pallava*, or *pallava*, i.e. *vita*?).

99 The meaning seems to be that a commander should not be dismissed for a slight failure.

100 The idea seems to be that of the nursery rhyme 'Let dogs delight &c.'. With the reading *vibile* we should render 'he dwells as it were in a family ...

101 *Svana* 'dog, probably means more exactly 'pack of dogs,: cf. *asva* and Panini iv. 2. 48.

109, 110 We might translate 'If between sun and moon there were hostility..., they would not continue.

111 *Guna* is here used in an untechnical sense ('strong point').

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4 Agriculture, cattle-rearing, trade.

5 Universally the Lokàyata system of doctrine is alone to be followed at the time of acquiring gain;

6 Only the Kàpàlika as regards attainment of pleasure;

7 The Arhata in regard to right.

8 The Lokáyata is not really profitable ?]; the advantage quickly perishes

9 So the Kápalika, the Arhata, and the Bauddha.

10 On these relying, he is like the moth and the fire.

11 The fruits are like ear-water (*or* water the ear?).

12 When one characterized by ignorance desires in a matter connected with right to effect a human object, then he is a heretic entitled Laukáyatika.

13 When a Candála is desirous of enjoying fine drink, flesh, and so forth, then he is a heretic entitled Kàpàlika.

14 When abandoning twilight worship and so forth, sacrifice and so forth, he desires the duty of non-killing, then he is a Ksapanaka heretic.

15 When, abandoning the rites described in the Veda, and knowledge of them, also Siva, the Lord of All, Visnu, and Sri, a man declares that all is void, then he is a heretic entitled Bauddha.

16 When he declares right to be vain, a means to gain, he is a Laukáyatika; and he declares that the *pinda* and, so on are theft.

17 He does all for profit,—sacrifice twilight prayer, and so forth.

18 To conceal his failing, one afflicted with desire studies the Veda;

19 He performs sacrifices and so forth:

20 He does it with a view to drinking wine, with a view to intercourse with women.

21 He says Visnu and the others are wine-drinkers—so the Kàpàlika.

22 The Ksapanaka, aiming at right, speaks of right as depending on the bearing of rags and broom:

23 He speaks of Siva and so on—so the Ksapanaka.

24 With a view to abuse of others he studies Veda, *Sastra*, right and so forth:

25. He reproaches all;

26 Even Mahesvara, Visnu and so forth;

27 He also speaks of right with a view to eating;

28 For the sake of discussion he praises others—this is the Bauddha.

29 The Laukayatika, when dead, is a denizen of hell, extern to profit, pleasure, right, and liberation.

30 And the same applies to his family; that family perishes within the period of sons and grandsons.

31 The Kapali abandoned by his village, household, and relatives, becomes a denizen of hell, denounced by all people:

32 And at that very time his family perishes.

33 The Ksapanaka is denounced by his family, and those who live in the village, and three families perish.

34 The Bauddha becomes a very detested denizen of hell; and his existing family perishes, or in the time of sons and grandsons.

35 Connection with heretics of this sort he should not have, even in thought.

36 Even by one whose counsels are well ordered, who discerns the weak points of others, and who is [not?] a man of virtue, sovereignty cannot be preserved.

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4 The *Arthasàstra* mentions (c 1) the same three matters (*krsi*, *pasupalya*, and *banijya*) as the components of *vartta*, or business, one of the studies of a king.

5 The *Lokayata* doctrine, along with *Sankhia* and *Yoga*, makes up the triad of philosophy in the *Arthasastra* (c. 1).

6 Elsewhere the kapalikas are a Saiva sect: see the St Petersburg lexicon and refl.

8-35 These *Sutras*, which seem at variance with the preceding, and which betray a strong sectarian bias, may be suspected of being an interpolation. No. 36 joins on well to No. 7.

11 'Ear-water': is this a synonym of 'sky-flower' &c.—'nonentity'? or 'water in the ear' (so not in the mouth *or* only heard of)?

14 *Ksapanaka*:—Jaina.

15 'Knowledge': read *karmajatam* 'mass of rites'?

16 *Pinda*: the reference seems to be to the food offered to the dead: the custom was ridiculed by the followers of Brhaspati, as appears from the Carvaka or Lokayata, chapter in the *Sarva-darsana-sangraha*.

22 The "broom" is the brush of twigs which the Jain ascetics carry in order to brush away insects.

34 The Sanskrit sentence is here confused but the meaning is clear.

36 [Not]: we may, if we prefer, read *adharmikena*. This *Sutra* connects well with No. 7.

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37 One infatuated with the conceit of power, filled with greed and pride, loses what has been acquird.

38 Whoso, after reflecting upon his measures, enjoys himself, he achieves the highest success.

39 He must so do that by his action he is not known by the world as "knowing what to do, bent upon profit," or as "a man of righteousness":

40 Like Isvara, like Moon and Sun.

41 Counsel is the action of effecting unity of opinion on the part of persons conforming to a master's mind.

42 A councillor must speak of measures, regardless of his master's preference.

43 The fruit of policy is attainment of right, advantage, and pleasure.

44 Pleasure and advantage are to be tested by right;

45 Right by right;

46 Advantage by advantage;

47 Pleasure by pleasure;

48 Liberation of the soul by liberation.

49 Injunction of a guru is to be executed even when at variance with right, as the marriage of the Pandavas, Arjuna's asceticism, Vyasa's intercourse with a widow, the begetting of Karna, Rama's punishment of a mother and so on.

50 Even a son, at variance with policy, is an enemy.

51 The young, the vicious, reckless, unacquainted with *sastras*, he should not admit to counsel.

52 Dull-witted, immoral, violent thoughtless, irascible, foolish young men are not to be employed in counsel.

53 Let all jewels even be given to preserve one's own purpose, life, and prestige.

54 During counsel he should not evoke anger.

55 Right is the main factor; not personal objects.

56 Happiness unrighteously enjoyed is no friend.

57 Maintenance of position is [*or* and] enhancement.

58 Like one who eats what is not wholesome but is on good terms with [*or* as taking a precaution against, *pratihara*] death,

A man true to his word, relying upon the *Sastras*, might even dry the ocean.

59 If he is angry [his dependents] become discouraged and timid.

60 One bad man ruins many.

61 Fate depends upon manhood.

62 Whoso loves his own wife and in taming himself has capacity, is without equal.

63 A good man turns not aside through fear.

64 What at that time is proper is not to be spoken by Friends not conversant with matters of speech.

65 One of arrogant heart, lost to respect for right, not self-controlled, he could not admonish.

66 When exhausted with frightfull acts, sunk in the sleep of ignorance, he should enlighten the fool with the cool airs of righteous speeches.

67 Among bad men a good man shines forth like the sun.

68 Those committed to unrighteousness he should check by proper conduct

69 In unrighteousness he should not involve himself.

70 In ill-repute he should not involve himself.

71 He should not slay.

72 Let a fool be restrained, like an elephant, with the hook of righteous reading.

73 A guru's word is not to be transgressed, if in accordance with reason.

74 Even a guru, if not equipped with policy, he should disregard.

75 A guru says it

So in the *Brhaspati Sutra* the Second Chapter.

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40 "Like Isvara": his motives must be inscrutable.

49 The references are to well-known stories in the *Mahabharata*.

51 We translate *mantre na pravesayet*.

53 The "jewels" are the various "treasures" of a king, his wife, minister, general and so forth.

57 I translate *sthitir vardhanam*: reading *sthiti-vardhanam*, we might render "[he should aim at] enhancement of his actual position" or "conservation and enhancement."

58 The idea may be that of fortifying oneself against poison.

61 A common sentiment: *cf. Sukra-niti*, 196—5.

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III (*Vidya*).

1 Manliness is the quality of one superior to weakness.

2 One becomes superior to weakness by residence in other countries.

3 Of all powers, times, countries conciliations, natures, strengths, exercises, ages knowledge is to be acquired :

4 Also endurance of fasting and so forth.

5 He should make treasures with fragrances and robes.

6 A long conversation he should hold only if a gracious one.

7 All his like-minded "jewels" he should ever seek to please.

8 He should know new mantras :

9 These are threefold : Sakta Vaisnava, Saiva and their further divisions

10 Entrance to the city of Liberation is by three :

11 Sakta, Vaisnava, Saiva.

12 The Sakta is like a journey in a vessel ;

13 The Vaisnava like a high road ;

14 That which believes in *Kevala* and *Pradhana* is like a horse chariot ;

15 The Laukayatika, Ksapanaka, Bauddha and so forth are like a cavernous route through a desolate forest swarming with many tigers and malignant beasts.

16 Having marked this, let him have recourse to one.

17 Let him ever mark the aspect of the lord of lights (the moon ?).

18 And let him defend the order of four castes

19 And let him make use of medicines ;

20 Those which fortify strength, complexion, energy, self-esteem, intelligence, courage, compassion, and reduce the faulty humours.

21 Let him procure success by gifts, honours, ornaments, and sciences.

22 Let him watch the eighteen *Tirthas*.

23 *Tirthas* are the six constituents of royalty, also enemy, friend, and neutral :

24 Also intestine enemy, intestine friend, intestine neutral ; and these are dependents, companions, and friends.

25 Also wives, sons, and kinsmen.

26 Others also [to be watched] are temples, places for dances and

27 sacrifices, twilight-pools, cross-roads, heretic abodes, shops, schools for the young, parade-grounds, fields, new-moon etc, festivals, harlots' houses, the sea-shore presence of ascetics, frontiers, places for sale of liquor, serais for travellers.

28 Let him have festive attire.

29 At the city gate let there be a general stoppage.

30 However, let him not exclude all

31 Let him honour *Itihasas* and *Puranas* ;

32 And expositions thereof :

33 And the *Sakta* scriptures :

34 And the *Vaikhanasa* scriptures ;

35 And the *Samkhya* ;

36 And the *Saiva*.

37 As regards all these, let him perform and require the due study.

38 A Brahman let him not slay, even if infected with faults.

39 To the unmerciful [no] mercy should be shown.

40 Let him show respect to village headmen ;

41 Also to city magnates.

42 Let him conciliate even the weak.

43 By largesse much :

44 Not also with little.

45 In the case of excellent persons not in the order of the plenitude of their merits.

46 Let him play with dice :

47 Also [Or] let him not play at all.

48 Serpents and so forth let him slay.

III 9-16 Again apparently a sectarian insertion : II. cf. *ad* 8, III. 33.

14 This is the Saiva system : see *Sarvadarsana samgraha*, c. VI.

22 *Tirtha* : a technical term in the Science of Policy for the important personalities in the kingdom. The use is somewhat peculiar in 23.

23. The constituents (*prakrti*), as usually enumerated, are king, minister, country, fortress, treasury, army and friend : see *Arthasastra*, c. 96 and Formichi, *op. cit.*, p. 92.

27 "Twilight-pools" would be places for performing twilight worship.

32 "Expositions" : The word *paka* would seem to be a synonym for *pakti* in *janapakti*, *lokapakti* "teaching the people" : see *Satapatha-Brahmana* XI. 5, 7, 1.

33-7 These *sutras* are perhaps again an insertion : see Introduction and *ad* II. 8, III. 9.

39 Or "no mercy" (*adaya*).

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49 High Brahman,s perfected by various *mantras* and rich in knowledge, let him honour.

50 Brahmans of other countries *Ksatriyas* princes, feudatories, and so forth let him welcome as if they were himself with viands, clothing, and so forth.

51 A refugee, though qualified by all crimes, let him protect.

52 Let him check the bad;

53 And protect the learned.

54 Let him not oppress a village:

55 Or a city:

56 Or temples.

57 Let him make use of fermented liquors;

58 Not in excess, however.

59 Also flesh food.

60 Compassion to life must be shown:

61 The Bauddha way and so forth not.

62 Nor as regards imperceptible (creatures.)

63 Gay ladies are to be used.

64 The earth has a measure of fifty krores of *yojanas*.

65 And it has seven continents.

66 And is girt with seven seas.

67 *Karma*, *Bhoga*, *Atibhoga*, *Divya*, *Srngara*, *Siddha* and *Kaivalya* are the designations of the continents.

68 The midmost is the Land of Action (*Karma*).

69 What is in the middle thereof, as far as the Jambu tree, belongs to meru.

70 Therein on the north is Himavat.

71 On the south of that is land of nine thousand (*yojanas*).

72 Therein to the south is Bharata Khanda.

73 There the fruits of righteousness and unrighteousness have their visible effect.

74 In relation thereto is the administration of punishment.

75 It is to be studied by the people of Bharata, past, future, and present and by men of the four castes

76 By administration of punishment the holy Sun is king:

77 And Wind and all the gods:

78 And mortal creatures.

79 From Badarika to [Rama's] Bridge is a distance of one thousand *yojanas*.

80 From Dvaraka as far as Purusottama and the Salagrama is a distance of seven hundred *yojanas*.

81 In this area also are the seven Great Mountains, Raivataka, Vindhya, Sahya, Kumara, Malaya, Sriparvata, Pariyatra.

82 And the Great Rivers, Ganga, Sarasvati, Kalindi, Godavari, Kaveri, Tamraparni, Ghrtamala.

83 And eighteen countries.

84 Eighteen are the maritime kings:

85 And eighteen the hill kings.

86 The creation of Rama consists of one hundred and forty (*yojanas?*) on the south and north, as far as the Sahya twelve; that of Visvamitra eleven.

87 Nepal one hundred and four.

88 On the shore of the eastern sea:

---

61 The Buddhists and Jains especially denounce killing in sacrifice.

62 "Imperceptible": apparently a reference to the Jaina precautions against killing small creatures.

67 These names, as applied to the seven *dvipas*, do not seem to occur elsewhere: but *Bharata Warsa* is *karma-bhumi* in the *Visnu-Purana*, II. 3, 2.

70 "On the north": This cannot mean on the north of Meru or of Jambudvipa, which would be contrary to the ordinary view: it must, therefore, mean "starting with the north" of India.

71 "Nine thousand": The usual estimate, as in the *Visnu-Purana* II. 3, 2.

79 "One thousand": The same estimate is given by the *Vayu-Purana*: see Wilson's note in *Visnu-P.* (ed. Hall, II. p. 127).

80 The *Purusottama-ksetra* is in Orissa, and the *salagrama-ks.* is supposed to be on the river Gandak: see Wilson's *Visnu-P.* (index).

82 "Great Rivers": The word *kula-nadi* does not seem to occur elsewhere. On the various lists of the chief rivers see Wilson's note, *Visnu-P.* II. pp. 131-2. The *Ghrtamala* is, doubtless, Wilson's *Krtamala*.

86 "The Creation of Rama" and "the Creation of Visvamitra": The Epic story of Visvamitra's attempt at a rival creation is well known: but the phrase *Visvamitra-srsti* does not seem to occur in the literature. In the tradition of the pandits the idea is quite familiar, *Visvamitra* being credited (like Ahriman among the Iranians) with the authorship of all faulty or misshapen and misbegotten things, such as the mirage.

The application of the numbers in this *sutra* is obscure. Is "as far as the Sahya"—"in breadth"?

88 The site of the *Varuna-tirtha* does not appear to be known.

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From Varuna to the sea is a space of eight *yojanas*.

89 Each one hundred and five are northern Lata,

And eastern Lata.

90 Kasi and the Pancala country are together eighty ;

91 Kekaya and Srnjaya are sixty ;

92 The Matsya and Magadha country one hundred ;

93 Malava and Sakunta eighty ;

94 Kosala and Avanti sixty ;

95 Saihya and Vidarbha together two hundred ;

96 Videha and the Kuru country one hundred ;

97 Kamboja and Dasarna eighty.

98 These are the great countries.

99 These indeed are four-cornered.

100 The Aratta and Bahlika coreuntry are from south to north one hundred, from east to west twelve.

101 The Saka and Surastra country are four-cornered and of forty.

102 Anga, Vanga, and Kalinga are of one hundred and four-cornered.

103 Kasmir the Huna and Ambastha countries, and Sindh are of one hundred and four-cornered.

104 The Kirata, Sauvira, Cola, and Pandya countries, situated on north and south are of one hundred increased by sixty.

105 The Yadava country and Kanci are of one hundred and forty.

106 These are minor countries.

107 The seven Konkans are of one hundred and four, and the...

108 These are on the water.

109 On mount Sahya are four hill countries ;

110 On Sriparvata two ;

111 On Raivataka one ;

112 On the Vindhya five ;

113 On Kumara one ;

114 On Mahendra three ;

115 On Pariyatra three.

116 All are equal, from south to north of fifty, from east to west of five *yojanas*.

117 In the Mlecchа region are Yavana countries, mountainous.

118 The countries are adorned with villages, cities, gardens, and so forth, and with holy domains and so forth.

119 Eight are the Vaisnava domains ;

120 Badarika, Salagrama, Purusottama, Dvaraka, Bilvacala, Ananta, Simha, Sriranga.

121 Eight the Saiva ;

122 Avimuktaka, Ganga-dvara, Siva-ksetra, Rame-Yamuna (?), Sivasarasvati, Mavya, Sardula, and Gaja ksetras.

123 The Sakta are also eight ;

124 Oghghina Jala, Purna, Kama, Kolla, Srisaila, Kanci, Mahendra.

125 These are the great domains ;

126 And effective of all attainment ;

127 Also ineffective [*or* to be worshipped]

128 On the Vindhya dwells prepetually Durga, and Bhadrakali ;

129 On Kumara Kumara dwells perpetually ;

130 On Sahya Ganapati ;

131 On Ravivataka the Teacher ;

132 On Mahendra Garuda ;

133 On Pariyatra Ksetrapala.

134 In the Land of Action, which is Bharata, the gods are many times as numerous as the men.

135 Gods, Demons, Yaksas, Raksasas, Bhutas, Pretas, Vinayakas, Kusmandas, those with distorted features :

136 What they carry and their dress are determinate :

137 Friendly or Terrifying, *Yoginis* and *Nagas* ; they, assuming forms at will, consort in countless numbers with mankind.

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89 sqq. For other lists of countries and peoples see *Mahabharata, Bhisma-parvan*, IV. 317—378, *Visnu-Purana*, II. 3, Varaha's *Brhat-samhita*, XIV., *Garga-samhita* (*Janapada-vyuha*).

93 Sakunta is not elsewhere known as name of a country or people.

103 The Hunas are, doubtless, those of Hundesh.

105 Yadavas : Perhaps those of Devagiri.

107 For the 'seven, Konkans, see Wilson's *Visnu purana* (ed. Hall II. p. 178, n. 14).

119-127 Again an insertion ?

120 Bilvacala...Simha : Perhaps the Bilvadri and Simhacala of which *mahatmyas* exist.

122 Avimuktaka : Benares.

124 Oghghina : Ujjain ?

131 The Teacher : Brhaspati.

133 Ksetrapala : Siva.

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138 And by men they may be protected.
139 In that [Bharata country] are am. brosial herbs.
140 At this point the number of the ages, the *Krta*, *Treta*, *Dvapara*, and *Tisya*.
141 In the *Krta* [the creatures are] possessed of knowledge;
142 And versed in the administration of punishment:
143 In the *Treta* they are active and skilled in policy:
144 In the *Dvapara* they are followers of *Tantrikas* and of strong tastes;
145 And versed in policy:
146 In the *Tisya* quarter men are strong in knowledge and action, and versed in the administration of punishment:
147 After that they are of diverse rightfulness, colour, and dress, and void of the administration of punishment.
148 And the peoples behold, intent upon false speaking. Thus says the Preceptor.
So in the *Brhaspati Sutra* the third chapter.

IV (Omens and Counsel)

1 At the Brahma hour the rising from sleep.
2 Let him consider right and interest.
3 The cry of the cock is auspicious:
4 Also the sight of an elephant and so forth;
5 Also the sound of elephants, the chanting of auspicious praises, and Veda-recitation;
6 Also holy talk of divinities;
7 Also recollection of nobles;
8 Also eye-collyrium:
9 Also looking in a mirror.
10 Let him adorn [himself]
11 Also chewing of betel:
12 Also camphor, sandal, incense of agallochum:
13 Conchs, *Kahalas*, horns, cut guitars, harps, drums, kettle-drums:
14 And noises of trumpets;
15 Also seeing of divine women:
16 Also the interrupted first note minstrel (?):
17 Also the sound of the *jati* (or 'the cry of birth'):
18 White flowers in liquid butter.
19 Fire satisfied with *mantras* be of one hundred flames, and attended smoke having the sign of Visnu.
20 Then the spectacle of oxen is picious:
21 Also the spectacle of vultures:
22 Also a twilight blaze:
23 Also the cry of quarrelling jacka
24 Or the sound of carnivorous is heard at the gate of village or city.
25 Where also sweating of imag gods is perceived, there departure other place is the only appeasement: is no remedy.
26 Unavoidably to be observed are acts.
27 Victory is rooted in counsel.
28 Men are of three kinds, best, and middle.
29 In counsel also [is the triplicity]
30 That action is best which is taken in company with connections, ki friends, the learned, the thoughtful.
31 And, when right is doubtful, de to a guru.
32 He is best who sets to after counsel with men intent on advantage.
33 If, after thinking out good an results, he sets to through being ov by folly, he is the worst.
34 That counsel is best which is unanimously, under the guidance of by wise councillors.
35 Where, at first of divers op they are afterwards unanimous, that middle.

---

140 The *Mahabharata* also names the Tisya as the fourth age.

IV 1 The *Brahma muhurta* is the early morning: see Weber, *Indische Studien*, x. p 296, and *Aitareya Brahmana*, II. 15.

4 The Greek writers mention the early morning salutation of an Indian king by an elephant (Aelian; XIII. c. 22).

12 Or 'incense of camphor, sandal, and agallochum.'

25 'Sweating of images': Cf. *Harsa-carita* p 147, also Vergil's *et maestum illacrimat ebur aeraque sudant* (Georg. I. 480), and Mil
'And the chill marble seems to sweat
'While each peculiar power for
wonted seat.'

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36 Where there is broiling and reproach, one being for right, one for interest, along with women, children, and the aged, tears on the one part, anger on the other, that is the worst.

37 First the measure is introduced by the master.

38 Then with voice, action, mind, salutation, and rigid prostration let them in order of dignity be made to salute the master.

39 Let him salute him whose food Vaisravana or Vacaspati when old refuses not to eat.

40 For the rest the opinion of each in order is to be heard.

41 The measure is to be considered after placating the master.

42 Having first extolled the master's strong points, and then weighed his master's weak points, the weak points of the adversary, and the weak points of the neutral, let him again lay stress upon the master's strong points.

43 Having again described the measures and the means, and having placated the master, he is to consider the measure.

44 With careless, assailed, unfortunate persons warlike enterprises do not succeed.

45 Against a not careless, right-knowing person, a master of his senses, a conqueror, one angry against the powerful, and hard to assail warlike enterprise is not to be undertaken.

46 "One knowing the *Sastras*, how does he not understand measures?" so let him not say.

47. Those who conquer the strongest enemies, pleasure and so forth, they conquer all foes.

48 Let him not make the first advance in rendering services:

49 Also let him certainly render service.

50 As regards an unavoidable disaster, having discerned it in advance, let him provide remedy for the disaster.

51 So says the Guru.

So in the *Brhaspati Sutra* the Fourth Chapter.

V (*Upayas*).

1 Four means.

2 Also three:

3 Also pretended oversight and slaying.

4 In dealing with the bold conciliation;

5 With the timid conciliation and division;

6 With the greedy conciliation, largesse, and division;

7 With the vexatious conciliation, division, largesse, pretended oversight, and slaying.

8 Conciliation is to be set to work first:

9 The purpose of the mind and also the friendly action of the voice.

10 Relatives are pleased at the misfortune of relatives.

11 Relatives, in their secret hearts malignant, take advantage of a relative.

12 Among all dangers the danger of relatives is to be dreaded.

13 In cows milk and in a Brahman anger [are certain];

14 In women fickleness, in kinsmen remoteness; friendship is like a drop of water upon a leaf.

15 The friendly speech of elders, also inspired by *Sastras*, whoso heed not, are inspired by destiny: them, therefore, let him carefully avoiding dwell afar.

16 What is at variance with convention let him not practise.

17 Kinsmen, crocodiles among the lotuses of secrets of *mantras* and sciences; not to act without good omens; and disasters (?).

18 It must be told with avoidance of the bad: though possessed of knowledge, he is like a snake in the house.

---

38 'Rigid prostration': The word *dandapranama* 'prostration with the body straight as a stick' occurs in the *Dasakumara-carita*: see the St. Petersburg lexicon.

39 Vaisravana and Vacaspati are apparently named as types of king and Brahman. Note the negative verb *abhunjata*.

42 *Guna* and *dosa* are here untechnical: cf. II. 1.

46 I.e. let him not claim practical infallibility on the ground of learning.

V 1 The four *upayas* are, of course, war, dissension, conciliation, and bribery.

17 The text is here corrupt, some proverbial expression apparently being involved. The import seems to be that counsel, study, and secrets, also misfortunes, should not be incautiously spoken of.

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19 An adherent from the enemy's side one should not trust.

20 According to merit let him entertain (people) in his service.

21 Let him test by their sentiments.

22 A hero is not quickly known by the weak: intelligence let him promptly test in an unknown matter.

23 He may be known by his gestures:

24 A composed person not.

25 One whose mind is without apprehension is calm.

26 And without anger: for even children and so forth conceal that.

27 Upon learning the fall of his family a wise man under these circumstances would have recourse even to an enemy's side, if possessed of wisdom.

28 Unfailingly in the heart the [effects of] former good and evil arise; [so] the bad man would not on all occasions act as such.

29 The fickle are not to be highly honoured.

30 So says the Preceptor Brhaspati.

So in the *Brhaspati Sutra* the Fifth Chapter.

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19 Accusative after *vi-svas*, as in I. 38.

22 Reading *viro 'saraih sahasa na jnayate*.

26 'Conceal': *vi-vr* may, it appears, sometimes have this sense.

27 Reading *nayayuktam*. The meaning is, however, not clear.

VI (*Naya*).

1 He should get to know the action suitable to place and time, also policy and impolicy:

2 Not what is contrary to Veda, manliness, and pride.

3 Let him observe friendly acts.

4 Policy is carried out after examination by councillors.

5 Let him examine what is to be done or not to be done in conjunction with councillors living by their intellect.

6 Whoso can design even an unwelcome measure, he is to be employed in counsel.

7 Let him acquire wealth.

8 Whoso has store of wealth, has friends and righteousness and knowledge and merit and prowess and intelligence.

9 By one without riches riches cannot be acquired, as an elephant by one without elephant.

10 In riches is rooted the world.

11 And therein are all things.

12 A man without riches is a dead man and a *candala*.

13 Likewise let him acquire knowledge, the root of righteousness.

14 In knowledge is rooted the world.

15 Knowledge again is all.

16 So says the Guru.

So in the *Brhaspati Sutra* the Sixth Chapter.

VI 6 Reading *api karyam* in place of *vikaram*. The sense would seem to be that one who woulp employ his intelligence in measures which he personally disliked would be a trustworthy councillor.

F. W. THOMAS.

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CONTEMPORARY THOUGHT REVIEWED.

THE ALCOHOL AND THE WAR.

The National Liberal Temperance league entertained the members of the British Association at the city Hall and there was a general discussion on the use of alcohol in relation to Health.

Captain Courtenay C. Weeks representing the National Temperance League, said his experiences as a surgeon during the war showed how alcohol used up the reserves of the human frame. He was at Malta in November, 1915, when thousands of cases of frostbite came from Gallipoli. The frost-bite spread with terrible rapidity from the feet of the soldier on the body. It was astonishing how the man who had no alcohol in his system was able to resist the blood poisoning that accompanied the frost bite. In operations the man with alcohol in his blood made a very bad patient Not only the physical qualities, but character, strength of will, and mental quickness, were undermined by the taking of alcohol, even in doses far short of anything like excess.

THE INSIDIOUS POISON.

Pandit Moti Lal Nehru, in an interview published in the *Democrat* of Allahabad, thus describes the subtle and insidious poison that inperceptibly affects even our best men when they seek to co-operate with the bureaucracy in the councils.

It is not merely a theory but an established truth and was demonstrated at the last meeting of the Viceroy's Council. However much one may differ from Mr. Sastari, there can be no question that he is one of the ablest and stoutest champions of the people's cause and yet even he fell an easy victim to this insidious poisoning Mr. Sastri felt the insult offered by the Viceroy to the whole country by shutting out his resolution on the Punjab and sent a dignified protest against it. The "state of mind" which compelled him and his Indian colleagues to withdraw the other resolutions, and which was shared by all thinking Indians throughout the country, did not, however prevent Mr. Sastri or his colleagues from attending the next meeting of the Council and joining in a chorus of praise of the bureaucracy and of the "benevolence" of their measures I forget the exact dates but the sequence of events in Simla during the last four or five days of the last Session is more instructive than the whole history of these Councils. First the "ill advised" action of the Viceroy in rejecting Mr. Sastri's resolution on the Punjab—next the righteous indignation of Mr. Sastri and his colleagues—followed by a pacifying dinner at the Viceregal Lodge and then the proceedings of the last meeting of the Council which opened with an exhibition of utter disregard for Indian feeling by the narration of the effete action or inaction against the Punjab culprits. This meeting itself is a most remarkable illustration of how the poison is administered and how it acts. After the gross insult to public feeling on the Punjab question came a sop in the shape of allowing an innocuous amendment proposed by Mr. Sastri to the Territorial Force Bill which had the effect of drawing from Mr Sastri and Mr. Surendra Nath Banerji not only high encomiums on the excellence and benevolence of the measure but also a withering denunciation of the Non-Co-operation movement. It was a "suicidal course" according to Mr Sastri and due to a "transient fit of insanity" according to Mr Banerji who in a fit of oratory forgot all about the Rowlatt legislation and the Punjab horrors and paid a high tribute to the "good Government" of Lord Chelmsford. Then the Auxiliary Force Bill came up for discussion the prominent feature of which was the racial bar it imposed against Indians. Mr. Sastri's public spirit had at an earlier stage rebelled against this iniquitous inequality between His Majesty's subjects and he had sent up an amendment to do away with the bar. But when the time came for moving the amendment, he withdrew it without assigning any reason for the withdrawal. Last but not the least was the Commander-in-Chief's reference in his closing speech to Mr. Sastri who he hoped would think differently when he rose to high office. For the exact words please see the "Pioneer." This is how the game proceeds. First a snub on a vital point, then a little kindness followed by a small concession on a matter which does not really affect the power of the bureaucracy and as soon as the ground is prepared by the small concession and the innate gratitude of the Indian nature for small mercies has found expression in words, down comes the final blow to all national dignity and honour wrapped up in sweet words, complimentary phrases and promises of high office. The good and honest men go home after the close of the Session thinking that they have served the country by securing the small concession and honestly hoping for better results at the next Session which comes round in due course and the same process is repeated.

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INCREASE OF SUICIDE IN AMERICA.

The modern occidental lives a fast life of self-indulgence and the resulting nervous tension leads to suicide and insanity. The following from the *Literary Digest* shows the seriousness of the situation and ought to serve as an eye-opener to those who are for making India progressive and up-to-date.

Suicide is generally on the increase in the United States, and among women and children there is an alarmingly larger number who have ended their lives, according to figures recently published by the Save-a-Life League, an organization established to prevent self-destruction by offering advice and financial assistance to the broken in mind and body. During the first six months of 1919, the League received reports of 2,063 suicides throughout the country; this year, for the corresponding period, the number who have destroyed themselves is 2,771 Male suicides were 1,810 and female 961. In 1919 there were 385 suicides in New York during the first six months. This year the total is 343—234 men and 109 women. Of this number nearly two-thirds were between the ages of twenty-five and fifty, and twelve were under twenty-one. And, says the report, which is published in the New York *Sun*:

"Nothing should cause more real alarm than the suicide of children. In our own country, with its boasted institutions, for human betterment, during the last six months 88 boys and 137 girls committed suicide, an increase of 50 over last year's report for the same time. The average age of boys is sixteen and girls fifteen. Boys most frequently use a gun and girls take poison. These terrible facts urgently call for strictly enforced laws to suppress the sale of all poisons and fircarms.

"There is a noticeable increase of suicide among women, doubtless due to the fact that women to-day are entering upon public life as never before, both in business and in polities. Not long ago about one-fourth of all suicides were women; now it is one third.

"From January to July 161 returned soldiers have in despair given away to suicide.

"While many who destroy themselves are men and women of wealth and social position, there are also not a few among the poor and the unknown. Many belonging to this class might have been saved if a few dollars had been available for temporary aid."

SELF DETERMINATION AND MESOPOTAMIA.

The following from the NATION will shock such of our reader as have had the term self-determination dinned perpetually into their ears and have almost begun to believe that the end of the war that was to end all war has inaugurated a new era of freedom and unfettered self-rule for weaker nationalities.

The truth about Mesopotamia is only gradually being revealed to the public and possibly even to the Cabinet. The whole country from Samawa in the south to Mosul in the north, and from Ramadie in the west to the eastern frontier, is up in arms against us. The British garrison in Kufa which was invested early in July is still invested by 2,000 Arabs. Kufa is only 60 miles from Baghdad, and when a British force can be cut off at that distance from the headquarters of the British administration for six weeks, it means that the whole country must be in open revolt. According to Article 22 of the Covenant the wishes of the Arabs of Mesopotamia are "to be a principal consideration in the selection of the Mandatory" for Mesopotamia, and we are maintaining an army of some 100,000, spending fifty millions and slaughtering 10 000 of the inhabitants in order to induce the survivors to select us as their Mandatory. Our efforts have proved unsuccessful owing to the fact, as Colonel Lawrence has stated, that our administration is "bloody and inefficient." That administration is now engaged in hanging "rebels" in Baghdad. The solution of this problem would have been easy six months ago; it now presents considerable difficulty. There is no excuse for our occupation of Mesopotamia, and we shall now have to clear out of it bag and baggage." The difficulty will be, after what has happened, to convince the Arabs of our good faith, for somehow or other we must arrange for the withdrawal of our forces and the establishment of an Arab administration. The best news is that Mr. St. John Philby is leaving almost immediately with Sir Percy Cox, and that apparently they have been given wide powers in order to effect a settlement. Mr. Philby is not only known and trusted by the Arabs, but he knowns and understands our international obligations under the Covenant and treaties.

LENIN, TROTZKY AND GORKY.

The following pen pictures of Lenin Trotzky and Gorky, the three most influentia leaders of the Bolshevists by the eminent English Author Mr. Bertrand Russel, who has only recently returned from Russia, will, we make no doubt of it, deeply interest our constituents.

Soon after my arrival in Moscow I had an hour's conversation with Lenine in English, which he speaks fairly well. An interpreter was present, but his services were scarcely required. I have never met a personage so destitute of self-importance. He looks at his visitors very closely and screws up one eye, which seems to increase alarmingly the penetrating power of the other.

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He laughs a great deal; at first his laugh seems merely friendly and jolly, but gradually I came to feel it rather grim. He is dictatorial, calm, incapable of fear, extraordinarily devoid of self-seeking, an embodied theory. The materialistic conception of history, one feels, is his life-blood. He resembles a professor in his desire to have the theory understood, and in his fury with those who misunderstand or disagree, as also in his love of expounding. I got the impression that he despises a great many people and is an intellectual aristocrat.

I asked him next whether he thought it possible to establish Communism firmly and fully in a country containing such a large majority of peasants. He admitted that it was difficult, and laughed over the exchange the peasant is compelled to make of food for paper; the worthlessness of Russian paper struck him as comic. But he said—what is no doubt true—that things will right themselves when there are goods to offer to the peasant. For this he looks partly to electrification in indurtry, which, he says, is a technical necessity in Russia, but will take ten years to complete He spoke with enthusiasm, as they all do, of the great scheme for generating electrical power by means of peat. Of course he looks to the raising of the blockade as the only radical cure; but he was not very hopeful of this being achieved thoroughly or permanently except through revolution in other countries. Peace between Bolshevik Russia and capitalist countries, he said, must always be insecure; the Entente might be led by weariness and mutual dissensiosn to conclude peace, but he felt convinced that the peace would be of brief duration.

He described the division between rich and poor peasants, and the government propaganda among the latter against the former leading to acts of violence which he seemed to find amusing. He spoke as tho for dictatorship over the peasant would have to continue a long time because of the peasant's desire for free trade. He said he knew from statistics (what I can well believe that the peasants have had more to eat these last two years than they ever had before, "and yet they are against us," he added a little wistfully.

I think if I had met him without knowing who he was I should not have guessed that he was a great man; he struck me as too opinionated and narrowly orthodox. His strength comes, I imagine, from his honesty, courage, and unwavering faith—religious faith in the Marxian gospel, which takes the place of the Christian martyr's hopes of paradise, except that it is less egotistical. He has as little love of liberty as the Christians who suffered under Diocletian and retaliated when they acquired power. Perhaps love of liberty is incompatible with whole-hearted belief in a panacea for all human ills. If so, I can not but rejoice in the skeptical temper of the western world

Trotzky, whom the Communists do not by any means regard as Lenine's equal made more impression upon me from the point of view of intelligence, and personality, tho not of character. I saw too little of him, however, to have more than a very superficial impression He has bright eyes, military bearing, lightning intelligence, and magnetic personality. He is very good-looking, with admirable wavy hair; one feels he would be irresistible to women. I felt in him a vein of gay good humor so long as he was not crossed in any way. I thought, perhaps wrongly, that his vanity was even greater than his love of power—the sort of vanity that one associates with an artist or actor. The comparison with Napoleon was forced upon one. But I had no means of estimating the strength of his Communist conviction, which may be very sincere and profound.

An extraordinary contrast to both these men was Gorky, with whom I had a brief interview in Petrograd. He was in bed, apparently dying and obviously heart-broken. He begged me, in anything I might say about Russia, always to emphasize what Russia has suffered. He supports the Government—as I should do if I were a Russian—not because he thinks it faultless, but because the possible alternatives are worse. One felt in him a love of the Russian people which makes their present martyrdom almost unbearable and prevents the fanatical faith by which the pure Marxians are upheld. I felt in the most lovable, and to me the most sympathetic, of all the Russians I saw I wished for more knowledge of his outlook, but he spoke with difficulty and was constantly interrupted by terrible fits of coughing, so I could not stay. All the intellectuals whom I met—a class who have suffered terribly—exprest their gratitude to him for what he has done on their behalf. The materialistic conception of history is all very well, but some care for the higher things of civilization is a relief. The Bolsheviki are sometimes said to have done great things for art, but I could not discover that they had done more than preserve something of what existed before. When I questioned one of them on the subject, he grew impatient and said: "We haven't time for a new art any more than for a new religion." Unavoidably, the atmosphere is one in which art can not flourish, because art is anarchic and resistant to organization. Gorky has done all that one man could to preserve the intellectual and artistic life of Russia. But he is dying and perhaps it is dying, too

This has been quoted from the New York *Sun* by the *Literary Digest*.

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MANORAMA
OR
THE NEW WOMAN REDEEMED.

A Serial Story specially written for the Vedic Magazine by 'Koushala.'

CHAPTER VI.

SOLILOQUY.

The First Sigh of love is the last of Wisdom. Antoine Bret.

Vishnu is seated all alone in an easy chair in his *sanctum sanctorum*. He is wrapt in deep thought and is absolutely insensible to what is passing round him. The image of his beloved darling, the soverign of his heart, the queen enthroned in the innermost recesses of his being whose dominant sway is undoubted, is before his enraptured mental vision. He vividly recalls to his mind the outlines of her lovely features, the profile of her charming countenance and the contour of her fairy and sprite like figure. Her radiant smile, her enchanting gestures, her captivating manner, her seductive looks and her sweet dulcet voice are all reproduced in the imagination and contemplated with delicious gratification. All the details of the conversation are impressed indelibly upon the tablet of his memory. The pauses in the conversation, the clever turn that she gave to the talk on various occasions, her very professions of ignorance, her conventional curiosity to hear politics, her polite exhortations to the combatents were all dwelt upon with wondering admiration and adoring rapture and as the mental picture constituted by these incidents blended with another lovely picture—pouting cherry lips and dark flashing eyes—the coalesced image transmuted all these details and invested them with a new meaning. Her professions of ignorance were attributed to humility, her conventional curiosity was regarded as a sure sign of a deep abiding interest in politics, her hortatory exercises as emblems of burning patriotism and of a desire to inspire youngmen with love of country. Vishnu tried hard to discover some fault in his goddess, but his efforts proved unavailing. Was she shallow? How could that be? She certainly sat up almost all the time with her lips carefully sealed and contributed nothing to the elucidation of the various problems that cropped up in the course of conversation. But that was because she was a deep thinker and was listening to the conversation intently with a view to cast the various observations in the crucible of her mind and evolve some original thoughts. Was she frivolous and fashionable? She was certainly dressed in the modernmost style, had not a single piece of Swadeshi cloth upon her person and looked an English girl! But it was unjust to blame her for that That was due solely to her training and her environments and to the influence of a fussy, foppish and flirting mother. Besides the coating of Western manners was quite superficial and could be easily scraped away. How could such a lovely and angelic girl—the very incarnation of celestial charms and heavenly beauty—have been deeply impressed with the ugly, masculine and clumsy fashions of England! He pictured her as a long-suffering martyr at the altar of fashion and a docile uncomplaining victim to the totures of cruel convention. His heart filled with infinite tenderness and ineffable pity as he thought of these meshes and with a throat choked with emotion and a catch in his breath, a tremor in his voice and tears in his eyes he audibly vowed to himself that he would expedite matters and translate her, without the least possible delay, from the uncongenial and unpropitious surroundings in the midst of which she found herself, to the seat of regnant dignity and royal honours in his own household. Was she a coquette? Decidedly not! Withered be the tongue that utters these blasphemous words and may the heart that thinks these thoughts crumble into decay. How can the goddess of purity, the incarnation of virtue, the apotheosis of stainless and spotless chastity, the fount of loftiest in-

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spiration, the source of the highest puritanical bliss be a coquette? Besides why should she, the cynosure of all eyes, whose admirers deem it a privilege to kiss the sacred ground trodden by her holy feet, stoop to the wiles and tricks resorted to by painted frights and powdered "fairie queens." It is, doubtless, true that her *sarhi* slipped oftener than usual and displayed her glossy hair, her rounded smooth arms were often bare and their creamy whiteness feasted fond eyes, her dark orbs dispersed flashes all around her with plenteous beauty and her gracious smiles were rather freely bestowed. But all that betokened a pitiful heart, an obliging disposition and an artlessness which charmed more than studied art and nothing more. Of course it was not known whether she was or was not an Arya Samajist. The probability rather was that she was a Brahmo by conviction. It could not be doubted that she did not perform *Sandhya* or *Havan* and was not a strict vegetarian. Before he had seen Manorama, he had never associated these traits with his future wife. He had, on the contrary, always pictured his future wife to himself as a sweet religious, girl rising at daydawn, sweeping the house and cleaning the furniture, performing her ablutions religiously, performing *Sandhya* and *Agnihotra* daily, studying the *Shastras* and doing her household work with clock-like regularity. Fashionable ladies, indifferent to religion, and indulging in animal diet had always repelled him. He had to confess, however, in his solitude, as he laid bare his soul, that though his conceptions had remained unchanged, he found nothing repulsive about Manorama. Had he been dazzled by her beauty and swept off his feet losing all mental balance and emotional equipoise? He would not acknowledge that. No, not for the world. What had attracted him so irresistibly was the beauty of her soul! True, he had no tangible proof of that. But then his mind would not possibly misgive him. The body was the temple and tabernacle of the soul. How could a deity with so beautiful and picturesque a dwelling be anything but lovely, exceedingly lovely, lovely beyond description. He admitted that the outer shastric symbols and distinguishing marks of a lovely soul were not visible in this case. But then the *shastras* laid down general laws, which like all such laws, admitted of exceptions and Manorama was an exception. Creeds and formulas are merely moulds in which the spirit of religion casts itself. Manorama was religious ——deeply religious——and if only the creed of the Arya Samaj had been presented to her in the right spirit and by the right person, she would have welcomed it as something which alone could satisfy her spiritual yearnings. He now simulated——quite unconsciously——the righteous zeal of an evangelist. Surely the cause of Dayananda's church would be pushed forward considerably if he could only make a proselyte of Manorama. If Manorama turned a Vedic Missionary, the Divine cause would receive an unequalled impetus. Who would not be converted by such a lovely missionary? He, then, drew a fascinating picture of an Arya household with the queenly Manorama presiding over it and converting all guests by the magic touch of her personality. Surely it was worth while winning Manorama for wife in the interests of the Arya Samaj. If it was meritorious to convert commonplace people, surely it was an act of supreme merit to convert a potential missionary of the Holy Church. At this moment our hero was quite happy. He had worked himself up into a mood of self-righteousness and that instant he was at peace with all the world. While he was occupied with his sweet reverie, the servants who came on various errands noticed that their sweet master was sweeter than ever, the peons from the various firms who came with bills got four times the tip that ordinarily fell to their lot. The domestics and dependents of the household felt agreeably surprised. It was no new thing for them to see their master in a brown study. They had often been witnesses to his fits of moodiness and abstraction. But whereas before this occasion the moodiness and abstraction generally irritated their sweet master and made him peevish and pettish, the present

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pre-occupation had enhanced his sweetness and graciousness. They could not account for this singular change, but it gratified them nevertheless. The menial who swept the floor was that day complimented by his master on the peculiar cleanliness of the house, the cook on the savouriness and toothsomeness of his dishes, the washerman on the excellent washing he had done and the peon upon his promptitude. Not only this. That day the sun shone more brightly, the breeze was more than usually fragrant, the specks of cloud across the sky looked entrancing and the garden presented a charming appearance. While Vishnu was thus enjoying himself in thought and imagination, he felt a pat on the back and a grip of the hand. He was startled and winced in his seat. When he looked round, he encountered the immobile face and quizzical looks of Hari.

EDITORIAL REFLECTIONS.

THE BRIHASPATI ARTHA SHASTRA.

In this issue we give the full text with translation and Introduction by Mr. F. W. Thomas, of Brihaspati *Artha Shastra*. This, we believe, is the only Sanskrit treatise besides the sutras ascribed to Kantilya, on polity and economics in Sutra form. It appears to be ancient and throws considerable light on the political philosophy and political institutions of the Aryas of antiquity. We hope to publish an analysis of the Sutras in our next issue.

These Sutras have not yet been printed in India. They were first printed in the "*Le Museon*" issued by the Cambridge University Press. We are indebted to the Publishers for permission to reprint this epoch-making work. The publication of this work is, we venture to think, a landmark in the history of research in ancient polity. The Sutras having taken up more than three forms, we have been compelled to keep back the articles of "Nigamananda" and "Historicus" as well as Reviews and for this we crave the indulgence of our readers

THE "*PIONEER*" AND INDIAN SWARAJYA.

The "*Pioneer*" and other organs of reactionary Anglo-Indian opinion are very nervous whenever the question of self-governing institutions in ancient India is mooted. The reason is not far to seek. If once you admit that the forbears of our race possessed the democratic spirit and had developed political self-rule, all talk about the congenital unfitness of oriental people for democratic self-determination—which, we are told, has its roots deep down *only* in the history of Western people—becames rot and balderdash. Some bureaucrats are loth to believe that the ancestors of the people whom they have got into the habit of treating with condescending and gracious patronage elected kings, had developed parliamentary Government and were always on the *qui vive* against the encroachment of authority upon the liberties of the subject. In a note on the subject in its issue of September 30th our contemporary says:—

"There is, of course, a sense in which it may be said that India was "self-governing from millennium to millennium." Before the advent of the British Raj she was governed by Indians, just as before the Mahomedan invasion she was governed by Hindus. But anything even remotely resembling modern democratic institutions as understood and developed in the West was unknown even in the germ. To maintain the contrary is to make a travesty of historical fact and to allow one's sense of proportion to be distorted by political and racial bias."

In an earlier part of the note, the Nestor of Anglo-Indian scribbledom is kind and indulgent enough to assure its readers that "no Englishman who has been at the pains to study Indian history could deny the greatness of India's past or the reality of her civilization." We must be thankful for small mercies. It is a relief to be

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told that Indian culture is a "reality" and not the chimera of a disordered brain. We should not have been surprised, if a student of history of the type represented by the writer had had recourse to that farrago of absurdity. At one time the "orientalist" told us that the ancient Aryas were a nomadic race, with no culture and no higher spirituality, whose religion was nature-worship and whose stock of ethics was constituted by untutored and primitive efforts to propitiate irate and vindictive deities. The advocate of that theory now stands discredited. The spirituality of the ancient Arya is now readily conceded, in fact it is invoked by a few wiseacres for the purpose of driving home to his degenerate descendant the exhortation to remain content with the kingdom of heaven, the obliging Western offering to continue, at the cost of his "spiritual" welfare, to administer the kingdom of the earth for him.

That latter is, in the opinion of a reactionary of a school of thought, the preserve of the autocratic bureaucrat imported from one of the most democratic countries in the civilized world. Let alone the modern Indian, even his remote ancestor cannot be permitted to claim any share in it. What wonder, then, that the self-constituted defender of the Bureaucratic Bill of Rights will not, with impunity, suffer the Indian extremist "to argue *that that civilization and culture possessed even the rudiments of democratic institutions* in the sense in which England possessed them in the time of Simon de Montfort's Parliament" *Oh Tempora! Oh Mores!* How presumptuous and audacious it is to commit this outrage upon the bureaucratic sense of decencey and propriety—what a blow to Buckle's theory that the enervating climate of the orient is not favourable to the growth of virtues and modes of conduct which make for individual and collective self-direction and self-assertion. Of course, our remarks do not apply to all who are called bureaucrats, but only to a few reactionaries among them. We are, however, sorry for the "*Pioneer*". Its position is untenable. The ancient Aryas were the most democratic people in history.

THE VEDA AND POLITICAL FREEDOM.

Take the Veda—their earliest and most revered scripture which they believe to be eternal revelation. The Vedas clearly lay down the law that the king should be invariably elected. In the Atharva Veda we read:—

आत्वागन् राष्ट्रं सह वर्चसो दिहि प्राविशां
पतिरेक राद्यत्वं विराज। सर्वास्त्वा राजन् प्रदिशो
ह्वयन्तु पसद्यो नमस्यो भवेह ॥१॥ अथर्व ३।४।१
त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पंच
देवीः ॥ वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न
उग्रो विभजा वसूनि ॥२॥ अथर्व ३।४।२
पथ्या रेवती बहुधा विरूपाः सर्वाः संगत्यवशीयस्ते
अकन् ॥ तास्त्वा सर्वाः सं विदाना ह्वयन्तु दशमी
मुग्रः सुमना वशेह ॥४॥ अथर्व ३।४।७
ये राजा नो राजकृतः सूता ग्रामण यश्चये ॥
उपस्तीन पर्ण मस्यं त्वं सर्वान् कृण वमितो जनान् ॥७
संवो मनांसि व्रता समाकूतिर्नमामसि ॥
अमीये विव्रतास्थ न तान्वः सं न मयामसि ॥८॥
अथर्व ३।८।५

Unto thee hath come the kingdom; with splendour rise forward (as) lord of the people, sole king, bear thou rule; let all the directions call thee, O king, become thou here, as one waiting for homage.

Thee let the people elect unto kingship thee these five divine directions; rest at the summit of royalty, at the pinnacle; from thence, formidable, share out good things to us.

The wealthy roads, of manifoldly various form, all, assembling, have made wide room for thee; let them all in concord call thee to the tenth (decade of life) abide here, formidable, well-willing. (Atharva Veda III 4—1,2,7.)

They that are kings and electors of the kings, that are charioteers and troop leaders—subjects to me do thou O *Parna*, make all people round about. (Atharva Veda III, 5—7).

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There are also distinct references to the national assembly and the local assembly. The former is called Samiti and the latter Sabha.

In the Atharva Veda (XII, 12) we have the following put in the mouth of the king. He is represented not only as glorifying the political assembly but also as eager to profit by its deliberations.

"In concord may Prajapati's two daughters, Sabha and Samiti, both protect me.

May every man I meet respect and aid me. Fair be my words, O fathers, at the meetings.

We know thy name, O Conference, thy name is interchange of talk. Let all the company who join the conference agree with me.

Of these men seated here I make the splendour and the lore my own.

Indra, make me conspicuous in all this gathered company. Whether your thoughts are turned away or bound and fastened here or there, we draw them hitherward again. Let your mind find rest in me."

Zimmer holds that "Sabha" was the assembly of the villages while "Samiti" denotes the central assembly of the people attended by the king.

POPULAR GOVERNMENT IN THE EPIC PERIOD.

In the Ramayana (Ayodhya-kanda Chapter II) we are told that when king Dasratha desired to consecrate Rama as the Crown Prince, he called a representative assembly consisting of delegates from all the important towns and villages. We read there :—

From town and country, far and near,
He summoned people, prince and peer.

When the assembly met, the king bowed to it and sought its advice in the following words :—

Lieges, approve the words I say
Or point ye out the wiser way
Devise your prudent plan, my mind
Is fondly to this thought inclined,
But men by keen debating move
Some middle course which all approve.

The assembly, then, set to work to discuss the matter. All took part in the discussion.

Peasant and townsman, priest and chief
All met in consultation brief.

Finally the leader of the house thus delivered the verdict.

Do, thou, o King of grace comply
And hear the people's longing cry
And let us on the throne by thee
The lotus-tinted Rama see.

It appears that the voice of the people was not merely an influencing but a decisive factor. A few days after this the king summoned the heir-apparent-elect to his side and thus admonished him.

And, therefore, Rama, hear my rede
And mark my words with duteous heed
This day the people's general voice
Elects thee king of love and choice
....
....
Be thou my son, anointed king
Men's fancy is a fickle thing.

It further appears that this assembly had a permanent habitation. On the death of the king it met automatically and considered the situation. We read in the *Ramayana* :—

The night of sorrow passed away
And rose again the God of day
Then all the twice-born peers of state
Together met for high debate.

They Assembly Hall was centrally situated and was a magnificent structure. Here is a description of how Vashishta, the Prime Minister, went to the Assembly Hal and occupied the Chair of State because the state was kingless.

When Saint Vashishtha, skilled in lore
Of Royal duty, dear to fame
To join the great assembly came.
Girt by disciples ever true
Still nearer to that hall he drew
Resplendent, heavenly to behold
Adorned with wealth of gems and gold
.....
He reached his golden seat o'erlaid
With coverlet of rich brocade
....
As to the hall they bent their course
With car, and elephant, and horse.

In the Mahabharta (Udyoga Parva C 149) we are told that the king Pratipa was compelled by a deputation of the people, against his will and in spite of tearful entreaties on his part, to stop the ceremony of investing his eldest son Devapi with the insignia of crown princedom and to install his younger son in his place. Here are the verses that support this view :—

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अथ कालस्य पर्य्याये पृथ्वी नृपति सत्तमः ।
सम्भारान् भिषे कार्ये कारयामास शास्त्रतः ।
मङ्गलार्थानि सर्व्वाणि कारयामास वैविभुः ॥२१॥
तं ब्राह्मणश्च पृक्षाश्च पौरजा न पदैः सह ।
सर्व्वे निवार यामा सुर्देवापे रभिसेचनम् ॥२२॥
स तच्छ्रुत्वा तु नृपति रभिषेक निवारणम् ।
अधर्म राष्ट्री भवद्राजा पर्य्यशोचत चात्मजम् ॥२३
इयं वद्राम्यो धर्म्मज्ञः सत्य सन्धश्च सोऽभवत् ।
प्रियः प्रजानां मपि स त्वग दोषेण दूषितः ॥२४॥
दोषाङ्गं पृथिवी पालं नाभि नन्दन्ति देवताः ।
इति ज्ञात्वा नृपश्रेष्ठं प्रत्यषेधन द्विजर्षभाः ॥२५
(उद्योग पर्व्व १४१ अध्याय)

Yayati could not install his younger son, in supersession of the claims of the elder, until and unless he had satisfied his people as to the reasonableness of the course and obtained their explicit consent. Says the Mahabharat.

वीर ज्ञान पदैरतुष्ट रिनुरक्तीना प्रजस्तदा ।
अभ्यषिणञ्चत् ततः पुरुं राजोचे सुतमात्मनः ॥
(आदि पर्व्व ८५ अध्याय)

SELF-GOVERNMENT IN THE BUDDHIST PERIOD

Professor Rhys Davids tells us that the Sakyas and the Vajjians had republican forms of Government. In the Maha-pariniban Sutta we are told the Vajjians held full and frequent public assemblies and that the Budha blessed their form of Government. Magasthenes, thus, refers to the legislators of India in his time.

The seventh caste consists of those who assist the king in deliberating on public affairs, or assist the officials in the cities which enjoy a democratic government. This class is small in number, but in wisdom and justice excels all the others. From them are chosen their rulers, governors of provinces, deputies, treasurers, generals, admirals, controllers of expenditure and superintendents of agriculture.

DEMOCRACY AT THE ROOT OF INDIA'S SOCIAL INSTITUTIONS.

We have, thus, seen that in all periods of ancient Indian history, democratic forms of Government have taken root in the soil and flourished. Indian society is permeated through and through with the democratic spirit. The Panchayats are still supreme in strata of society unaffected by the currents that have flowed from the West. When a meeting of the *Panchayat* is held, all members of the brotherhood are regarded as being of equal status, from the millionaire down to the peon. The Chowdhri or president of the panchayat is not necessarily a rich man—not unoften a poor man who has acquired influence by serviceableness to his clan adorns that office. All decisions are arrived at either unanimously or by majority of votes and woe betide the man who defies his *Biradri*. In many Indian states, the autocracy of the ruler—if his people are of the same community as he is—is considerably relieved on account of his susceptibility to the sentiments of his brotherhood. The ruler of the premier Indian state in the Punjab was once publicly rebuked by a preacher of the Rajput Sabha for allowing dances of nautch girls in his state. The Maharaja asked pardon at the conclusion of the speech and forthwith issued orders penalising nautches on festive occasions. Examples like this are legion. We do not withhold our sympathy from the *Pioneer* in his sore strait, but cannot help repeating the observation made so often by competent observers that it has become a platitude, that India is better fitted, by reason of its social and religious traditions, for popular government than Western countries with their "classes" and "masses," the "bourgeosie" and the "submerged poor," the "haves" and the "havenots," "bloated capitalism," "syndicalism," "rings," "monopolies" and "plutocratic domination."

THE NATIONALISTS AND THE CONGRESS RESOLUTION

It is a matter for sincere gratification that most of the leading nationalists of Bengal Bombay, Madras and the Punjab, though they opposed Mr. Gandhi's resolution in the Congress, have obeyed the mandate of articulate India and have whole-heartedly joined in the boycott of the new councils. We rejoice at this decision for it is the outward symbol of the birth of a new spirit in

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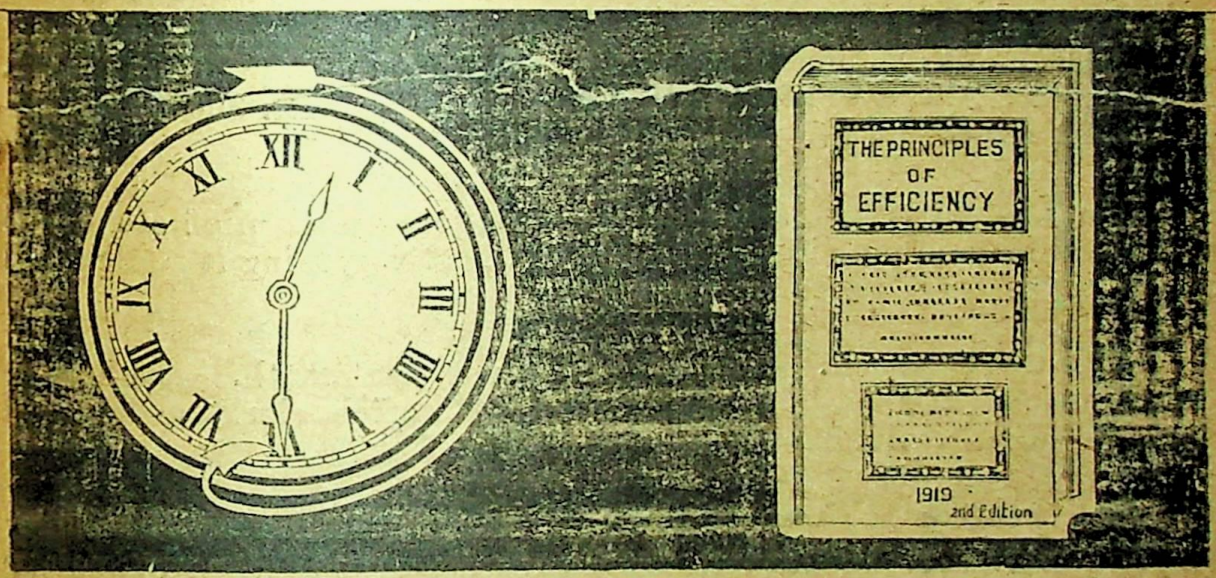
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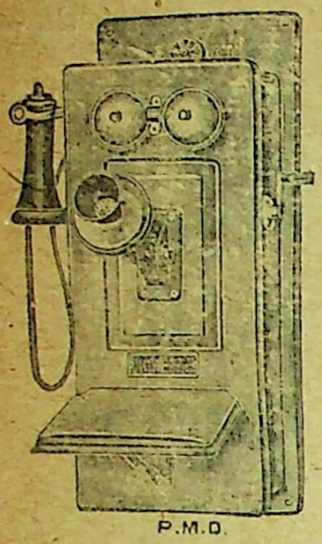
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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine "knowledge is the highest and the noblest."—*Manu.*

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THE HEART OF MAN.

BY MEREDITH STARR.

There is a beacon in the human heart.
By which the sun grows pale; a power transcending.
Time and space and death; a love unending;
A wisdom which no language can impart.

The human heart, it is a wondrous thing,
A treasure trove, a paradise indeed,
Wherein the sail from earthly trammels freed.
May joy in beauty past imagining.

It is the temple of the living God;
Therein the Self Immortal doth reside,
Veiled from our vision for a period,
Till the last veil is rent that Him doth hide.

Then will illusion end; and we shall be,
One with that Self to all eternity.

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IMPORTANCE OF SWAMI DAYANAND IN INDIAN HISTORY.

THAKUR CHHEDI LAL, M. A., (OXON) BAR-AT-LAW.

It is not only difficult but also impossible to isolate religion from society. Society after all is composed of individuals on whom religion is bound to exercise some influence. Its cumulative effect must be discernible in society as a whole in some shape or the other. It is because of this principle that society enjoys more or less degrees of civilisation in accordance with the religious beliefs of its members. Religious belief in a society is one of the limbs of the social body-politic and the body must feel the effects of the action of its limbs. If one of the limbs in a body is vigorous the rest of the body must enjoy its good consequences and *vice versa*. If evils creep in the religious beliefs of a society its evil effects must surely be felt by it. As a matter of fact the standard of morality prevailing in a society is the best test of fitness or unfitness of religious beliefs adopted by that society. This point can well be established by the history of all religious movements in the world. A religious reformer has appeared only when the moral tone of a society has been greatly lowered and his advent has always raised the standard of morality at least by some degrees. In order to bring out this point clearly the history of Christianity and Islam may be very briefly discussed.

When Christ preached his doctrine the evils of paganism were at its height. Whatever good points this religion possessed had by now passed away. The society had become intensely superstitious and because of lack of moral guidance the people were groping in the dark. Some reformer was badly needed who would convince them of their existing evils and lead them to a better life. It was at this psychological moment that the doctrines of Christianity were preached. It is no doubt true that many upholders of the old regime dreaded the reformer because he aimed a deadly blow at their powers and privileges. To crush it, therefore, they inaugurated an era of cruel persecutions but all was of no avail and because of its superiority Christianity went on spreading till it dominated all over Europe. The change in religious beliefs at once told on the society. Many social evils began to disappear and up till the tenth century we find the social and moral condition of Europe getting more and more improved than it was before. But in accordance with cyclic order evils and superstition began to creep in the new religion as well. This impurification went on for four hundred years till at the beginning of the 15th century we find Europe at the zenith of its moral degradation. Ceremonials have taken the place of religious principles. Immorality was rife among the clergies who were supposed to lead a pure life. The ignorance and superstition of the people was exploited upon by the clever people and the head of their religion, the Vice-regent of Christ was leading a life which would have shocked even a satan. The corruption in religion made itself felt in society by lowering its morality. Europe was once more being enveloped in moral darkness. As the people were morally bad, politically their condition was still worse. The rulers treated them no better than worms. Their rights were trampled and absolutism reigned supreme. The church which received full support from the temporal power in return inculcated the doctrine of the divine rights of kings and political liberty was a thing unknown in Europe. At this moment also a need for a reformer was felt by many, and soon we see Luther, Knox, Calvin and Zwingley vehemently condemning the existing regime irrespective of their incurring the deep displeasure of powers both temporal and spiritual who were adversely affected by their criticism. A vigorous attempt is made to

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suppress the reformers. Untold enormities are committed on them in the name of religion but all to no purpose. The more they were oppressed the stronger they became. Persecution by temporal powers bred in them a spirit of deep resentment against that power which ultimately culminated in the desire of the people to curtail the powers of their rulers. A new moral tone was given to the society which contributed immensely towards the character-building of individuals. Among the people adopting the reformed doctrines a higher standard of morality prevailed. It is because of this new belief that tiny Holland was able to defeat mammoth Spain and thereby claim her independence. It is because of her adherence to this faith that England claimed more and more political rights from her kings till in order to vindicate her people's right permanently against the king's interference she chopped off her king's head. It is because of this new spirit that the Americans could not any more tolerate the English interference and threw off their yoke. In short all the political advancement made in Europe during the modern times may be directly or indirectly traced to the Reformation movement. This version gains in strength when we note that those countries which did not adopt the reformed religion as for example Spain, in spite of their being of great importance at that time, every day sank into insignificance and all their past glory has become only a matter of history. Thus the study of development of Christianity confirms the statement that religion is bound to exercise paramount influence in other spheres of life.

The same principle could be further illustrated from the history of Islam. It is a matter of common knowledge that before Mohammad promulgated his beliefs, moral and material degradation of Arabia was complete. Though the Arabs were a great people yet there was a lull in their political life owing to existing social and religious evils. Mohamed tried to reform these and while doing so he infused such an enthusiasm among his followers as pervaded them for many centuries to come. With the advent of the reform a great cohesion came among the people and hordes of Islam are seen marching to various parts of the globe and unfurling the banner of Islam whereever they go. Their enthusiasm swept away all opposition and Islam dominated in Spain, in Africa and in India. No one was able to stop their progress. Till the end of the 15th century the power of Islam was at its zenith. But gradually many evil practices as usual crept into this religion also and many of the important commandments of Mohamed began to be ignored. Soon the social evils set in and the period of depression for Islam commences. We find the Mohammedans every where being defeated. Their progress was not only at a standstill but also deteriorating. 18th and 19th centuries are the darkest periods of Islamic history. But again there is a protest made against the existing system and we find in the doctrines of Sufis and Babis an attempt to revive the old glories of Islam. The Sufis and Babis again infuse a new spirit among the Mohammedans and a serious effort is made by them to improve the condition both social and political. The result of this attempt is the revolution in Persia, Turkey and agitation for independence in Egypt. It goes without saying that if Persia and Turkey, specially the former, would not have been hampered by the Europeans who made their work well-nigh impossible, the world would have seen regenerated Persia and Turkey. Now the study of Islam also leads us to the same conclusion that religious reforms are sure to lead to the regeneration of the people socially and politically,

Now having discussed that religious movements can not be isolated from social and political advancement, it has to be seen as to what the effect of Swami Dayanand's religious reform was on the social and political development of India. In the latter part of the 19th century corruption in the Hindu religion has justified the strongest invectives of its bitterest opponents. Heads of religious houses were not only immoral but also covetous and ignorant. They had amassed huge wealth which they spent for their own

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pleasure. The " Ashrams " which had once been centres of piety and consolation to the suffering were now the chief abode of licentiousness and debauchery. The Hindu social customs which had, in by-gone ages, served their many purposes were now rotten to the core and hindered them at every step. Child-marriage and old-age-marriage were swelling already a large number of child widows whose lot was most unenviable. So much social tyranny was practised on these poor creatures that most of them gladly preferred the shameless life of a public prostitute to that of slow torture and sure death. The increase in the number of prostitutes was also encouraged by the religious importance given to them during the festivals by requisitioning their services in the temples and 'Maths'.

The ignorance of the mass due to their religious beliefs which has degenerated into superstition was proverbial. The Brahmans and other religious imposters instead of educating the masses exploited upon their folly. Instead of doing them any service they had become grasping to the utmost. No meanness was too low for them to which they would not have stooped in order to gain their own ends. The priests who had once rendered valuable services to the people now fed fat at their ignorance. The condition of the educated class was in a pitiable plight. The advent of western education has divorced them from the traditional method of their learning and literature in which they now saw nothing but the stories of cats and dogs through the eyes of their western teachers. Every thing Indian was stigmatised as barbarous and uncouth, on the contrary all that was occidental was *sin qua non* of progress and development. Owing to pernicious western education which was imparted in fragmentary and incomplete method the intellect of the people was quite crippled and perverted. In every branch of life blind imitation of west was vigorously urged upon. With the slavish habit of looking for everything in the West and western literature, we not only lost our intellectual initiative, but also our belief in our own civilisation. In a word we were socially conquered by the west. Many of our brethren dissatisfied with our religion vainly sought refuge in the doctrines of Christ. Our political condition was as bad as our social and religious. Our lot was worse than that of helot. We were worse than foreigners and only tolerated by others in our own country. We were taught to regard our rulers as something supernatural from whom we should demand nothing, but only thankfully accept whatever crumbs were thrown out of table. Most ordinary demands of today were considered seditious then. With our social conquest by western ideals our political conquest has also become complete.

The economic condition of our people was too depressing to be sufficiently described. Owing to constant drain of wealth our people were sinking more and more into the mire of poverty. Our industry was crushed. We were inspite of our hard labours dying in hundreds of thousands of pure hunger. Thus at the time when Dayanand wanted to preach his new doctrines the religious, social, political and economic condition of the people was at its lowest ebb. Our condition was worse than that of Islam or Christianity at the worst period of their history. Slavery was writ large in intellectual, political and social aspect of our society.

At this time when in every sphere of life traditional methods were the only methods adopted there was very little room for social change. Dayanand's work therefore was very difficult. He has not only to enunciate reforms, but also to sweep away many evils before he could go on with his work. In other words his work has two aspects—destructive and constructive. Many pitfalls have been created in the society and he has to fill them up, before any permanent erection could be reared up. Dayanand realised that he would not be able to work up his ideals unless he carried on an uncompromising criticism of the existing regime. He condemned every usage which could not be rationally supported. Reason was his criterion by

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which he judged the existing system. It was apparent to him that the Indians must be first made intellectually free. They must be taught to subordinate everything to reason. He knew that intellectual slavery must go before any improvement was possible. He therefore struck the note of intellectual freedom in all religious matters. But he was also aware of the fact that his ecclectic principle, though laudable, was likely to lead the weak to many evils. He therefore considered it advisable to present an ideal which every right-minded man should conform to; so that there may be no anarchy in society and no conflicting ideals. He knew that if he based all his principles on individual reasoning which he inculcated he would be providing much latitude for the beast in man. Hence he had to find some standard, some authority which each of his followers should accept without questioning. He chose the Vedas for this purpose. He had reasons for doing so which may be enumerated as follows. First of all the chief criterion of goodness or badness of religion according to him was whether it was rational or not. If any religion appealed to blind faith for its support, he at once rejected the same. He found, that of all the religious books existing Vedas alone could withstand the most severe test of reason. He discovered that he could explain rationally all that was in the Vedas and could also prove that thoughts contained therein were of the highest possible character, secondly he fully realised the resisting character of Vedic civilisation. Egyptian Babylonian, Greek and Roman civilisations which were more or less contemporaries of Indian civilisation had disappeared when they came in contact with other antagonistic civilisations But inspite of the repeated onslaught of alien civilisations of formidable character, nearly for 2,000 years the Vedic civilisation maintained its individuality. Though strenuous efforts were made by the rulers to wipe it off, it always survived with the same freshness and vigour. Dayanand thought that the civilisation which could endow its followers with so much resisting power and individuality was worth reviving. It is another reason which made him an admirer of Vedas.

The last reason for his adopting the Vedas as his ideal was, that it was national. Mental depression of the Indians was at its highest, social conquest by the West was so complete that some very energetic lever was needed to raise national pride in them. Vedas were most calculated to do it. He knew it will flatter the national pride of the Indians, if it could be proved that of all the religious books existing, the Vedas were the most rational. This feeling was absolutely necessary to bring national self-respect in their mind, which was essential for nation-building. One cannot love his country unless he respects it. So that Indians may respect their country, Dayanand preached that the Vedas — the legacy of India was the best that the world could give.

It may be asked here that it was not Dayanand alone who had rationality as the starting point of his religion. Ram Mohan Roy also was an advocate of rationality in religion. Why should the same credit be not given to him? It is perfectly true that Raja Ram Mohan Roy was also a great religious reformer. Like Dayanand he also condemned every religious practice which did not conform to reason, but he differed from Dayanand in this that he was only a cosmopolitan. It may be summed up in this that Ram Mohan Roy was only rational and not national while Dayanand was not only rational but also national. It is paradoxical to say that his religious doctrines were intensely national and at the same time cosmopolitan. They were national in so far that they advocated everything Indian. They gloried in the past greatness of India and placed her above every country in point of intellectual greatness. They were cosmopolitan in this respect that they could be followed by any country. The Vedic doctrines were such that any country could advantageously adopt it, and there was no bar whatsoever to their doing so.

Just as he preached the doctrine of intellectual freedom in religious and social

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matters he advocated the same views in political affairs. He condemned the evils of foreign rule and exhorted the Indians to qualify themselves in such a way as to govern themselves. His political doctrines would be discussed in a different article later on. It is enough to note here that Swamiji was a home-ruler of home-rulers and he commended freedom to all his followers in every walk of their life. Thus Swami Dayanand is classed amongst a few great men that India has produced. He taught the Indians the value of absolute freedom in religious social and political matters, and today in whatever way our society is progressing we find that it was marked by the Swamiji for us. It is no exaggeration to say that what the modern Europe owes to her protestant religious reformers, what Islam owes to Sufism and Babis, Indians owe it to Swamiji. Just as reformation in Christianity and Islam brought about the modern era of progress in other Christian and Islamic world, so reform in Hindu Religion inaugurated by Swami Dayanand has brought about the national consciousness among the people, which is getting stronger and stronger every day. It was on the field prepared by him for national awakening that the present arduous task of nation-building is gradually carried on. He may be said to have laid the foundation-stone of Indian nation on which the work of nation-building is continuously proceeding.

DAMAYANTI.

(After a tale in the Mahabharat.)

A Dramatical Poem in 5 Acts.

By "Bisudhatman".

Personae Dramatis.

Bhima.—King of Vidarbha.
Damayanti.—His daughter.
Nala.—King of Nishada.
Pushkara.—His cousin.
Indra.—King of all the Gods.
Agni.—The god of fire.
Varuna.—The god of water.
Yama.—The god of death.
Narada.—The heavenly Hermit.
Naga.—The Serpent King.
Vayu.—The Wind.
Kala, *Dwipara.*—Evil Spirits.
Kasini.—Lady-in-waiting to Damayanti.
Sunanda.—Damayanti's cousin.
A Lady.—Damayanti's aunt.
King Ratnapura.
Vahuka.—Nala disguised as charioteer
Hermits in cave, boys as flock of swans
Pages, boys, ladies, etc.

ACT I.

(In Two Scenes.)

Scene I.—A riverside, Nala walks restlessly up and down.

Nala.

The sylvan palms sigh to the autumn breeze
Have they a secret hidden in their hearts.
That on its mystic harp the sweeping wind.
Carries unto the chord that throbs responses?

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Then let me mingle my heart's cry with theirs.
That on their freeborn wings they take my lay.
To her whose magic soul beckons my own.
Whom oft I see at nightly hours, when sleep.
Unfetters fleshbound souls to freer life.
For what are dreams but sights of things that be,
Visions that oft times guide the lower mind?
But ah, too long I dream, too long I sigh;
Is there no hope, is there no solace nigh?

(Enter a troop of boys dressed as swans. They flap their wings and dance, then sing.)

The Song.

We the winged tribes of the sky.
See the world beneath us lie.
Much we hear and much we see.
Keepers of great secrets we.
Ah, but man is dull of ear,
Or much wisdom he would hear.
In the songbird's lay.
For the thrush and jay.
Could teach sighing mortals more
Than all booky lore.

Nala.

And who are these loquatious visitors?
A flutt'ring tribe indeed and easily, caught.

(He catches the leader).

Swan

Pray, kill us not for know thou who we are?

Nala.

That is soon told, you are a noisome crew.

Swan.

We are the tribe that carry the sighs of lovelorn.
Youths on one wing.

Nala (aside).

What? does this wretched thing make sport of me?
(To swan).
What care I for thy wing and for thy sighs?

Swan.

Look thee, we have two wings, and on the.
Other we carry the sighs of lovelorn maidens

Nala.

I take it somwhere there's a nesting place.
Where a sad bird weeps for those sighing wings

Swan (mischievously.)

There is a lady at King Bhima's Court.
More fair than lotus dreaming on a lake.

(Nala starts. Swan nods his head, smiles and winks.)

Swan.

She sighs her heart out to the crescent moon.
And keeps the cypress trees moist with her tears.
Perhaps, if thou doest wish it, we may bear
To her a songlet from Nishada's King.

Nala.

Fly upward, feathered troubadour, fly up.
And bear a message to the lady's bow'r.
Tell her how great is Nala's heart in love
Say Damayanti's sighs have found response

(The swans flap their wings and hop off).

Scene II.—A garden in King Bhima's Court. Damayanti and her ladies wall about. D. is sad and lingers alone.

Kasini.

Why is our Mistress so all sad and pale
The moon has waxed and waned, yet n'er a chang
Do we behold. Her time is dreamt awa

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In sighs and tears, and seems she ever vexed.
If one approaches her but to console.
(Going to Damayanti).
Come, dearest Princess, tell us, art thou ill?

Damayanti (*going impatiently aside.*)

These silly women prattle without sense.
How can I tell them what my bosom stirs?
(She walks up and down, then looks heavenward.)
Thou fearless dome of the unfathomed Blue.
To thee alone can I my woe confide.
Thy nightly stars into my chamber steal.
They understand the heart throbs of my soul.
They bear my secret on their silver wing.
And do they whisper to Nishada's King?
(Enter the swans. They dance, the maidens try to catch them.)

A Lady.

The swans, the swans,—behold their swaying grace.
Come, Princess, join us in the merry chase.
(Damayanti raises her hand they stop dancing and the swans sing.)

Song.

Poor mortals sigh
Unto the sky
Fling to the stars their woe
But list the bird
Wo's seen and heard
That which man does not know.
In him confide,
His realm is wide,
And in his merry flight.
He'll bear thy lay
Away, away
And find the maiden's knight.

While singing they look at Damayanti. She takes the leader aside).

Swan.

There is a King, rules in Nishada land,
Hast heard of him? he is a courtly Prince.

Damayanti.

Full often have I heard that noble name,
Heard of his prowess, of his courage great.
He is a knight beyond all others brave,
And nobler than the noblest in the land,
In nightly dreams I see his manly face,
I see that on his peerless features rests.
The light of heav'n itself, so true is he.
But, oh, how shall my heart be known to him?

Swan.

Love is a subtle agent, has its ways,
It flies upon the pinions of a sigh,
It floats upon the purple violet's scent,
And it alights as does the butterfly.
There is no missing it, it has its ways.

Damayanti.

Doest mean to say King Nala knows my love?

Swan.

Full well he knows it, and the swan is here.
To bring to thee the echo of thy song.
King Nala loves thee, Princess, be of cheer.
And knows he too he owns Damayanti's heart.

Damayanti.

Fly upward, joyful messenger, fly up,
And let thy wings grow swift in love's delight.
Tell Nala Damayanti laughs and weeps.
But his her laughter, his her tears her sighs.
Tell him the maiden waits in lovely bow'r.
Until he comes;—oh happy, happy hour.

(The swans dance out. Enter King Bhima.)

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King Bhima.

Does still the Princess pine in fitful mood?
As time goes on, is there no change in her?

Kasini.

No, oh great King, but just a minute gone
She sighed and wept; now of delight she laughs.

King Bhima.

There is no doubt that her young heart does love.
But were it hard to know whom she desires.

(Damayanti steps up to her father, beaming with happiness)

King Bhima.

Come, daughter mine, I see thy heart all bright.
No fairer maiden is there in the land.
Thou shalt a young Prince as thy husband choose.
A Swayamvara shall be soon proclaimed
Then will the Princes from all countries come.
And mayst find the true knight of thy heart.

(King Bhima takes his daughter's hand, while she stands with bent head in maidenly shyness, as the curtain drops.)

VEDIC DARSANAS.

III

(By Swami Dayananda of the Bharat Dharma Mahamandal.)

IV. *The Sankhya Philosophy.*—This system of Philosophy has the great Rishi Kapila for its founder. The Sankhya system avoids the discussion of the existence of God. It does not say that there is no God. It simply says that the existence of God will not be attempted to be proved by the Sankhya. The Sankhya is not an atheistic philosophy, as is erroneously supposed by many. It holds that God can be perceived and seen, but only by superconsciousness.

The Sankhya tries to find out the way by which man can be made happy here and hereafter and to point out the way by which he can attain Moksha.

Complete and perpetual exemption from every sort of ill is the Moksha which the Sankhya proposes to attain by the acquisition of True and Perfect Knowledge.

True and perfect knowledge by which deliverance from all evils is attainable consists in rightly understanding and discriminating the twenty-five Principles (Tattwas).

The following are the twenty-five Principles enumerated by the Sankhyas: –

(1) *Prakriti* (Mul-prakriti, or Pradhana Nature, primodial matter in the Subtle State).

(2). *Buddhi* or *Mahat.*—(Consciousness, intelligence).

(3) *Ahamkara.*—(Egoism, Self-consciousness).

(4-8). Five *Tanmatras.* (Subtle particles).

(9-19). Five *Gyan Indriya* five *Karma Indriya* and *Manas* i.e., five organs of sense, five organs of action, and the mind.

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(20-24). The five *Bhootas* five elements, viz., earth, water, fire, air and ether.

(25). *Purusha.* (Atman, Soul OR SELF.)

Prakriti or Pradhan (Nature) is the plastic origin, or the universal material cause of all things. It is external matter, an extremely rarified essence, out of which everything in the universe has been built up.

By the side of this eternal and infinite *Prakriti* stands *Purusha* or Atman (soul). The soul is neither produced nor productive It is unchangeable, and immaterial.

The Purusha is innumerable in number. It exists in multitudes from eternity. It exists along with Prakriti. It is united to Prakriti in order to contemplate her and be abstracted from her By the union of Purusha and Prakriti takes place creation, consisting of the other principles.

All the changes, expansions, manifestations and developments of Prakriti in creation are due to her through inherent Gunas, or principles of creation, namely, *Sattwa Rajas* and *Tamas*

The first and highest is Sattwa. It is alleviating, enlightening, attended with happiness, and virtue predominates in it. The second is Rajas. It is active, and attended with misery. The third and the lowest is Tamas. It is heavy and obstructive attended with sorrow and dulness. These three gunas are not mere accidents or qualities of Prakriti, but are of her essence and substance, and enter into her composition.

Thus we find that Prakriti and Purusha exist from eternity in mysterious union. Prakriti, on account of her three *Gunas*, is productive and produces this universe. The result of this mysterious union is production of Mahat or Buddhi (understanding, intelligence, super-consciousness). It is the first creation of Prakriti.

From Buddhi proceeds Ahamkara (Egoism) which brings the perception of *Tam.* From this Ahamkara are produced the five Principles, called Tanmatras, which are subtle particles or atoms. The five grosser elements are earth, water, fire, air, and ether. From Ahamkara are also produced eleven organs of sense and action (Indriyas), five (eyes, ears &c.) being those of knowledge and five (hands, feet &c.,) of action. The remaining eleventh sense is internal,—an organ both of knowledge and action. This organ is termed Manas or mind.

These eleven organs with Ahamkara and Buddhi are thirteen "Instruments of Knowledge." An external organ of knowledge brings in the sensation, the internal organ (mind) then examines. Ahamkara appropriates the perception as being the perceiver's own; Buddhi resolves, and an organ of action executes.

The desire of Purusha is Fruition or Liberation. For this purpose he is in the first place invested with a subtle body, formed only of all the above-mentioned principles, except the five grosser elements. This person or subtle body is called *Linga Sarira* or *Sukshama Sarira.* It is affected by sentiments, but incapable of enjoyment until invested with the grosser body (*Sthula Sarira.*)

For the purpose of fruition or enjoyment, Purusha clad in this subtle frame, is invested with a grosser body composed of all the five gross elements. This grosser body is perishable.

Corporeal creation, consisting of souls invested with bodies comprises many orders of beings.

In all this creation, Purusha experiences ills arising from decay and death, evils and miseries.

Thus it passes through innumerable reincarnations till it is finally liberated from its union with Prakriti. How is this Liberation to be attained, the Liberation which is the Salvation, the Perfect Beatitude?

By Perfect Knowledge of the five and twenty principles. But this Liberation naturally takes place at the end; for Purusha desists, because he has seen Prakriti in all Her phases. And she too desists, for she has nothing more to show.

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SANKSHIPT RAMAYANA.

(By Professor K. Rama Pisharati, M. A.)

Then the Monkey spoke of Bali's strength.

Note the word "tabra". It cannot be taken to mean, as the commentator suggests, 'aand Svaumka' for the mention of the place has no additional idea to convey, nor does it enhance the idea contained therein. We take it as meaning, "then" which means in that context or connection *i. e.* when Sri Rama to do the vow.

And Sugriva had his doubts in Raghava
because of Bali's *daily heroism.*

In the interpretation of this half verse, we differ from the view of the commentators. We shall set forth the latter view before we proceed to give ours. There is the word "Nitya" which the commentator understands thus, from the very moment that Sugriva saw Sri Rama, he began to doubt his ability to cope with his brother. This view is on the very face of it far fetched. The episode of Sugriva as far as we have gone does not take more than a few hours and Sugriva does ample injustice to Sri Rama to doubt his strength from the very first. Another commentary takes this as only emphasizing his doubt. This though better than the first has also to be discarded.

This is how we understand the verse. We take "Nitya" as meaning "daily". Sugriva doubted in Sri Rama *i. e.*, in his capacity and strength to carry out the vow he has now taken upon himself. An honourable man cannot retract from his vow and Sri Rama has to try to achieve it whether he succeeds or fails. The attempt itself is risky. Sugriva does not know the real strength of Sri Rama. True enough he has killed some Raksasas, but when compared with Bali, Bali who had enslaved Ravana, well the chances are very poor for this boy of, say, twenty-five years. He is afraid that Sri Rama is about to catch a Tartar. Nor can Bali's age be a point in Sri Rama's favour, for Bali's strength and vigour are as his daily routine shows, yet undiminished. From the point of view of Sugriva this alone formed the only vantage ground, this namely Bali's age and even this slips away when he remembers the daily heroism of his brother. In other words then we take the word 'virya' as referring to Bali's and "Nitya" as meaning "daily" Thus the two give the meaning the daily manifestation of his power and hence Sugriva is justified in his anxiety.

And this is quite natural. He goes over and over again, for the sake of Sri Rama, the great wrongs done to him. The latter actively sympathizes with him by taking this vow to kill Bali. The former is glad to hear that he would be avenged and to warn his friend he sets forth the enemy's strength and in so doing he becomes impressed with its greatness, a greatness that is not yet on the wane for it is being manifested every day. He can understand that Sri Rama is a great warrior and is the conqueror of some valiant Raksasas; but Bali is tremendous in his strength and what could this boy warrior do against him? He naturally feels anxious and his mind is tossed in doubts. The naturalness is the basis of this interpretation.

Sri Rama might treat lightly of his foe and hence to warn him of the strength of his foe and the magnitude of his vow Sugriva brings proofs to establish that Bali's valour is nothing mean. He takes Sri Rama round and points out to him the huge Dundubhi a victim of Bali.

And for the understanding of Raghava
Sugriva showed him the fully developed
body of Dundubhi, as big as a hill (62).

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There is the word कृ It means "for the purpose of." Of course Sugriva knows his own strength too well. Sri Rama who has taken the vow must value it at its true worth. This is the special object of Sugriva. The simile here is really the product of exaggeration and it only means that the body was very big.

To remove the misgivings of Sugriva and to show him how highly he values Bali's strength Sri Rama proceeds to show his own strength and valour thus

> Having seen the skeleton the exceedingly strong and long armed Rama, with a smile tossed it (away) full ten yojana, with the toe of his feet. (63)

The word "chiksepa" means threw it away. To get the idea of tossing it away the poet has added the proposition उत्, which though placed apart must go with it alone. It is said here that Sri Rama smiled. He was keen enough to understand the object of Sugriva veiled though his actions were. He knew his strength full well and what is supposed to be the great feat of Bali is to him worth nothing. The smile then is one of self-confidence and is intended to convey to Sugriva the hint that he need have no fears for himself. And easily enough he tosses away with his toe the huge skeleton far away or as the poet puts it full ten yojanas. It is a much discussed fact what a yojana is and we shall take up this subject in its proper place.

In this verse note there are two adjectives "the long armed and the exceedingly strong." It is no mean strength he has now shown in this action; but mere physical strength alone would not do. Is he capable of utilising it to the best advantage? This he answers in the other Thus the two epithets together mean that he is very strong and that he could use it to its fullest advantage

This latter aspect is again emphasised in the next verse. In other words to restore the full confidence of Sugriva, Sri Rama now proceeds to show he is no mean bowman.

> And then again with one great arrow he broke seven sala trees and the hill and the nether world, thus producing confidence (in Sugriva.) (64)

In plain prose the verse means that the force of his arrow was very great. He aims an arrow at a row of sala trees. It cuts through seven of them and still its force had not spent itself and it enters a hill. And the poet, as he alone is justified to say maintains that it must have gone still further and pierced the nether world. By this Sri Rama has shown that he was a master bowman. These two combined naturally restores the confidence of Sugriva.

The commentator introduces this verse with a happy introduction In the great battle between Bali and Dundubhi, the former defeated the latter and then kicked him away. The force of the kick was such that it fell some ten bowlengths away. True enough Sri Rama has kicked ten yojanas away. But yet it may be maintained that Sri Rama cannot be his superior in strength in as much as he was quite fresh, while Bali was in utter and complete exhaustion when he did it since he was engaged in a long and bloody struggle with him. To quench this doubt Sri Rama proceeds to the next step. These two instances proved to Sugriva's satisfaction his ability to cope with Bali.

Now that Sugriva was satisfied with his strength they begin to lay down their plans for future operations. They are together to approach Bali's capital and Sugriva is to challenge his brother to a duel and when the opportune time comes Sri Rama is to send his mortal arrow.

> Then becoming confident with these that great monkey with a glad heart went in company with Rama to the cave like Kiskindha. (65)

The word that qualifies Kiskindha is "guham" which means a cave. The interpretation we have given is suggested by the commentator, we have to make here some suggestion. If we interpret the word

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literally it would mean that Bali lived in a cave. Is this intentionally used by the poet to denote that the monkeys were the cave men of India? We have already seen that Sugriva was living in a cave though this might be accounted for since he is a fugitive exile. Well this word is significant in the solution of the problem as to who these "monkey" are.

Well then, when once Sri Rama had shown his powers and laid down the plan of operations, Sugriva offers him the whole ressources of the kingdom to recover his lost wife, if he would put him on the throne. Sri Rama, the homeless solitary wanderer clutches at this only ray of hope and they close their bargain. It was thus that Sri Rama comes to be employed in the murder of Bali.

> Then the best of monkeys Sugriva of the colour of gold, roared, because of this great noise the lord of monkeys came out.

Note here how the poet plays upon the word Sugriva. The word means "one with a beautiful neck"—perhaps as the commentator suggests well adapted for roaring. For one thing he must have been famous for his roar and this must have had something remarkable in it. Bali, we find, instantaneouly recognises his brother and his implacable enmity towards him drives him from his cosy home to fight with him and this he does without giving the matter a moment's thought. His wife naturally feels anxious for him on the risk he is about to run. For surely Sugriva had many a time suffered defeat at the hands of his brother and now that he comes again surely shows that he must have some body at his back. This view the royal consort must have put forth; but Bali is too much lost in enmity and too confident of victory to consider it, and like an affectionate husband he coaxes and consoles her. Then in great self-confidence he rushes forth. It is again worthy of note that two different adjectives are used for Bali and Sugriva. The former is the best of monkeys since his name is unsullied by any acts of wickedness; while Bali is the lord of monkeys. This distinction is worthy of note, for this is one of the points that help us to justify Sri Rama's action, if need be.

> Then leaving Tara, (he) closed with Sugriva, and even there Raghava killed him with but one arrow. (67)
>
> After having at the instance of Sugriva killed Bali in battle, Raghava established Sugriva alone in that kingdom. (68)

These are indeed significant verses. Here it is supposed that Sri Rama has once and for all sullied his good name and virtue and the two arguments that are brought forward to establish this are these. In the first place Sri Rama had no enmity with Bali, since he had done to him no offence and secondly—and what is more important, he killed him not in fair fight but in foul. As they stand they are indeed mighty charges and Sri Rama is apparently left without a defence. Conceiving Sri Rama as a divine hero we connot find for him any adequate excuse unless it be the cause of righteousness and justice but then the second charge looms out more ugly. In this case we must be satisfied with the view. Inscrutable are the ways of Providence and it is not for us puny mortals to discuss the moral of it.

But continuing in the path we have chalked out for us, *i. e* considering Sri Rama only as a human being, with the weaknesses and failings pertaining to man we are inclined to think that these can be satisfactorily answered. Bali's attitude towards Sugriva, the attitude of continuous and vigorous persecution and that for none of his fault is highly unjust. Sri Rama, the embodiment of righteousness and duty, the scion of the noble Iksvaku race, cannot be expected to quietly acquiesce in that. Secondly Sugriva is his friend and noble souls identify as theirs the wrongs done to their friends. Because Sugriva is weak, Bali has continued his wickedness; but might was no longer right and Sri Rama the friend of Sugriva must do what lies in his power to avenge his sufferings. As for the second charge we know all is fair in love and war. We know such tricks have over and over again been played in the history of wars both modern and

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ancient. Hidden foes, surprise attacks are nothing new neither to the old nor to the new and too much comment on these is out of place. Success is the ultimate aim of a fight and it is but natural that the opponents should try their level best to achieve it.

By saying this we don't want to be understood as emphasizing that foul must be preferred to the fair. It is maintained that Bali has got a certain power---by hypnotism or mesmerism, call it what you will—by which he is able to deprive his opponent half of his strength. This is more or less maintaining that Bali does not make an open fight. Sri Rama knows this and we should think that he is more practical and more human in that he has clearly realised that vile must be met by vile. This lesson he must have learnt during his fight with the Rakshasas.

It may be asked why Sri Rama went to Sugriva and not to Bali. The answer is plain enough, for he did not go in search of either. He was taken to him, or chance or accident united them. It was more or less the drowning man catching at a straw. He was an exile, a helpless wanderer weighed down with a great sorrow. He meets Sugriva who also is in the same predicament. Mutual sympathy and friendship is the result. If he had met Bali he would probably have as readily made friends with him and perhaps could thus have been saved so much of trouble. But fate willed it otherwise and hence we find him at the board of Sugriva We do stoutly maintain that when Sri Rama and Sugriva made friends they never made a bargain. The service each has done is not intended to pay for the service of the other. It is the outcome of friendship and as friends, each of them does as much as lies in one's power. The great warrior can easily kill Bali and the king can easily trace the whereabouts of Sita. Such a view alone can we take and such an one alone ennobles character.

Again the choice was, as chance would have it, highly practical. Peasants can find no good friend in princes. The beggar gets a good friend only in a beggar and an exile only in an exile. Sri Rama the exile cannot have, at least can not be quite sure of Bali's sympathy and active co-operation in the furtherance of his objects. Sugriva is in the same boat with himself and their fortunes are closely intertwined. Lastly Sri Rama hears of Bali only from Sugriva. Then Sri Rama to go to Bali is more or less throwing away "a bird in hand for two in bush" and he is no fool to do this.

Consider again the state of Sri Rama. Though momentarily diverted with the episode of Sugriva he is eagerly longing to recover his lost wife and to avenge the insult offered to him. He is more or less a monomaniac, mad with sorrow and rage and such a man cannot surely be held responsible for his actions. We hear of no mad man being hanged for a murder. We only pity them and their actions, the worse the latter, the greater the former. Thus then this action of Sri Rama is from the point of view of artistic excellence the highest success of poetic art and this only becomes the greater, the more we find fault with Sri Rama.

Then again, the poet tells us in the next verse that Sri Rama did it as requested by Sugriva and that in battle. If there is any blame attached to this action well that rests on the shoulders of Sugriva. And can we blame if he, by hook or by crook encompasses the destruction of Bali? Surely not; for such has been the treatment that he has experienced at his hands. Why, Bali deserves some thing worse and neither he nor any of us have anything to complain of in this action.

In conclusion then we maintain that Sri Rama is after all not so much to blame as is generally supposed and thus his action does not in any way harm his reputation in our eyes for we look on him only as a human being, with all the passions and failings of his imperfect race. Now then to proceed. In the last pada of the last verse we have translated, we find it mentioned that Sri Rama established him alone in the kingdom. It is worth while to examine the meaning of this statement and more especially of the word "alone".

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What we have been able to make out is this. When the king dies, the next in succession is his son and not his brother. Thus though Angada was to succeed Bali, yet Sri Rama who was there the most prominent figure gives the throne to Sugriva his friend. Sri Rama here plays the conqueror. His action here is very unjust, more unjust, as we are inclined to think than his killing of Bali. The latter action may be excused. Of course we speak from the orthodox view—since Bali is a tyrant. But this is worse, since he cannot have any pplea for laying aside Angada. And this same view adds weight to our contention. He here acts only as a conqueror, an Alexander or a Napolean. And from our point of view such an action is natural enough Some may contend that he does so because Angada is perhaps a minor, but even this cannot be maintained when we remember that in his expedition to Lanka he has been deemed fit to take an independent command. Thus in all then we find that here Sir Rama acts only as a conqueror, as a human conqueror. And the point that we have to note here is that among these monkeys too, there prevailed the right of birth *i e* the true Aryan form of succession.

Well then, Sugriva is established on the throne of Kiskindha and Sri Rama has nobly performed for his friend what lay in his power. Now it is the turn of Sugriva, and he accordingly sets about it thus.

THE EDUCATION INDIA NEEDS.

(By Principal Vaswani M.A.)

The function of education I may briefly express is the *training of the mind.* I use the word 'mind' in a larger sense, not in the sense of the English thinker Bentham who identified it with the principle of calculation. The man of education is one who can estimate the values of things by referring them to an Ideal; clever men 'calculate' utilities; but educated men, men of 'culture' have a developed sense of values and a consciousness of Life Ideal. We may speak of education, then, as a *critique of life;*

EDUCATION IS CRITICISM.

Only it is necessary to note that by criticism is meant not a creed of negation, barren controversy of words, but the.

POWER OF SEEING LIFE AS A WHOLE.

Young men are often content to take only the examination-point of view of education; they forget that it is life, fuller life that is needed, and that the test of the educated man is not his 'job' or cash but his power to judge men and matters in the light of Life's Ideal. The man who has not this critical power, this power of *seeing* life as a whole, may have learning or skill or money or power but he is not really educated; he is a stupid man, for all his gains of silver and gold, and 'the stupid man,' as an eminent thinker said, 'cannot be virtuous!

Education is criticism and, therefore, essentially related to life. Have you specialised in literature? Literature is nothing if it does not reflect life. What wisdom of Life in any one of the ancient Aryan poets? The old epics and romance are charged with the meaning of life. Have you specialised in History? History, too, carries a message of life; it is essentially a literature of personality. Are you devoted

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to the study of economics? your text books in economics record the life experiences of Europe and America since the coming of the 'industrial revolution' and you must pause before you apply them to the life of modern India. Is Philosophy your favourite subject? Philosophy, too, grows out of 'life' out of the *darshan*, the life-porceptions of the great thinkers; and if you could but look at the theories of a philosopher from *his* stand-point and see their relation to his experiences and environment, you will see their truth if also recognise how inadequate they are to the task of uttering the fullness of that which alike the sages of India and Babylonia called centuries ago, the 'One without a Second.' Your knowledge be related to India's life. It is life-education you need; of memory emphasis there is enough and to spare in the current system of education; the new system of education must relate itself to the life of India, the people's life, the Life of the Nation. The present system has produced overworked, underpaid clerks and 'school masters'; it is out of touch both with the Aryan Ideal and the Culture of the Modern West. 64 years ago the Astronomical Society of Berlin began the analytical and descriptive catalogue now in 20 folio volumes of 300,000 stars; the catalogue is the work of hundreds of astromoners and mathematicians; have we a single work of this kind organised by any Indian University? Indian Universities lack the educational atmosphere congenial to research, to that spirit of study and fellowship that brings together earnest students of thought as comrades in a common cause of understanding, interpreting and communing with the Great Reality, the Universe. In Europe and America science is being continually applied to practical undertakings, the problems of national life. Berlin has several huge buildings resembling factories but really the laboratories of University Professors; it was here that the late Professor Hoffman worked and succeeded in producing indigo synthetically. Commercial Universities pay the Nation in the long run; have we a single one in India? And how many books of *historical criticism* have the Indian Universities produced?

A HISTORY OF INDIA.

Indian in sentiment, critical in its estimate of India's civilization, her achievements and failures, her wisdom and the aspirations which spring eternal in her heart, a history of India has yet to be written. The present educational system retains its aloofness from the life of the Nation; the Hindu and Islamic cultures have little meaning for the young graduate; nor is he given opportunities in India to assimilate the modern culture studied at the great Universities of Europe and America.

Indian Universities can not help India as long as their freedom is fettered; Indian Universities can do little good until they exercise.

THE RIGHT OF SELF-DETERMINATION.

Independence of thought and freedom of development are essential to the health and enrichment of the University life. Indian Universities, in other words must become National, in the right sense of the word; they must cease to be state deparments, they will, then, become.

VERNACULAR UNIVERSITIES.

Far be it from me to ignore the value of English and other 'continental' languages; I believe in the value of English literature history and politics; I believe that India to be great must develop a modern outlook on life; English has its value at the present stage of political evolution as a medium of communication with the West; but this does not mean that English must be a substitute for vernaculars; English can only supplement them as a second language. It is not possible except for a very small class 'of free minds' to develop the minds of pupils by imparting them education in a foreign tongue.

WE NEED WESTERN KNOWLEDGE.

But to make it a force in the building of our national life, it should be imparted through the medium of vernaculars.

The great mass of any people will always be mono-lingual and it is unpsychological to expect them to assimilate a foreign language. 'Education,' said Ruskin' should be regulated by natural endowment; and our vernaculars are our 'natural

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endowment.' It is our own language alone that can connect us with the past ; and if we endeavour to be modern without the inspiration of the past, we become but impotent imitators. Nor can it be denied that a foreign medium of education tends to create a cleavage between the educated classes and the 'masses'; and if English education is to create a new 'caste' of English knowing Indians not in touch with the great mass of Indian humanity, it will be a national calamity. Vernacular universities will not only make vernaculars mediums of education ; they will also encourage the study and development of vernacular literatures.

OUR NATIONAL HERITAGE.

The ideals of India's heroes and India's faith, are still enshrined in vernacular literatures. In how many of the homes of those who know English but ignore vernacular do the children hear the heroic stories of the Mahabharta and Ramayana? In how many are they tought to read what tells of the heroic human culture the culture of mind and heart which made India what she was in the past? In how many are heard the songs, the National Songs, which have sprung from the very soil of our birth? I plead for a vernacular University in sind. It is true there has set in a long period during which Sind has been speechless, inarticulate even to her own children; but it will not be right to argue that we have no indigenous literature. The works of Shah Latif, Sami and a few other singer-seers of Sind could well afford materials for lecture, in Sindhi literature, these poets are still eloquent, they sing of the winds and roses, the rocks and trees, of the stars that shine with myriad lights and the moon-beams that bring the Beloved's dreams; they sing of the old simplicities and of the sons and daughters of the desert.

THE BEAUTIFUL BLAMELESS DESERT.

They sing of the wonder of the world, of the love that looks with joy on death ; of the Beauty that makes us sad and true and pure. And do they not, in stories and parables and lyrics and love-laments, sing of the Home-land that is simple and beautiful of patriotism that does not shut out other lands, other types of sympathy and *life*, th patriotism, not of pride or hate, but of th Lover who blesses all, seeing in each some reflection of the beauty and mystery of the only Beloved? Sindhi literature will give a new tune to the Sindhi genius ; therefore I plead for its revival in these days when, in other Provinces, afforts are being made to develop indigenous vernacular literature. We are at the dawn, of what I hope, will develop into a day of great events for India ; and I ask all Sindhis to take a broad big view of their future and of the part which our language and literature may play in the building of that future.

If education is to develop the life of the Nation, it must be inspired by the idea of

THE ESSENTIAL VALUES OF EVERY CHILD.

Millions of our children drift in life without education to-day ; there is an appaling wastage of mind-power. No satisfactory basis can be secured for re-construction without a scheme of free education ;

We must begin with the child ; not without reason did the great Hindu physician of old, Susruta emphasise in his 'Ayurveda' the importance of child-training. And a prophet of another nation declared.

THE CHILD IS THE CRADLE OF FUTURE.

And the eternal wonder-worker who shapes the destinies of nations, works his daily wonders above the hills, along the blue around the air, painting the rose and setting the stars in fields of space, in order to bless the nations' children. It is for man to co-operate with the purpose of the universe it is for us to guard India's future by helping India's children to develop into efficien men the children whom Krishna lived and Christ blessed, saying of such is the Kingdom of Heaven.

Time fails or I would have proceeded t indicate the place of oriential literature an of India's women in the re-construction Education. One thing only let me ad before I bid you God-speed. If you are help in the educational reconstruction India, your knowledge must be inseparab from the essential qualities of nation-servic These qualities the great Greek think

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interpreted as wisdom, courage, temperance and justice; these qualities the Teacher of Aryavarta sumed up in one beautiful clause when he told Arjuna on the Kuru-field that knowledge was sacrifice; 'knowledge is power' said Bacon; but he who was greater than Bacon said:

KNOWLEDGE IS SACRIFICE.

In the old Biblical language, students were called sons of the eternal who hath sacrificed himself to lay the foundations of to-night, to meditate on the truth; knowledge is sacrifice Power was the key-note of German education; Napoleon inspired his men with the idea of glory; Rome dreamt the dream of dominion; and Spartan boys were taught to help Sparta become a great military organisation. But to India a new ideal has been interpreted. Knowledge is sacrifice. Knowledge which is aggressive, science which slays and culture which comes to kill are dangerous forces which break down civilisation.

HUMANISING EDUCATION.

For which I plead this evening; it is knowledge poured as a sacrifice on the altar of man which will help India in the coming days. Nations can not live by diplomas and dead creeds; nations live by men who use knowledge in the service of love men who will tell the truth and rebuke the wrong and be loyal to the law within, though the heavens fall.

Not so very different this—you will say—from the ideal of which we read in India's old books? Not different I am sure in its essential meaning; and to me, personally, much of the inspiration of the Ideal I live by has come from

ANCIENT WISDOM;

And it may be, many of our 'new' notes in education, poetry, literature, philosophy, religion may soon be discerned to be but the 'mellow trumpet of a distant bell' For if there be the old which dies and can never come back to life, there is also.

THE OLD WHICH AGES NOT.

The Ancient which is an Echo of the Eternal in Man. And some of our modern views may well be re-interpretations of the truths discovered by our Ancestors-Elders of our Race in some aspiring wonder-moods on their way to that shrine which our industrial, aggressive civilization has swerved from, in its competition for the prizes of mammon and earth-domination. Surely there was some idea, some intuition, some perception of the right educational Ideal in the old Asramas were teachers and students met together as members of one household, the teacher calling the pupil his son, the pupil addressing the teacher as the *bhagvata*, the 'blessed one,' the giver of 'joy,'—offering knowledge as Sacrifice Centres of Sacrifice were those old beautiful *ashramas* were the Guru and the *shishya* lived lyric days communing with the wonder that lives in Nature, in the Life of Nations and in the Scriptures of the Soul. And modern India needs Schools and Colleges which equipped with modern science and culture will yet be in tune with the spirit of the old ashramas, the spirit of the knowledge that is sacrifice. Such institutions will prepare India become a Nation of the Free and a servant of Humanity.

DETERMINATION OF SEX.

(By Dr. Keshab Deva Shastri M. D.)

Efforts have been made from time to time to collect data and to ascertain the causes that lead to the formation of sex by different scientists. According to our present day knowledge we know that animals as well as human beings follow some inexorible laws in their lives, that the union of the germ and the sperm cells results

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in the formation of protoplasm, that this protoplasm inherits racial and trasient traits of the parents and that certain physiological laws govern the cells and end in the production of the sex. In ascertaining these causes we will secure a complete understanding of the definite laws for the production of one or the other sex at will is by no means improbable. Before attempting to formulate the theory, we shall try to observe the underlying principles that influence both the germ and sperm cells and produce certain effects.

After the growth and maturation the ovum escapes from the ovary and arrives in the uterine body. Apparently it remains stationary but is undergoing all the time physiological changes before it comes into conjugation with the sperm cell. There is a nucleus in it. When this nucleus is about to divide the chromatins scattered over the surface gradually collect into masses probably by the contraction of the threads of its network. The membrane of the nucleus disappears and a spindle of thread arises. Its ends reach outside the nucleus and at opposite poles. The equator of the spindle is located at the nucleus. From this centre the threads converge to both the poles, some running direct to the poles, others attaching themselves to the chromosomes As the spindle is duly formed, the chromosomes converge into a circle at the equator each one being split with a thread running from one pole to one and a half and other pole to other and a half. The chromosomes of the nucleus are thus divided into equal halves. A similar process works out in the sperm cell. These nuclii having 48 chromosomes are divided into 24 chromosomes on two poles in both the germ and the sperm cells and when they unite together they partake of 24 chromosomes from each and form one whole complete nucleus of 48 chromosomes the specific number for a human nucleus. When under favorable circumstances, the active sperm cell comes into contact with the healthy ovum, half of the chromosomes of the sperm cell blend into half of the chromosomes of the germ cell in order to fertilize it. The zygote thus produced becomes an individual complete cell consisting of both the maternal and paternal part cells, and consequently inheriting all the physical and mental traits of both the parents. The number and the relative size of the chromosomes varies in different species but it is always constant and specific not only for the individuals but for the species as a whole.

These chromosomes being equal in number in both the cells impart traits from two different sources on the new life. Experiments conducted on animals have shown that a full coloured female when mated with a dilute colored mate produces an offspring in which the males are full colored and females of dilute colors. In human beings we find mothers transmitting haemaphilia to their sons. When an affected man mates with a normally healthy woman, all sons inherit sound constitution while their daughters get the taint of the disease and in their turn transmit the same to their sons. Thus disease appears in man and is transmitted through the woman. Certain cells and their organs receive their impetus from the paternal side while others get their source of energy through the maternal channel. This sex-limited inheritance has been discussed in detail in *Charak* and *sushrutha* two famous compendiums of Hindu medicine.

The respective natures of both the parents crystalize through these chromosomes and result in the child's inheriting of both the transient and fixed qualities of their parents. Children of unguarded license inherit a life of shame while those born of thoughtful and refined parents get a good habitation and fine tools to start in their lives. Active forces and capacities of the parents during an intercourse leave their unextinguishable impress on the constitution and character of the would-be child. Children inherit not only the physical and the racial characters of their parents but all the moral and intellectual achievements of their makeups are reflected in the intellectual formation of the child. Parents can impart healthy and desireable traits on the mentality of their offspring if they follow these rules in their details. Statistics have shown that the twins born of two different germ cells have

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always shown dissimilar traits while coming out of the same ovum but divided into two parts are always similar. In the latter the chromosomes have given same tendencies and produced either both males or both females. The formation of sex according to this law depends largely upon the nature and changes in the chromosomes and the physiological influences that are taking place at the time of the conjugation of the germ and the sperm cells.

Steinach made some interesting experiments on the lower animals and discovered that certain organs influence the whole of the sex life. He found that castrated animals manifested no signs of secondary sexual characters, that males became abnormally strong in fighting and sexual life when apart from their own sexual glands, they were grafted with the sexual glands of other males of their species, that normally males when grafted with the ovaries became feminized along with their milk glands and assumed the life of a female, that females became masculized when testis were grafted on them. They grew large in physique. They fiercely attacked males, showed sexual instincts and mated with females. These observations bring home to us the fact that certain primary cells have determining influence on the sex life of an individual in the species. The interstitial tissues of both the ovaries and the testis secrete hormones and send them to the blood stream. They exercise their influence on the ductless glands and produce secondary sexual characters. These secretions shew their fullest extent when the reproductive organs are most active, and retain their vitality in the system.

The foregoing facts lead us to determine that certain forces impressed and brought into display during the conjugation of the germ and sperm cells form the primary cells of the sexual glands and produce different sexes The Hindu Physiology offers certain data and advocates that the determination of sex is fundamentally based on the following principles, that the formation of sex depends upon these laws and that we can control at will the production of one or the other sex. These principles have been in working order for many centuries and have always produced the desirable effects.

Apart from chemical and physical influences Hindu physiologists took into consideration the subtle influences of mind on the determination of sex. They formulated their theory on the basis of cell peculiarities. They divide the cells of the system into negative and positive cells. Every one of these cells is a live battery producing the current to flow into the system and the more so in the sexual glands. The moon a repository of negative magnetism exercises more influence on the life of the woman than that of man, that is why woman menstruates according to the cycle of moon on every lunar month. Man and woman thus are collectively repositories of positive and negative forces respectively. While they have both the forces in general, the positive predominates in man and the negative in woman. The human body is again divisable into two parts. The right part of the system is positive and the left negative. Every organ from the median line on the right is positive in man and negative in woman as the whole is reversed in the case of the opposite sex. The predominating factor in sex life depends upon the activity of the cells of sexual glands.

In man the right testis secretes spermatozoa which partake of more positive force than the spermatozoa secreted through the left one. Means and methods have been organized to suspend or decrease the activity of one testis and increase the output of another at will. Those secreted through the left testis though positive in character as a whole tend to help the formation of female sex. Various therapeutic means can be brought to exercise in accelerating the activity of the desired part for the achievement of a desired end.

The ovum in woman is discharged every 28 days from one of the two ovaries. Though collectively woman partakes of negative force but she is negative in the right and to a certain extent positive on the left, consequently the ovum secreted from the left ovaries tends to produce a male child while that of the right leans to the produc-

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tion of a female issue. The activity of one of the two ovaries can be determined during the monthly flow. The ovum are all alike potentially except for this magnetic current. Again during their stay in the uterine body, their pysical condition is undergoing alteration every minute. The positive as well as the negative forces are subject to these physiological changes that take place in the nucleus of these cells. There is only a predisposition on the part of these cells in the formation of sex life as women with one ovary on the removal of another have given birth to both the sexes, the same will hold good in the case of men.

The physiological changes have a determining influence more than any other single factor. A woman in a normal condition should menstruate every month according to the exact date of the moon. Some authorities hold that they should commence according to the appearance of moon although it does not seem applicable according to the present conditions of our existence. The flow normally should last three days. She is in a sexual life from the fourth night. Her sexual cycle ceases on the sixteenth night as unfertilized ovum is eliminated through the system. From the fourth to the fifteenth night inclusive there are 12 nights during which a healthy woman is in her sexual life. From the sixteenth to twenty-eighth nature keeps the cervex closed and the organs in quiesent condition. Any attempt to procreate or indulge in intercourse is the criminal violation of the law of nature during the first three nights and the last twelve nights. During the remaining twelve nights the ovum while waiting for the appearance of the sperm cell is constantly undergoing physiological changes. The formation of the chromosomes takes place and various other transitions occur in the life of germ cell less than 125th part of an inch in size If the ovum is united with the strong sperm cell during 4th, 6th, 10th, 12th, and 14th, nights it invariably results in the formation of a male sex whereas if the union takes place during the 5th, 7th, 9th, 13th and 15th nights, there is always a female sex. Such are the physiological changes that other conditions being favorable the production of a certain sex at will is unfalterable. The Hindu physiologists assert that two nights the 8th and the 11th should be excluded. They have assigned no plausable argument except that the conjugation in these nights is either barren or deleterious owing to certain influences demonstrated in practical life. Thus sex life is limited to ten nights, five for the production of male and five for that of the female issue. Why these physiological changes should influence the interaction of the half chromosomes of the ovum and the other half of the sperm is beyond physical demonstration at present but the fact that there is a certain sex determining substance in the testis of the male and the ova of the female along with the physiological changes in these nuclei is undeniable. The changes constantly taking place in every day in the chromosomes of the ovum are factors to be counted in the determination of sex life. If the positive forces predominate they invariably determine the peculiar characteristics of the male sex, on the other hand negative forces lead to the formation of the female, These principles lead to such a complex stage that the peculiar moods of the moment of the parent express themselves along with the racial, physical and intellectual stamina of the parental life.

These laws of the determination of sex were known to the scientists of India ages ago and have been practised more or less every now and then. By following carefully these laws we have demonstrated their veracity in dozens of cases. Out of these cases here is one. Mrs. K had been in married life for more than 15 years. During these years they had one after another 5 daughters and had lost every hope of begetting a male issue. Both the husband and wife were comparatively speaking in good healthy life. The husband was abnormally strong in sexual glands. The case was referred to us. We carefully studied the case, and insisted on the observance of the life of continence for at least three months. Thereafter both were instructed to follow the rules set down for them. They observed in detail the instruc-

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tions and the result was the outcome of a healthy son so anxiously awaited by the parents. The Hindu physicians have set forth these principles in detail in their sexology amid the specifications of the science of IMPRESSIONS.

All this applies to the issue or issues out of a single ovum. In case of two or more ovums the results vary not because the principles do not hold good but because there is a complexity in the colls The assertion that different ovums conjugate with different sperms seems to be unfounded. Every one of these grounds converge on the point of influencing the condition of the chromosomes of the two different nuclei in the parental cells. Physical and mental influences of the parents and especially of the mother are flowing and entering into the composition of the chromosomes and as soon as the formation of the protoplasm takes place these impressions are invariably transmitted to the life of the newly-conceived child.

A STUDY OF YOGA.

(By Professor Sidheshwar Shastri, M.A.,)

Its importance.

Every one who takes up a systematic and textual study of the Yoga System of Philosophy, has to face at the very outset a number of serious objections to the desirability of such undertaking in this age.

The objections to the advisability of such a study are twofold, materialistic and spiritualistic.

The materialist, with his favourite doctrines of evolution and adaptability, with his hackneyed catchwords of adjustment to environment and the survival of the fittest, ridicules the very suggestion of such a study as a stupid anachronism, disastrous to prospects in life, a waste of energy and thought, and fruitful of mere visionaries, dreamers and idiots. We have heard many sober-minded people codemning this study vehemently. In the name of India's commercial and industrial existence. they say, do not propagate the study of contemplative and idealistic subjects like Yoga and Vedanta. We should not be blind to the needs of the age, otherwise our whole nation is doomed to be crushed in the universal struggle for existence.

We do not now come across this class of objections, only occasionally. In fact a movement has now set in to obstruct and abolish all philosophical studies even in institutions which had been originally started for the explicit purpose of propagating these reflective subjects. We have noticed people who would like to see institutions like the Gurukula at Kangri and the Benares Hindu University converted into a regular Industrial workshop, with a complete and wholesale elimination of all philosophical teachings as a national suicide, and we are afraid this vandalism of spiritual speculation has slightly begun here and there.

The other class of objections proceeds from numerous genuine lovers of Yoga who would not like esoteric pearls to be thrown before swine. Following the ancient tradition that Yoga should be imparted only to the deserving candidates (Adhikari), these champions of the sanctity of Yoga condemn all amateur study of the subject as a

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desecration of Yoga. For the student of this type such study is said to be absolutely useless, for as the sage Vyasa says. * "Yoga can proceed only from Yoga, and so "Yoga being strictly a practical subject, no amount of literary studies, much less a general dissertation in a magazine, will be of any use to the literary student or the general reader. Elucidation of this kind is likely only to misguide youngmen, forming false notions in their minds about their own selves and things in general, and creating in them morbid and perverted tendencies which no remedies can counteract. Hence it is that Yoga, when handled by the profane is dethroned from the transcendental position, and degenerated into mechanical, jugglary, demoralised hypnotism or indefinite vagabondage.

We have presented the above objections in their strongest possible form.

As regards the first class of objections we are constrained to admit that to argue against them in these days is a cry in the wilderness. The forces of materialism are marchalled in colossal array against all esoteric thinking. But the strongest argument of meterialistic educationists is to us their most vulnerable point. This argument, that the study of Yoga in this age is an anachronism, has become almost axiomatic in these days. But a moment's reflection will expose the hollowness of the argument and the facility with which catch-words gain a firm hold upon the minds of ordinary men.

The materialistic educationist, overawed by the industrial and commercial advancement of several nations at the present day, and seeing weaker and more thoughtless nations crushed in the struggle, hastily comes to the conclusion that for the sake of a nation's existence, every individual member of the group must direct all his thoughts towards material advancement eliminating all other anti-commercial and anti-materialistic activities from the domain of education and action. This is his favourite adjustment to environment. We must march with the times or lagging behind be crushed. We are of opinion, on the other hand that this age is the time for the study of Yoga. A healthy man does not require a physician, said Christ. That modern civilization is assuming more and more the form of disease is now beginning to be admitted by the most down-right materialists. The bone of contention between the materialist and the spiritualist, is adaptability, and the spiritualist's challenge to the materialist is that his Yoga offers to the world a real adaptability in two ways. Firstly he holds that the so-called adaptability or adjustment to environment does not consist in complying with every want, but to crush the forces of materialistic demands. For as Patanjali † says, self-denial (vairagya) is one of the two main factors of spiritual freedom which is the only true adaptability. The really successful way to meet materialistic demands is not to comply with them. This is the real adaptability and can be attained by the study and the practice of Yoga.

Secondly the materialist takes quite a perverted view of adaptability, for on the higher planes of enlightenment it is not the individual which is adjusted to his environment, it is environment which is adjusted to the soul. That the soul of man when on the higher planes of enlightenment has mercilessly turned all environment into a willing slave, has been proved by history, by the experience of nations and individuals, and by the epoch-making achievements of great souls at the present day.

The spiritualist's arguments against the amateur study of Yoga have been admirably refuted by the brilliant and versatile Sanskrit commentator Vachaspati Misara in his annotation of the first aphorism of Yoga. ‡ Realising and boldly anticipating the common but glaring fallacy that the study of Yoga is designed only for advanced and

*"यो गमे योगो ज्ञातव्यो योगो योगात्पर्वर्त्तते" III. 6.

†"अभ्यास वैराग्याभ्यां तन्निरोधः" I. 12.

‡"शिष्य प्रतीति प्रवृत्यो" I. 1.

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purified minds, he takes his stand on the firm rock of logic, points out the superfluity of such study on the parts of highly advanced minds, and distinctly gives two advantages of such study even for those who are extremely low in the scale of culture and purity. The two advantages are the creation of a taste for Yoga and a general understanding of the subject. The reader will realise the immensely practical value of these advantages, for although they do not reveal to the beginner the glorious truths of the spiritual life, they are important enough to put him on the way to reach the highest rung of spiritual perfection.

ABOUT MR. GANDHI'S LAW OF SUFFERING.

(By Professor Sudhdkar M. A.)

In the *Ashvin* issue of the '*Vedic Magazine*' I have read with amusing surprise an article "about Mr. Gandhi's Law of Suffering." Without first attempting to define the exact meanings and implications of the Law the writer makes haste to attempt a criticism of it which falls under the category of superficial and sentimental. It has become a fashion in these days to sing a high-flown eulogy of Mahatma Gandhi's personality as a preamble to the criticism of his doctrines. The learned critic follows that fashion. That may be expedient but it is not reasonable. Mahatma is not a scientist, an expounder of abstract generalizations whose *Personality* can be differentiated from his *Principles* to admire the one and condemn the other. He is primarily a religious devotee who lives what he preaches and whose *Personality* can not be separated from the doctrines he teaches. The Law of Suffering is one of the moral doctrines he has lived in his life for the last 30 years and all the greatness and genuine virility which his *personality* exhibits are in no small degree due to the working of his principle in all the various activities that absorb his attention. The Principle of Suffering is writ large on his *personality* and one who runs may read it. To think of his *personality* without the *principle* is to think of *Flower* without *fragrance*. I can not reasonably think how one can admire his *personality* so profusely while condemn his *principle* outright at the same time. They both fall or stand together.

Mahatma Gandhi's one ambition in these days is to apply his moral principles to the present-day political problems of his country. He is fully cognizant of the fact that the modern politics and political philosophy look with disfavour the application of any cut and dried principle of morality to the solution of the political and economic questions of the day hence so much tension of feelings between the rulers and the ruled. However, what is this Law of Suffering? This is the question which the writer should have raised and this is what he so conveniently ignores. The Law of Suffering popularly enunciated is that morally it is much better to suffer wrong than to inflict wrong. When an obvious situation occurs where your unjust opponent is arrayed with superior physical force what should you do to meet him and acquit yourself honourably? Would you like to submit ungrudgingly to the tyranny of your opponent

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and suffer both the pangs of body and soul or stand forth bravely, protesting against the unrighteous cause of your opponent? In the last alternative by challenging his veracity and honesty you voluntarily call forth physical suffering upon yourself but even though you suffer bodily thereby, you save your soul by presenting an undaunted face to the tyrant. The Law of Suffering as interpreted above is necessarily based upon the conviction that spiritual values are higher than any other values and if you save the soul you save everything for the soul can create and multiply all other values. "What if you gain the whole world and lose your soul"! says the Bible.

आत्मना विन्दते वीर्य्य विद्यया विन्दतेऽमृतं-

True power comes from our soul and immortality from true knowledge. This idea stands as the cornerstone of the Eastern (Vedic) civilization whose modern living apostle is Mahatma Gandhi.

The Law of Suffering stands the scientific test of *workability*. It works, therefore it is true. It has worked in South Africa where Mahatma Gandhi had to wage an unequal fight against the rulers of the land and it is slowly working here in India where people are awakening to realize their confessedly helpless position and the numerous disabilities by which they are hemmed in. The bureaurocracy in India like every other bureaurocracy is cold, calculating and cautiously reluctant to part with the privileges that it enjoys. Mahatma Gandhi advocates non-co-operation as the only weapon to fight against this unthinking, unrepentent and ungenerous beaurocracy which has caused an unbridgable moral gulf between itself and the people He wishes his people to save their soul in the unequal struggle. He knows the secret of imparting ideals and his own living example has led captive the hearts of millions of his countrymen who have set sail under his wise guidance on the voyage of Freedom. It is therefore better to watch, wait and see the results than to raise a hue and cry at the start.

The critic of Mahatma Gandhi's Law of Suffering has singularly misinterpreted the central idea conveyed by the Law and this will be made clear by some quotations from his article which I place before the readers of this magazine

In the third para he writes "Tolerate, forbear, suffer and such words are too stale and sickening for her (India's) ears now and the reformer who proposes remedy by sufferance can ill administer to her pains of agony. We are taught that if the father is too exacting the boy should leave the parental roof .....similarly if the government is too hard and unyielding the best thing is not to obey its law."

We ask the learned critic that if the words tolerate, forbear and suffer are too stale and sickening what remedy does he propose for the ills of his countrymen? Active aggression or bold disobedience of orders? But for these he seems to have an unmitigated horror, for he says in the fourth para.

"Such a teaching, we are afraid, will cause serious breakage of discipline and the smooth relation between the father and the child, the teacher and the taught or the ruler and the ruled will be disturbed at every step.

This is in a sense to condemn in the same breath both toleration and sufferance and the only other alternative of bold disobedience. Nothing can be more illogical and unreasonable. But the fact of the matter is that Mahatma Gandhi does never preach the toleration of evil in any form. He preaches bold opposition to evil forces by standing against them and by inviting voluntary suffering eventually. Another point to be remembered is that this principle of suffering is to be invoked only when all other methods of suasion and reason have failed and when the soul and its dignity seem to be at stake. It is a human principle appealing to the feelings and dispositions and refuses to surrender spirit before physical odds. It springs from within, its source being dictates of man's conscience.

When unlikeness of interests forbids exploiters and exploited to share intimately a common life so characteristic of friends and equals, then arises the need of invoking the law of suffering and the Principle of Non-co-operation On such an occasion even the serious breakage of discipline is to be welcomed, otherwise there will be no room for any sort of progress. All progress means some sort of breakage for it implies better adjustment. I would like to remind the

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learned critic that every individual worthy of our respect and homage does present a spectacle of a life marked by constant efforts at non-co-operation. No one becomes great by co-operating with the forces of evil. If Jesus Christ and other apostles have suffered much, as the critic admits, to redeem their countrymen from sin and misery, why is not their example worthy of imitation by us their followers? The critic of Mahatma Gandhi says they were ideal visionaries and as such it was their bounden duty to suffer and it is idle to imitate them in that respect. What a comic advice!!

In the sixth para the learned critic gives us the scriptural opinion as to the relations of the ruler and the ruled, the Raja and Praja, and tells us how these relations are ignored and with what results. He then in the seventh para bewails the present conditions existing between the people and the government in India and preaches a homily as to how the two parties should behave and how their mutual relations should be governed. He writes :—

"The every day unpleasant criticism and fault-finding are widening the gulf which seems difficult to be bridged over At such a juncture the only panacea appears to us to be this that both the national leaders and heads of government *should* resort to the old ideal and try to establish between themselves the relations of the father and the son. The father *must* and *should* always think of the betterment and well-being of the son and the son in return *must* and *should* implicitly obey the commands of the father, however bitter for the time being they may appear to him. We *must* first learn how to obey before we can claim a title to command."

The incessant *must* and *should* preached in the above quotation is just the repetition of the commonplace and is quite wide of the mark. The question is not one of ideal relationship between the two contending parties such as the Raja and the Praja but one of actual adjustment between them when one of the parties especially the one superior in physical force turns a deaf ear to all that is implied in the *must* and *should* of our critic. It is on such occasions that an urgent call for non-co-operation is felt. To shirk it is to sell one's soul cheaply.

Let the critic also remember that relationship between father and son is not always and ever one of blind submission on the part of the son but as the latter grows in years and experience we find a relation of healthy comradeship and friendship developed between them and therein is reached the culmination of parental love and filial regard. Short of this ideal of mutual understanding of each other's interests occasions do actually arise when friction becomes inevitable as a means to better adjustment. We should therefore not fight shy of the rude shocks to the social organism consequent upon that adjustment. In the end we read

"Rama is sent to exile at the clear cost of his rights and privileges by reluctant Dasrath and without frown and murmur Rama obeys."

This is a most unfortunate illustration chosen by our critic in support of his medieval theory of relationship between father and son. I say it is unfortunate because it robs Rama of all the dignity and splendour of his unique act of renunciation. It is a misreading of History to say that Rama was sent to exile. He was not *sent* to exile but *went* to exile. He voluntarily renounced his rights and privileges and courted suffering as a result of the exile to set before the world an example ever living and inspiring. The pages of the Ramayana would lose all their charm and fascination if once we shut our eyes with our critic to the Law of Suffering that Rama invoked in his case. It was in reality suffering—undeserved suffering—that made him great in History. Mahatma Gandhi is treading the path of other illustrious sons of India such as Budha, Prahlad, Harish Chandra, Guru Gobind Singh and Swami Dayanand who made our nation great and it is our bounden duty to follow him if we are to maintain that greatness.

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SWAMI DAYANANDA SARASWATI.

(By Dr. Sir Deva Prasada Sarvadhikari M. A. Vice Chancellor Calcutta University.)

I met this mighty figure more than once while he was passing through Calcutta many years ago in the course of his tour all over India for promulgation of the new found or rather new furnished up *Vaidik* faith. He addressed in chaste and fluent Hindi crowded gatherings at the Albert Hall in College Square ; and old and young were attracted by his majestic personality. A straight, tall, supple figure though rather heavily built and inclined towards *embonipoint*,—well clean shaven head and benevolent face, clad in the rich saffron-ochre-Bramhacharin garb, his was a striking figure--an attractive personality. And he had a rich sonorous voice, deep and resonant and yet sweet and vigorous that filled the hall without being any way disagreeable, rasping or fatiguing, as some forceful public speakers are apt to be.

Every sentence was well balanced, every sentiment well weighed, the diction was pure, the flow of language unimpeded and the logic irrisistible The plea was earnest, vigorous and sustained for the uplifting and the enthronement of the noble *Aryan* Faith, as the *Vaidik* sages had preached and as the *Swami* interpreted and understood. The further plea was for pure life, social regeneration and dispersal of gloom that followed age-long accumulation of rust and dust, of mountain high refuge of abuse, resting and heaping on the social fabric, eating away its vitality, sapping its foundation and corroding it to the core.

And who could resist? Many flocked to these meetings, many were convinced but many wavered and fought. The Swamiji was a born fighter, and battle royal often followed though the issues remained undecided.

A strong reactionary under current was in partial occupation of the field and even the most orthodox or conventional of Hindoos felt that later excrescences had dimmed the olden luster of their pristine faith and something not overdrastic, but reconciliable to the prevailing order of things, was needed. This mild reactionary school was embodied in teachings of religious teachers like Pundit Tara Nath Tark Shromani and Paribrajak Shreeman Sree Krishna Param hansa who had no mean following, Keshab Chandra Sen and Pratab Chandar Majumdar in the Brahmo Samaj of India, which no schism had yet broken up, were strongly supported by willing and capable fellow workers of great strength like Shivanath Sastri, Nagendra Nath Chattopadhyaya and Ananda Mohan Bose. Rama Krishna Parambansa was lowly attracting to his singularly sweet yets forceful personality not only the devotion but also the intellect of the country. The Rev. Dr. K. S. Macdonald and Rev. Mr. Kali Charan Bannerjee—followed later on by Mr. Fletcher Williams--used to hold great sway over young minds. Between all these seemingly diversified--but really non-contending—influences, the student mind of Bengal was set a thinking on the high and serious.

Swamy Dayananda, therefore, addressed audiences bent upon search for truth but not quite attuned to reception of what he was ready to impart, in his own particular way. A certain amount of detached isolation, such as the merely academic and philosophical seeker sometimes worked up, was therefore inevitable. The spirit of Protest,, if one may so call it—such as in an other country called forth the Protestent and in this country the Bramho—was in the air, the spirit, such as from age to age has brought forth Budha, Sree Krishna, Jesus, Mohammed, Chaitanya, Nanak, Kabir, Dadu

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and Ram Mohan Roy, for the uplifting of man from prevailing vice. But for such a persistency of spirit, pervading all over the country, Dayananda, Rama Krishna and Vivekananda would not have been called upon, by this Great Spirit to take up their great, though grateful load.

And Swami Dayananda bore his load well and to purpose. He had by no means a *Carte blanche*, such as some of the workers in the same field had before him. The gathering gloom had been slowly dispersing and the exerting spirit was abroad with the growing spread of education. Change of faith—even a fresh phase of the same faith—hoary with traditions and flanked by vested interests, was no easy matter. Though Bengal receptivity was not remarkable, he worked wonders in the Punjab and the United Provinces where the Swamy's followers rose in numbers by leaps and bounds and are still steadily on the rise. Few of the newer denominations can show such a record. The selfless devotion and sustained work of the Swami and his immediate followers was instrumental in achieving this wonderful result. And those that followed added useful social and educational ends to the spiritual side of the work which has helped in making their Samaj a force to reckon with.

As happens and as is bound to happen, there has been a set back now and again. Suspicion, misapprehension and worse have dogged the workers' step in recent times, possibly because of black sheep here and there which no fold can escape. But that makes little difference to the real issue and Swamy Dayananda's work lives and grows and will continue to grow from more to more. It cannot do otherwise, for organisations that have to their credit selfless, devoted and insistent workers like that moving the Hardwar Gurukul, and the Kanya Maha Vidyalaya very whole heartedly—[some promoters and products of which (of both the sexes) I had the pleasure and benefit of meeting during my recent sojourn in Simla] is bound to thrive and win God's grace. The Samaj is making itself responsible for some fine publication—work which will aid Hindoo India in winning back or fitting in a new and attractive setting some of its long lost gems. May God bless and prosper the great and glorious work and bless him who started it and who, through good report and evil, have been steadfastly, loyally and prayerfully carrying it on.

They are true worshippers if love of Him and love for man of deeds done to Him be true worship as we have been taught. Through chosen instruments like this it was His wont to get His work done, as has been known, believed and declared from age to age in this progressing world—this ever going *jagat* of ours. No stagnation is permissible in the world—or else the *Jagat* that which is constantly going would cease to exist, as such. And that would be the *end*. But *na Devaha Shristi nasha Kaha*. He will not allow his *created* to be exterminated. It therefore *goes on* and goes on and is verily and veritably *Jagat* though it changes and sometimes changes out of recognition—at least to the grosser eye, when the inner vision is wanting.

This if good in the physical, is alike true in the psychic and in the spiritual world. The *Rishi* is the seer that sees far ahead and those that can look back can judge and pronounce or at least feel, whether the sage saw aright.

The same mighty voice that proclaimed that the *Devoted* (not necessarily the *Elect*) shall not be destroyed (*Na may Bhaktaha Pranasyati*) also ordained that from *Juga* to *Juga* he would manifest himself for the succour of the Righteous, for the enthronement of Truth and for the confusion of the wicked. That is the world's history as Man knows it and reads it aright now and again. But there is a notable, if, unknown, oneness underlying deep the situation and there is neither violent disruption nor down right revolution. It is all evolution continuity if not sameness—change in metabolism if you like to put in language elsewhere familiar.

The story of the ten *Avatars* of the Hindoo—or twenty-one for those who according to the later cult believe in as many—is an instructive and interesting object lesson in this concern. Divine mani-

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idestation to carry matter further is perciev-aible in the humblest of his creation, and in sall ages and climes, call this belief *Adwaita-vaad* or *Pantheism* if you like or ridicule iit and resent it as much as you like, you never get over the idea, however, that out cof his own image he made man. Though ffor man it would be rank unbelief according tto many boastfully to cry out *Soham* or *Ham sha* or *Tat ta masi* the idea is deep underlying somewhere and is a solace and stay to some and an instrument of wicked vanity in others. Avatars may be ten, twenty-one, or many times more according to the strength of faith of believers and the ranks of the prophet may be multiplied *ad infinitum* according to faith or may be shrunk and curtailed as fancy reason or polity may proclaim—But the "God-known" or the "God-marked" or the "God-perceived"—perdoing the wicked weakness of the ideation, hold the board in all ages.

Canonisation in the Christian Church has not yet come to a close and the latest addition to the calenders of saints is likely to be a Rev. Indian American.

Kateri Tekakwaitha, Mohawk Indian maiden, seems certain to be the first native North American saint. Mgr. William H. Ketcham director of the Bureau of Catholic Indian Missions, hopes for the early canonisation of Tekakwaitha, so that the Indians of the United States of whom about 100,000 are Catholics may have the privilege of venerating one of their own people. Tekakwaitha was born in 1656, near the spot, and only ten years after the time of Father Jogues' martyrdom. Her father was a Mohawk warrior, and her mother a Christian Algonquim who had been reared in the Catholic faith by the French settlers of Three Rivers, Canada. It is written of her that she "did not live the life of an ordinary Christian; she understood clearly the highest counsels of Our Lord, and she gave herself up to these exercises of the interior life of prayer and recollection which are supposed to belong only to the cloister. Her days at Caughnawaga were a round of deeds of marvellous piety, burning zeal, and generous charity."

Why should saints be denied in the degenerate and weakening East—Saints in the broader and larger sense of the term and not of narrow churchianity. They "understand clearly the highest counsels of the Lord and their days also are a round of deeds of marvellous piety, burning zeal and generous charity."

One such was Swamy Dayanand and a mighty one was he.

REVIEWS AND NOTICES.

ENGLISH.

We have received the following from the Superintendent Government Printing Punjab.

(1) *Report of the Administration of the Jails in the Punjab 1919. Price Rs. 2-0-0 or 4 s.*

(2) *Report on the Vaccination in the Punjab for the year 1919-20 by Lieutenant-Colonel W. H. C. Forster D.P.H., I M S, Sanitary Commissioner Punjab. Price 0-10-0 or 1 s.*

(3) *Annual Report on the Working of the Indian Factories Act 1911, in the Punjab for the year 1919. Price 0-6-0 or 10 d.*

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(4) *Report on the Working of the Indian Factory Act in N. W. F. Province for the year 1919. Price 0-4-0 or 8 d.*

(5) *Report on the External Land Trade of the Punjab for the year 1919-20. Price 1-0-0 or 1s. 10 d.*

(1) The Report is mournful reading. It is a tragic record of the increase of all round crime during the year under report. The average jail population increased from 14219 to 15231. The report ascribes the increase principally to the disturbances of April 1919. The whole of the lamentable increase cannot, however, be ascribed to this cause The "offences against the state" did, no doubt, increase from 27 to 478, but thefts increased from 2,058 to 2,669, cases of house breaking from 1,614 to 2,453, of kidnapping from 294 to 422, of culpable homicide from 289 to 382 and offences relating to marriage from 497 to 640. It is noteworthy that offences relating to bad livelihood showed a marked decrease of 551. Thanks to the bungling of Martial Law (?) Tribunals the number of literates in jails rose from 251 to 435. The ratio per cent of literates to the illiterates rose consequently from 1·88 to 98·12 in 1918 to 2·64 to 97 36. "This increase," says the report, "is regrettable." What is really regrettable, however, is the surrender of the machinery of law and order to the lawless and riotous forces of O'Dwyerism and Dyerism. The number of jails is as follows:—4 central jails, 17 district jails, 9 sub jails, 2 camp jails, 1 special female jail and 1 special Tubercular jail. It is, however, proposed to locate a fifth central jail at Jullundhur and to build a specially equipped jail for tubercular prisoners at Madhopur.

(2) The report shows that our Government is pushing forward in India and enforcing with the help of law courts vaccination which is condemned by an influential section of eminent medical opinion in the West and which cannot be forced in free England upon the children of those who consciously disbelieve in it. An amendment of the law in this direction is needed in India as well. The total number of operations performed during the triennium was 2,727,624 being an increase of 127,319 as compared with the preceding three years It is doubtful whether from the higher stand point of clean hygienics, vaccination is at all a gain.

(3) The total number of factories under the act rose from 203 in 1918 to 247 in 1919. New ginning factories were erected in the canal colonies. Of these factories 220 actually worked under the year. The total number of operatives employed was 39,000 compared with 36,000 during 1918. The curse of industrialism having invaded this old country the evils inseparable from it—sweating, profiteering and deterioration of the physique of the workers—have also begun their ravages. The following excerpts from the Report speak for themselves:—

(*i*) "Sanitary conditions in factories have not shown any improvement during the year.....

(*ii*) "The efficient ventilation of extremely dusty ginning rooms is still an unsolved problem." (What wonder, then, that tuberclosis is on the increase)

(*iii*) "Owing to lack of combination among the operatives they are not in a position to secure advances of wages in any way proportionate to the profits made in factories. Factories which make over 80 P. C. net profit cannot claim to be paying their employees fair and reasonable wages. By the number of complaints I receive from employees of unfair treatment by unscrupulous factory owners, it is evident that labour has little or no means of redress in cases of dispute regarding wages. The unskilled labour for seasonal factories is usually brought from a distance by contractors, and as wages are usually kept in arrears, they are forced to work practically as long as the owner pleases. Even a semi-educated workman of the engineer class has little hopes of redress. If he refuses to work excessively long hours, he is turned out on some pretext or other and his wages forfeited, for he rarely has a written agreement with his employer..... A Simple Work Act for the protection of industrial labour in India is a measure which is long overdue."

(*iv*) "Only a few factory owners have provided quarters for their employees, and,

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generally speaking, such quarters are overcrowded and badly ventilated."

(v) "In the absence of proper inspections I have every reason to believe that the employment of women and children for excessive hours in seasonal factories, which has been so prevalent for many years past, continued in 1919, and as the profits of illegal working far exceed any possible fine, it is an abuse not easily checked ..... The injury to health, the disruption of their home life, the neglect of children and the chances of molestation in dimly lighted factories all come into operation whether a woman is engaged in a cotton spinning mill or a ginning factory."

(vi) "Two hundred and forty-one accidents occurred during 1919, as compared with 160 in 1918 and 211 in 1917. Of these 195 accidents occurred in the Railway shops and other Government factories, while 46 took place in non-Government factories, mainly in seasonal factories."

(4) The number of factories under the Act in the N. W. F. P. decreased from 6 to 5. The remarks in the preceding paragraphs in regard to labour conditions apply *mutatis mutandis* to this province also.

(5) As compared with the preceding year, total imports decreased from 34 thousand to 26 thousand maunds in weight and from Rs 22 lakhs to 17 lakhs in value. Total exports decreased from 19 thousand to 17 thousand maunds in weight but increased from Rs. 49 lakhs in value. It is sad to note that during the year under report 2,184 maunds of *charas* valued at 2 57,2'9 Rs. was imported into the Punjab from Kulu and 1330 maunds valued at 1,93,631 from Kashmir.

A Manual of Hindu Ethics by Mr. G. A. Chandavarkar with a foreword by Professor Rama Deva B A., M R A.S. Second Edition. Revised, Enlarged and in part rewritten. Price Re. 1. Can be had of the author V W. Purohit & Co, Booksellers, Residency Bazar, Hyderabad (Deccan).

This book consists of a careful compilation of moral and religious truths from classical ancient works. The plan is admirable, the extracts appropriate and inspiring. The book deserves to be made a text book in all national and other schools which care for the building up of character. We strongly recommend it to students and youngmen. The book first appeared by instalments in the *Vedic Magazine* and the first edition was reviewed in these columns. We hope the book will pass through many editions.

The Gita and the Castes by Mr. Kshirod Chandra Sen B A., Late of the Provincial Executive Service Bengal. Price annas eight only. Can be had of the author Madaripur (Faridpur) Bengal.

The book consists of two chapters. The first is an eloquent and thoughtful plea in favour of Mr. Patel's Bill and the second a luminous exposition of the Shastric principles of social reconstruction of which the caste system is a vile corruption. The following paragraphs give a gist of the author's views:—

It appears that in India social affairs were at some period conducted on communistic principles, which require from each citizen work according to capacity, and the caste division represents the method of calculating the capacity for work. Now capacity includes mental and moral as well as physical capacity. Work comprehends quality as well as quantity; it is also full of variety. In a complete society there must be priests, cultivators, and labourers. The work of each of these classes of workers is essential, for the welfare of the society. The demand of work according to capacity would at once suggest a preliminary examination for determining the capacity.

This examination must have been preceded by a classification of the work required of the aggregate population, followed by a calculation of the proportion in which the *gunas* must be combined to give the maximum out-turn in quality and quantity in each of the classes of work. The whole problem is an exceedingly complicated one, and the division of the population into four fundamental parts shows an extraordinary power of analysis and synthesis, which, if it were possessed and successfully exercised by human beings, would entitle them to the highest eulogy, as the perversion of the original communistic idea would deserve the deepest condemnation. Perhaps with the growth of population, as the communistic method of conducting social affairs slowly gave way to a predominance of individualism, the original *varna* division by periodic governmental inquiry gave way to the hereditary division, in proportion to the growth of individualism. At all events the introduction of heredity has led to such enormity of social corruption and national degeneration that it is difficult to reflect dispassionately on the subject.

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The best way of conducting social affairs has not yet been discovered. Individualism and socialism, with their various ramifications, have yet failed to produce the most satisfactory results; and the relations of Capital and Labour, of producer and consumer, of buyer and seller, of rulers and the ruled, at the present moment in the civilized world, are in such a perilous condition, that it might look extremely unreasonable to pass an unmixed condemnation on the caste system, which tends to give stability to these relations, and to prevent social distempers to which the European system, leaving every individual full freedom to choose his own avocation is exposed, by reason of the fact that the character of the *personnel* in every profession undergoes a drastic change in every generation; while it must be borne in mind that the general social climate in India to-day is so fundamentally different from what existed before, that unless t can be made to adapt itself to its altered nvironment, the caste system is doomed to estruction.

One may or may not agree with all the statements and arguments embodied in the book, but it cannot be gainsaid that it is thought-provoking and full of refreshingly original ideas. It must find a way into the private library of every Hindu interested in the welfare of his country.

Srimad Ramayana Part I Bala Kanda. A popular drama in English (in five acts) by J. S R Sarma B A, With an Introduction by K. S. Rama Swami Sastri B.A., B.L. Published by the author, Point Pedro, Ceylon Price Re. 1.

We believe that the Ramayana is the most inspiring and uplifting epic poem in the entire range of the literature of civilized humanity. The more it is studied, either in the original or in translation, the better it would be for the moral health of the community. We, therefore, heartily welcome this new drama full of lofty ideas written in chaste English. It will uplift all, whether Indians or foreigners, who will read it. It will, we hope, do its share in arresting the process of denationalization set in operation by the present system of education which produces in the mind of our youth a contempt for the civilization and culture of their ancestors and a slavish adoration of outlandish standards of conduct. We trust this excellent book will have an extensive circulation.

Progress Report of the Scheme of an Ideal Suburban Town of Lahore by Dewan Khem Chand Bar-at-Law. Printed and Published by Tandon & Co., at the Liberal Press, Railway Road, Lahore

Lahore is getting congested day by day, Mr. Khem Chand has, in this brochure set forth the main features of his scheme of a suburban town—a self-contained Co-operative Garden Town in the Suburbs of Lahore.

Central Museum Lahore Annual Report 1919 20 Printed by the Superintendent Government Printing Punjab 1920. Price 13 annas or 1s 8 d.

The Lahore Museum is one of the finest in India. The report is an interesting illustrative record of all round progress. The lantern lectures arranged by the Museum authorities were attended by altogether 1,787 persons and the average attendance at each lecture was 149.

ARYA BHASHA (HINDI.)

संध्योपासन। *by Pandit Shripad Damodar Satyavalekar, Swadhyaya Mandal Aundh (Satara District) Price 1 Re. 8 annas. Can be had of the author.*

Pandit Satyavalekar, the distinguished Vedic scholar, needs no introduction. He has rendered services to the cause of Vedic research for which our people can never be sufficiently grateful. The work under review is an original and scholarly exposition of the Aryan Prayer Book The Introduction is extremely well-written and gives directions, with reasons, as regards various details connected with Vedic worship. No Hindi knowing man or woman can afford to do without this invaluable work.

पुष्पलता *by SriyutSudarshan. Published in the Hindi Granth Ratnakar series. Price 0-14-0 (paper cover) and 1-2-0 (cloth bound). Can be had of the Publishers Hira Bagh Bombay.*

Sriyut Sudarshan is one of our most brilliant rising Hindi authors. The work under review is a collection of 13 beautifully told social stories. The stories are written in chaste Hindi and are fully illustrative of our social life and the changes wrought in the social conscience by the influx of western ideas. The author has a strongly developed but finely disciplined

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imagination and deep insight into human nature which peculiarly equip him for the difficult task of a story-teller. His analysis of human motives is, at places, masterly. We commend this book to all Hindi-knowing men and women fond of edifying entertainment and entertaining edification.

रोम का इतिहास *by Professor Jowala Prasad M A., Published by Tarun Bharat Granthavali Karyalya, Daraganj, Allahabad. Price Re. 1.*

This is a valuable addition to Hindi litterature. The future masters of Self-governing India must study the history of various countries in order to be able to take an intelligent interest in the moulding and shaping of the destinies of their own country. The work under review is an interesting and well-written account of the progressive development of Rome and its chequered subsequent career.

URDU.

Trana-i-quam Published by Messrs Narain Dutt Sahgal and Sons, Booksellers, Lohari Gate Lahore. Price 1 4-0.

It is a beautifully and artistically printed collection of stirring and heart-rending national songs, depicting the woes of a subject race, by different poets Some songs by Dr. Iqbal and others are really first rate. Those relating to Martial Law atrocities are most pathetic We commend this collection to all Urdu-knowing patriotic Indians.

MANORAMA OR THE NEW WOMAN REDEEMED.

(A Serial Story specially written for the Vedic Magazine by 'Kaushala.')

Chapter VII.

The Friends.

It takes two to speak the truth—one to speak and an other to hear (Thoreau.)

"Hallo, Vishnu! You are in a brown study to-day. What are you thinking of? Perhaps Manorama is on your brain."

"I will not deny that. Just now I am thinking of the angel you have just named."

"Smitten so awfully! Did not I tell you that the physical charms of the enchantress would do for you. What about the picture of your future wife that you drew only the other day."

"I have been thinking over the matter. It seems to me that Manorama has a beautiful soul. She possesses potentialities which by judicious guidance can be converted into actualities"

"What do you know of her soul? Why not honestly acknowledge that her beautiful make and dazzling complexion have profoundly disturbed your peace of mind and made you entirely blind to all else. You have met her but once and yet you talk of her moral and intellectual qualities."

"I knew by intuition as soon as I set my eyes upon her that she was a wonderful woman possessed of a saintly character, a heart of gold and a sweet disposition."

"This is the rot which every lover talks before the first intoxication of voluptuous beauty has worn off. You are mad

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Vishnu! You have been captured by a half-educated frivolous girl of matchless beauty who has at present no serious ties and interests and who cares more for a frock that will set off her charms than for all your missionary activities."

"Hari! Your talk is outrageous. How can you tread with such wanton carelessness on sacred ground? You are my dearest friend and yet these flippant observations even from your lips pain me"

"Flippant quotha! I must speak out the bitter truth to your face and thus do a friend's duty even though I know it is useless. It is absolute folly to argue with a monomaniac and that is what the sight of Manorama's ravishing beauty has made you. I tell you frankly that your marriage will not be happy. I wash my hands entirely of it."

"Excuse me! I do not regard you an authority on this subject. A cynic and a misogynist like you is bound to croak like that. What know you of women?"

"I can study women dispassionately and scientifically because for me they are merely subjects of study and I am impervious to their bewitching smiles and captivating poses."

"That, of course, any body could see when you shook hands with the girl at the time of parting"

This was a home thrust. Hari twitched his countenance, distorted his features, clenched his teeth, then blushed visibly and finally recovered his glacial imperturbability and said.

"I will be honest to you! I was caught tripping that day. Her baauty and graciousness did, no doubt, shake and unseat me a little. But this incident further strengthens my position. It shows in the first place that a beauty which can move a stern man like myself cannot but enthrall you completely and obfuscate your understanding."

"Why not say that your cynicism has at last extinguished the glimmerings of dawning sense produced by the inspiration afforded by her majestic and commanding presence."

"You will soon begin to talk of her as your "queenie," "lovie," "sovereign" and what not. But what about your old mother? Will she be able to pull on with a modern fashionable woman?"

"Hari! You are taking liberties! How dare you asperse the character of a lady whose qualities of head and heart you are too boorish to appreciate. Please note that you are presuming too far upon my indulgence."

This cold and calculated insult delivered in frigid tones, stunned Hari. He and Vishnu had been life-long friends Vishnu had so far always deferred to the judgment of Hari and paid his tribute of admiration and homage to his superior intellect. Hari's brusqueness and brutal frankness had, no doubt, sometimes ruffled the temper of Vishnu and led to passages at arms but these encounters had left no permanent effects, for Hai had a generous heart. He struck heavy blows and rode roughshod over the susceptibilities of others, but, at the same time, he met the angry retorts of his victims with calmness and was too deep a student of human nature not to see that words prompted by wounded vanity and scathing terms uttered by those worsted by him in argument and brought to bay in discussion were never to be taken as deliberate insults and studied affronts which originated in malice. He took ebullitions of temper as indirect compliments to his towering intellect, for, abuse and loss of temper in controversy have always been rightly believed to be surest acknowledgements of defeat in ratiocinative logic. The present words of offence had, however, been uttered in a defiant tone as a sort of resentful protest against unwarranted interference and officious dictatorship. Intellectual men are often supersensitive. Their perceptions are keen and quick. If they had dullness of apprehension, they would be dullards and not intellectuals. Only a lazy loon and sluggish oaf or a perfect yogi and Mahatma is not sensitive, the one because he lacks sensibility, the other because he has mastered it

Men of the type of Hari are peculiarly sensitive. Though lacking in vanity, they

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are remarkably proud. The slightest slight and the faintest indignity lacerates the soft tendrils and twists the tender chords of their heart. Such people are a bundle of nerves. Their nervous system is always overstrung and their supersensitiveness costs them untold agony and the deepest distress of the soul. Hari was stung to the quick, streams of tears flowed down his swarthy cheeks; the sturdy unkempt man who had enjoyed many a *contretemps* created by himself wept like a child His love for Vishnu was the only emotional tie that bound him to the terrestrial regions, otherwise he was perched on an unapproachable height of intellectual eminence and floated in ethereal regions filled with the odour of mysticism and the scent of imaginative exhiliration. It seemed to him that the ground had slipped from under his feet, the scales had dropped from his eyes and he stood a completely disillusioned man. The sense of the potency of the sexinstinct even in the best of mankind was borne in upon him with compelling emphasis and intensive forcefulness. His best friend had almost broken off all relations with him and delivered to him an ultimatum because he had given him a bit of his mind in regard to mere chit of a girl with hypnotic attractiveness and arresting fascination whom he had seen but once. He felt like a lion baffled and checkmated. The heart within him palpitated violently and thumped. He was the very picture of impotent mortification of the soul and cruel disappointment. He felt like one bereaved While wrapped up in deep abstraction, he felt an impulse, obeyed it forthwith and suddenly fled from his friend's presence. This he did so quietly and unobtrusively that Vishnu did not notice his departure.

Vishnu's mind too was at that time intensely busy. His bosom was also rent and torn asunder. After he had uttered the fateful words, he stood astounded at his own boldness. Hari's domination over him had been complete and undisputed. He had always been his consistent admirer and adorer. Hari had always been his prophet, a walking cyclopœdia that never failed to satisfy the curiosity of the most diligent inquirer. No matter whether the subject on which you required information was religious, social, economical, sociological or political, Hari was ready with the most accurate and up to date information No matter how strong the argument against his position, his analytic intellect dissected it mercilessly and laid bare the underlying fallacy Vishnu could not understand how he, who had always intellectually kowtowed to him, could thus defy him. However, in the heat of the moment, with the lovely picture of Manorama floating before his mind's eye, he did not blame himself. On the contrary the enormity of his friend's crime was becoming clearer to him every moment. Surely he had never thought before this that his friend, with all his erudition, had such coarse tastes that he could speak so outrageously of the loveliest being in God's creation. To know Manorama was to adore her. He loved Manorama and to hear anything against her was to take part in a treasonable conspiracy. Then he suddenly bethought himself of Hari—his unselfish love, sage guidance and selfless devotion. He was a man who was worth his weight in gold. Tenderness swept over him, he felt a pang in his heart and lifted his face with a sweet smile of benignity but only to discover that Hari was not there. This staggered him He ran to Hari's quarters as soon as his legs could carry him. When he reached his friend's sitting room littered with books, periodicals and papers scattered all about the floor and lying in heaps in the rough shelves made of gnarled wood, he inquired from the boy servant who had respectfully saluted him where his master was. The reply confounded him. He was told that Hari had gone abroad suddenly with his bedding and portmanteau and had left no address. Vishnu on receiving this terrible intelligence felt stupified and with agonised looks of blank bewilderment quietly retraced his steps and shuffled back to his house, a sadder but not a wiser man.

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CONTEMPORARY THOUGHT REVIEWED.

SLAVERY AND ITS NEMESIS.

Under the above heading, Mrs. Besant contributes an article to the October number of the "*Theosophist.*" It is a most thoughtful article. Colourless races of the world have been treating with contempt the coloured races Nemesis has followed and is following this oppression. "Spain paid her Karmic debt in the loss of her empire. The United States of America paid part of hers in the Civil War and is still paying it in the "Negro Problem" which, like the question of the sphinx, must either be solved or devour....."A new book called Dark Water has been published. The author is Dr. W. E. Burghardt, Du Bois, in whose veins flows a stream of French, Dutch and African blood. He is a Doctor of Philosophy of Harvard University, an ex-student of the Universities of Paris and Berlin, Director of Publications and Research in the National Association for the Advancement of Coloured People and editor of its journal *The Crisis* and author of various books. He claims to be the chief spokesman of the two hundred million men and women of African blood. Mrs. Besant's article consists, in the main, of extracts from this book.

Dr. Du Bois asks what is "the current theory of colonial expansion, of the relation of Europe, which is white, to the world which is black and brown and yellow?"

Bluntly put, that theory is this: It is the duty of white Europe to divide up the darker world and administer it for Europe's good. This Europe has largely done. The European world is using black and brown men, for all the uses which men know. Slowly but surely white culture is evolving the theory that "darkies" are born beasts of burden for white folk. . . White supremacy was all but world-wide. Africa was dead. India conquered, Japan isolated, China prostrate, while white America whetted her sword for mongrel Mexico and mulatto South America, lynching her own Negroes the while. Temporary halt in this programme was made by little Japan, and the white world immediately sensed the peril of such "yellow" presumption.

In Europe education and political power are limiting the very rich:

But there is a loophole . . . This chance lies in the exploitation of the darker peoples. It is here that the golden hand beckons. Here are no labour unions or votes or questioning onlookers or inconvenient consciences These men may be used down to the very bone, and shot and maimed in "punitive" expeditions when they revolt. In these dark lands "industrial development" may repeat in exaggerated form every horror of the industrial history of Europe, from slavery and rape to disease and maiming, with only one test of success—dividends.

The cause of the World War, according to Dr. Bois, was the competition among white nations to possess the labour power of yellow, brown and black peoples. Colonies are places where "Niggers" are cheap and the earth rich. Germany wanted to participate in this "conquest," not for assimilation and uplift, but for commerce and degradation.

Dr. Bois thus sums up what this exhibition of white selfishness has led the darkies to think.

What' then, is this Dark World thinking? It is thinking that, as wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease The Dark World is going to submit to its present treatment just as long as it must, and not one moment longer.

This point of view leads, of course to fierce hatred. The following lines taken from the book express this concentrated hatred.

I hate them, oh!
I hate them well,
I hate them, Christ,
As I hate hell!
If I were God,
I'd sound their knell
This day!
Who raised the fools to their glory,
But black men of Egypt and Ind,
Ethiopia's sons of the evening,
Indians and yellow Chinese,
Arabian children of morning,

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And mongrels of Rome and Greece?
Ah well!
And they that raised the boasters
Shall drag them down again –
Down with the theft of their thieving
And murder and mocking of men;
Down with their barter of women,
And laying and lying of creeds;
Down with their cheating of childhood
And drunken orgies of war –
down
down
deep down
Till the devil's strength be shorn,
Till some dim darker David, a-hoeing of his corn,
And married maiden, mother of God,
Bid the black Christ be born!
This is, indeed, mad hatred which no grievances can justify.

This exploitation, however, still continues Mrs. Besant quotes from an article in the London "Observer" by Sir H. H Johnson who tells us that there are in "British" East Africa.

About four million indigenous negroes and negroids, twentyfive thousand Arabs and Indians, and three thousand seven hundred white men. Of these white men some three thousand come from the United Kingdom and about seven hundred are South African Boers, who were brought in as settlers after the conclusion of the South African War.

These four million "have become very anxious about their land tenure and consequently restless and discontented and less and less inclined to enrich the European immigrant with their cheap labour".

Then the natives are slowly coalescing, Bantu with Nilote, Muhammadan with Christian and Pagan, Somali and Galla with hitherto despised Negro, in their common hatred of the invading white man, owing to the exceptional cruelties which have stained the white man's record during this period of fifteen years. These are not cruelties of soldiers or policemen, of Government servants of any kind, but of individual settlers, British or Boer in origin. Not only have murders, light-hearted murders, of natives taken place all too frequently, not only have revolting cruelties been committed, but, when the white delinquents are brought up for trial, white juries acquit them or white judges inflict trivial penalties, or rebellious public opinion forces a Governor to revise a sentence. I doubt if capital punishment for murder has ever been imposed on a white man in East Africa.

Again, in the Great War, thousands and thousands of native porters were compulsorily enrolled by our Government or by the military authorities in the unhappily styled "Protectorate," and the arrangements for their commissariat, their medical treatment, their lodging and clothing have been miserably inadequate, with the result that some twenty-three to twenty-five thousand of them (it is reported) died during the pursuit of the German forces. The survivors have retained tongues and the power of speaking: some, even, had been mission-educated, and when "Dora" took her hand off the mail service they have stammeringly told the world outside Africa something of their preventible sufferings, and even of singularly callous and sometimes cruel treatment at the hands of the military authorities.

Now the culminating incident is this. Some two months ago there occurred at Nduru, in British East Africa, cases of flogging and torture so severe that, according to a medical officer's report, "fat had been crushed out of the muscles" of the wretched victims; in other cases, "the flogged natives died from the torture and flogging". These crimes seemingly were committed on a European's plantation . . . the Europeans, in what is now termed a "colony," apparently take the law into their own hands and administer punishment as they please.

Dr Bois is no mere hater and agitator He comes forward with a constructive scheme. He proposes that the German Colonies "with their millions of square miles and one half million black inhabitants" should form a nucleus giving Black Africa, "its physical beginnings." The Belgian and Portugese Colonies might be added, giving a second area of 1,700,000 square miles and eighteen million inhabitants.

Let England give self-government to India and Nigeria with a full voice in the British Imperial Government. Races not ready to take up self-government may be under international control for a time. Somali-land and Eritrea may go to Abyssinia, and then, with Liberia "we would start with two small independent African States and one large state under international contract." This half of the book ends with the following paragraph.

Twenty centuries before Christ a great cloud swept overseas and settled on Africa, darkening and well nigh blotting out the culture of the land of Egypt. For half a thousand years it rested there, until a black woman, Queen Nefertari, "the most venerated figuae in Egyptian history," rose to the throne of the Pharaohs and redeemed the world and her people. Twenty centuries after Christ, Black Africa—prostrate, raped and shamed—lies at the feet of the conquering Philistines of Europe. Beyond the awful sea a black woman is weeping and wailing, with her sons on her breast. What shall the end be? The world-old and fearful things—war and wealth, murder and luxury? Or shall it be

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a new thing—a new peace and a new democracy of all races, a great humanity of equal men? "*Semper novi quid ex Africa!*

Well may Mrs. Besant exclaim. "Only Brotherhood can redeem Only on Brotherhood can the New World be built."

TROUBLESOME MESOPOTAMIA.

Colonel T. E. Lawrence, writing to the *Sunday Times* on the situation in Mesopotamia says:—

"We say we are in Mesopotamia to develop it for the benefit of the world. All experts say that the labor supply is the ruling factor in its development. How far will the killing of ten thousand villagers and townspeople this summer hinder the production of wheat, cotton, and oil? How long will we permit millions of pounds, thousands of Imperial troops, and tons of thousands of Arabs to be sacrificed on behalf of a form of colonial administration which can benefit nobody but its administrators?"

The *Manchester Guardian* tells us that the division of British and French policy is creating fresh complications:—

"The vision of a homogenous Arab state, fostered by French influence in the north and by British in the south, becomes less likely of realization. Following the deposition of Emir Faysal by the French comes the appointment of his brother by the British Government to rule in their sphere of influence. Faysal himself is on his way to Europe, and will doubtless seize on the rift in Allied diplomacy to appeal to British sympathies. Meanwhile, so long has a firm and wise Allied policy for the whole region between the Mediterranean and the Persian Gulf been delayed that the actual warfare which the French have brought on themselves in the north has its counterpart in continued and often serious guerrilla fighting in the British zones. An attempt to fulfil the pledges of the Peace Treaty is being conscientiously but tardily made by Britain in the calling together of a national assembly at Bagdad.

The *London Chronicle* thus lays bare the none too altruistic motives of the British Government.

"A popular answer in some quarters is 'oil'; but it is one which can only be made in gross ignorance or in bad faith. The British Empire's interest in the region existed long before oil was thought of, and would exist if no oil were there. The 'jugular artery' of the Empire is the Suez Canal and Red Sea; and the further passage to India is dominated by the Persian Gulf. The Middle East countries dominating these seaboards—Palestine, Arabia, Mesopotamia, Persia—are countries which we have never tried to rule in the past, but which it has always been important for us to prevent from falling under the domination of a Great Power hostile to ourselves

"Our aim must still be not to annex these countries, but to foster local free states in them. In Persia we have been and are practically the sole factor which keeps an independent state alive. In Palestine we hope to develop a free Jewish state. In the greater part of Arabia we look to king Hussein and the Emir Faysal. It has been suggested that we should hand Mesopotamia over to Faysal. It might be a good solution, if he is equal to the task; but that condition needs to be very carefully examined. Failing him, there is no visible alteanative but either to undertake it ourselves, under the international mandate conferred on us, or leave it open for future aggression by others. This last course may appear cheap and easy at the moment; but if we are really anxious 'to avoid future wars'—real wars, not local operations like those now in progress—we shall not take it."

Thus the cat is out of the bag. Mesopotamia must lose its independence so that British domination in India may continue. The following communique has been issued at Simla:—

News has been received that Sir Percy Cox, High Commissioner in Mesopotamia, has invited his Highness the Naqib of Baghdad, the hereditary guardian of the great Baghdad shrine of Shaikh Abdul Qadir Gilani, to form a Council of State for the conduct of administration of Mesopotamia snd to become its president. The Council so formed will conduct the administration subject to the guidance and direction of the High Commissioner until such times as the National Assembly meets and decide upon the future form of government It will be representative of all Vilayats and indigenous communities and will consist of 17 or 18 members, of whom eight will be given portfolios and administer the existing departments. The portfolios will be as follows:—President of Council and Reconstruction and the departments of Interior, Finance. Justice, Religious and Charitable Endowments, Education, Defence (Levies Gendarmerie, etc). Public Works and Commerce.

This is an honest attempt at a solution, but it is by no means certain that our Imperialist and Anglo-Indian friends will ever let the poor Mespots attain real freedom. Commenting upon this communique the *Civil & Military Gazette* of Lahore says:—

It is evident from the announcement that made yesterday Sir Percy Cox has not lost much time in setting the machinery in motion to establish an Arab administration. *It must be left to conjecture* to decide *whether he considers the country now sufficiently settled for this scheme to work with harmony or whether pressure has been applied from Home to expedite the business even if a risk is involved in so early an appeal to the*

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people to come and govern themselves. The selection of a well known sheikh of Mesopotamia is undoubtedly a better move than the proposal to instal Emir Feisul's brother, capable though the latter may be The Arab of Mesopotamia holds Baghdad in more respect than Damascus—if he can be regarded as capable of holding anything in respect. The problem of Mesopotamia will not end however with the formation of a Council of State and a National Assembly, *and it is doubtful if the people desire an Arab ruler at all.* They were addressed on the subject in 1918 and the answers received from each district, with but two exceptions signed by 45 people in one case and by 145 in the other, were unanimous in declaring that no Arab head was desirable. The *political condition of the country is still exceedingly elementary, tribal customs remain and the sections are so numerous and so antagonistic to one another that it is difficult to imagine that the country will consent to pull together amicably in the harness of state in the short time demanded by the British tax-payer.* The important step taken by Sir Percy Cox is however a striking proof of the sincerity of the British Government's intentions.

The Italics are ours One wonders at the self-complaisance and self-righteousness of our Imperialist friends If they desire to exploit a foreign country and to use its natural resources in their interests, they at once discover that the political condition of the people is elementary as if that affords any the least justification for foreign domination. At the time of the Roman conquest, the political condition of England was, without doubt, elementary. Why do not, then, English historians regard the battle of Hastings a land mark in the history of freedom and why do they worship the memory of patriots like Harold, Eadwine and Morkere who fought against Norman Usurpation? Is the political condition of many of the Balkan States very much more advanced than that of Mesopotamia? Why should these people indulge in phariseeism which deceives nobody? Why do they not give up all cant and freely acknowledge that Asiatic countries are regarded as preserves for the white man? By calling the European's exploitation "White Man's Burden" it no more ceases to be exploitation than bribery becomes honourable by being called "palm oil" or aggression morally justifiable by being called "peaceful penetration." Call a rose by any other name and it will smell as sweet and call miasma by a Latin name and its stench will not be reduced a bit. Let the jingoes read, mark and inwardly digest the following sage observations of Dr. Ralph Inge, Dean of St. Pauls': —

We do not argue seriously whether the career of the highwayman or burglar is legitimate and desirable; and it is impossible to maintain that what is disgraceful for the individual is creditable for the state. And apart from the consideration that predatory patriotism deforms its own idol and makes it hateful in the eyes of the world, subsequent history has fully confirmed the moral instinct of the ancient Greeks, that national insolence or injustice (*vBpis*) brings its own severe punishment, The imaginary dialogue which Thucydides puts into the mouth of the Athenian and Melian envoys, and the debate in the Athenian Assembly about the punishment of revolted Mitylene, are intended to prepare the reader for the tragic fate of the Sicilian expedition. The same writer describes the break up of all social morality during the civil war in words which seem to herald the destruction not only of Athens but of Greek freedom. Machiavelli's 'Prince' shows how history can repeat itself, reiterating its lesson that a nation which gives itself to immoral aggrandisement is far on the road to disintegration, Seneca's rebuke to his slave-holding country-men, 'Can you complain that you have been robbed of the liberty which you have yourselves abolished in your own homes?' applies equally to natins which have enslaved or exploited the inhabitants of subject lands. If the Roman Empire had so long and glorious life, it was because it methods were liberal, by the standard of ancient times. In so far as Rome abused her power, she suffered the doom of all tyrants.

The illusions of imperialism have been made clearer than ever by the course of modern history. Attempts to destroy a nationality by overthrowing its government, proscribing its language, and maltreating its citizens, are never successful. The experiment has been tried with great thoroughness in Poland; and the Poles are now more of a nation than they were under the oppressive feudal system which existed before the partition. Our own empire would be a ludicrous failure if it were any part of our ambition to Anglicise other races. The only English parts of the empire were waste lands which we have peopled with our own emigrants. We hauled down the French flag in Canada with the result that Eastern Canada is now the only flourishing French colony, and the only part of the world where the French are increasing rapidly. We have helped the Dutch to multiply with almost equal rapidity in South Africa. We have added several millions to the native population of Egypt, and over a hundred millions to the population of India. Similarly the Americans have made Cuba for the first

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time a really Spanish island, by driving out its incompetent Spanish governors and so attracting immigrants from Spain. On the whole, in imperialism nothing fails like success. If the conqueror oppresses his subjects, they will become fanatical patriots, and sooner or later have their revenge; if he treats them well, and 'governs them for their good,' they will multiply faster than their rulers, till they claim their independence. The Englishman now says, 'I am quite content to have it so'; but that is not the old imperialism.

CIVILIZATION AND CRIME.

"Human Nature" says Dr. Inge "has not been changed by civilization. It has neither been levelled up nor levelled down to an average mediocrity. Beneath the dingy uniformity of international fashions in dress, man remains what he has always been—a splendid fighting animal, a self-sacrificing hero, and a blood thirsty savage. Human nature is at once sublime and horrible, holy and satanic. Apart from the accumulation of knowledge and experience which are external and precarious acquisitions, *there is no proof that we have changed much since the first stone age*"

The truth of these observations is demonstrated by the multiplication in Europe of crimes involving daring skill and powers of concentration and organisation.

The following quoted by the *Pioneer* from the letter of the special Paris correspondent of the *Daily Mail* furnishes concrete illustrations of the thesis we have laid down.

Never has there been such a wave of crime on the Continent, and never have criminals shown such skill and powers of concentration and organisation, writes the special correspondent of the "Daily Mail" in Paris.

"Five years of forced honesty during the war," a well-known French detective-inspector said to me the other day, "have not cured the born criminal. Rather have they had the contrary effect. Many criminals who managed to enter the army under false names were excellent soldiers. Some of them became brave officers. Now they have in many cases returned to their first career, led to it by love of adventure, and also by that mental kink which so often makes men criminals. They have brought with them their new-learnt powers of organisation and instant decision. They form the 'general' staff of the criminal classes."

One of the most extraordinary instances of this new and dangerous linking together of criminal bands, under the acute leadership of a skilled and cool-headed organiser, can be seen in the recent railway thefts which have been testing the powers of the police of half a dozen Continental countries.

Travellers abroad, especially in Italy, before the war, were well aware of the cleverness of railway thieves. Valises and trunks used to be rifled or else they disappeared altogether. But nowadays it is by wagon and truck load that the thieves operate.

In Belgium recently a goods train was composed partly of mineral trucks and partly of closed wagons, laden with textiles and tobacco. The train was shunted for the night near Mons. Next day it resumed its journey towards Antwerp, "but with five wagons missing"

The guard had duly received a slip, supposed to be signed by the inspector in charge of the goods yard, informing him that, owing to brake trouble, the missing wagons had been removed. It was six weeks before the railway authorities were able to trace them. Eventually they were found at a small French frontier station, empty. The thieves, who must have netted £20,000, were never caught.

The wanderings of a wagon-load of German dye-stuff are at present being investigated by the Paris police, but they have no clues, and it is most unlikely the criminals will ever be arrested.

A German factory addressed a wagon-load of dye to an Austrian merchant in Vienna. The wagon had barely left the goods yard before it fell into the hands of one of these international bands.

The waybills were promptly destroyed and fresh forged ones placed in the mail bags. The wagon had its number changed and its destination painted out. Successively the wagon travelled to Brussels, to Amsterdam, and to Antwerp. It then left Belgium and went to Lyons, and finally reached the Batignolles goods station of Paris.

Apparently the band had agents in all these towns, but all refused to touch the dye stuff. They were right, for it is very difficult to sell dye-stuff. Not that there is a glut of it, but the big merchants know where practically every ton of the stuff is placed.

In Paris an unsuspecting firm of commission agents promised to try and sell it. They offered the 10 tons to the French National Dye-stuffs Company. But the firm knew that 10 tons of German dye-stuff were not available in the market, and informed the police The stolen dyes were seized, but the thieves got away.

COMPARATIVE POLITICS FROM HINDU DATA.

Under the above heading Professor Benoy Kumar Sarkar contributes a thoughtful article to the September number of the *Hindustan Review*. He convincingly shows how comparisons as regards political institu-

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tions between the East and the West made by Occidental writers are vitiated by the deplorable fact that they are not instituted under definitely known conditions and the items to be compared are not brought to a common denominator. Says he:—

Now, the brightest period of Occidental civillzation happens to be the darkest period of Oriental. And this, again, is the epoch of the political-cum-industrial domination of the East by the West. In the nineteenth century and during the first years of the twentieth it may almost be said that Asia was for all practical purposes lying dead. Howsoever resentful orientals themselves may feel in regard to the prevailing albinocracy, not even the blindest idealist among them can ignore or minimize the situation. For, in the conjuncture of world politics the Orient has for quite a long period remained the "white man's burthen" Asia today is indisputably a continent of slaves, *dejure* as well as *de facto* (albeit not everywhere *de jure*). And to add insult to injury, the new life that has of late been pulsating through Asian humanity and that has given Japan a first class rank in the concert of world-powers, is due to the inspiration furnished mainly by Euro-America from Newton to Becquerel, from Washington and Rousseau to Mill and Treitschke. The inferiority of the Orient to the Occident in culture as well as in politics is thus from every side an established fact, of the modern era. The tragedy of Young Asia is complete.

Under these conditions is it possible for Eur-American scholars to evaluate past Asian achievements in science, industry, politics, art and philosophy at their proper worth? Can it be conceived that dominant races should be able to appreciate the human values in the life processes of emasculated slaves? Here is an elementary fact in the psychology of successful nations that is chiefly responsible for the current fallacies in comparative sociology. It explains why the comparative method is yet in its infancy, at any rate, the comparison of the claims of the Orient and the Occident to have contributed to the world's scientific concepts and categories or the building up of social and civic well-being.

He goes, then, to show that scholars who indulge in this pastime, to the detriment of Asia, quietly ignore the background of Eur-American life while trying to understand the civic and social achievements of Asians. The following observations of our brother are most pregnant:—

Judged by the triumphs of to-day, the western people even of the first half of the nineteenth century were unfit for self-government. Continental Europe especially was anything but democratic without national consciousness, and devoid of the sense of the rights of citizenship. Far worse of course were the earlier epochs.

"Then came those days," as Macaulay describes the Restoration in his *Essay on Milton*, "never to be recalled without a blush, the days of servitude without loyalty and sensuality without love, of dwarfish talents and gigantic vices, the paradise of cold hearts and narrow minds, the golden age of the coward, the bigot and the slave. The King cringed to his rival that he might trample on his people, sank into a viceroy of France, and pocketed with complacent infamy, her degrading insult, and her more degrading gold. The caresses of harlots and the jests of buffoons regulated the policy of the State. The Government had just ability enough to deceive and just religion enough to persecute. The principles of liberty were the scoff of every grinning courtier and the Anathema Maranatha of every fawning dean. In every high place worship was paid to Charles and James, Belial and Moloch, and England propitiated those obscene and cruel idols with the blood of her best and bravest children" Nor in Louis XIV *le grand monarque's* psychology was there any respect for the rights of the people. He acted on the creed of absolutism, *vize*, *le tal*, *c'est moi*. Besides, his high-handed measures at home and his unjust wars of aggression constitute a reflection on the political institutions and morality of the times Equally characteristic of occidental development are the horrors of judicial torture and inhuman penal legislation, both secular and ecclesiastical, that prevailed in Europe from the revival of Roman law in the thirteenth century to the epoch of reform initiated philosophically by the Italian jurist Beccaria's *Crimes and Punishments* towards the end of the eighteenth.

The twofold danger of an interpretation of history coloured by racial bias is thus pointed out by the writer:—

The "superior races" of the last hundred years have been misled by their fact of success to postulate the whole development of Asian polity as nothing but an unchanging record of semi-savage, *i. e.*, almost un-political or pre-political group-life, and the entire literature of oriental political thought at best but commonplace speculation pervaded by theocratic ideas. Thus has been engendered a monumental *idola* in the realm of social science. They manage to forget that the superior races of the ancient and mediaeval world were not Europeans but Egyptians, Assyrians, Persians, Mohammedans and Buddhist-Shamanist Tartars, whether in the strength of arms or in the "more glorious victories" of peace. Down to the second siege of Vienna in 1699 it was the historic role of Asia to be always the aggressor and of Europe to be on the defensive. On the other hand there is a class of Oriental scholars, among both Hindu nationalists and leaders of the Chinese revolution, who try to demonstrate the existence of every modern democratic theory and republican institution in the experience of ancient and mediaeval Asia. There is an attempt on their part to trace the latest Eur-American phase of

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the art and science of Government in the teachings of Confucius and Mencius Shookra and Manu, and in the clan-republics and village commonwealths of the Orient.

IRELAND—THE OTHER SIDE OF THE PICTURE.

We hear everyday of outrages perpetrated upon the constabulary and soldiery of England by the Sinn Feiners. Of course, every right minded man deplores and condemns these outrages But there is another side to the shield The Irish complain of "reprisals" What the nature of these reprisals is, according to the Irish version, will become evident from the following extracts taken from a page in the Cork *Examiner*, a weekly paper supporting the Sinn Feiners

Order is being restored in Limerick with petrol. Support for the administration is being won by official reports. The people of this city are being taught to recognize that the quickest way to smother discontent is by terrorism. Others, apparently, have been taught that the most efficient way to restore order in a spirited town is to reduce that town to ruins. The process is in operation in Limerick It was begun yesterday, and more is promised.

It may be admitted at once that the police did as much damage during the time they were engaged at this occupation as could reasonably be expected of thirty or forty mem out for the purposes of destruction. Their excuse, of course, is that two of their comrades were attacked in the park, and I think this is generally admitted. But that they should wreck the poorer quarters of the town by way of reprisal for the loss of two revolvers is only in accord with what has always been regarded in Ireland as "law and order." And then an official announcement is issued In justification of the wholesale wrecking.

Asked by your reporter to day what he thought of this report, the Mayor of Limerick Mr. Michael O'Callaghan) replied, "The official statement is so untrue that it is difficult to know where to begin to contradict it." He did not bother refuting its assertions in detail, and neither was there any need, as its statements were so remote from the truth as to answer themselves.

The facts are that thirty or forty policemen. on hearing that two detectives had been disarmed in the park, marched to the railway-station, and having performed there after the manner reported in this morning's *Examiner*, turned down to Parnell Street and opened an attack on the licensed premises of Mrs. Bermingham, which is at the corner of Parnell Street and Davis Street. Mrs. Bermingham was away at Kilkee, and the only occupants of the house were her sister, Miss Kennedy, and Miss O'Brien. They were in the back of the house when bullets came through the front windows, and having already heard the firing at the station, they wisely remained where they were. Neither of them can say how long the attack lasted. It seemed to them an hour, but they suspect, all the same, that it did not last half that time. Anyhow, the police accomplished their purpose. They broke in the shutters and set the place on fire. All the stock was destroyed and the ground covered with the debris. To-day the following inscription appears on the walls: "This is the work of the Black and Tans."

Mr. T. Hayes, who has a licensed house next door, told your reporter that his family were at Kilkee and that he and his wife were the only people in the house when it was attacked. The panels of the door and shutters were broken and the windows were battered in with rifles. The licensed premises of Mr. Michael Coffey, 24 Edward Street, were attacked about one o'clock. The house had been newly painted, the work being completed only on Saturday, and whether it was the appearance of the doors and shutters that attracted the attention of the police Mr. Coffey does not know, but the eight shutters were broken with the butt-ends of rifles and the door was also badly marked. "But for the shutters," he said, "I was ruined."

His brother, Mr. Timothy Coffey, keeps the public house at 25 Parnell Street, a hundred yards distant. This was broken into, and the taps of whisky-barrels and porter-barrels were turned on. Brandy-bottles and wine-bottles were broken. The clock, which registers one-thirty, bears the mark of a rifle butt. The glass door leading to the tap-room was smashed, and in all some hundreds of pounds' worth of damage must have been done.

But no place in the city suffered so much as Carey's Road, which was up beside the station and is a working class quarter. There is not a window on the ground floor of any house between Edward Street and the bridge that has not been broken and there is not a house that can boast of an undamaged interior. Very few people were in their houses at the time of the police visit to Carey's Road. Some had not returned from last mass and others were out walking. This gave the police free scope to use their carbines, and they availed of it. There is one poor woman, a Mrs Cusack, every bit of whose furniture is broken, and neither is there a glass or a picture left in the house. The floor is strewn with bits of glass or china, and herself and her two young children are in hysterics. Several neighbors visited her to-day, as did also the Bishop, Most Rev. Dr. Hallinan. Rev. Father Philip also called on the other afflicted people of the town. Mrs. Cusack feels that she and her family will have to leave the place, and her one despairing cry is: "I never shall be able to put a home together again." Her little

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son of ten is even more hysterical than she, and shouts to his mother, between his sobbing: "Mother, will they come again?"

The public house of Mr William Hickey is only a few doors away, and this was also pummeled with the butt-ends of carbines but was not entered. It may be stated here that the police paid two visits to Carey's Road during the day—the first about one-thirty and the second at six. On the second occasion they searched the houses that they had earlier in the day reduced interiorly to a heap of ruins.

While they were ransacking the road for the second time soldiers on duty came along, and one of the residents, Mrs. Collins, appealed to the military sergeant to intervene, but his answer, the sympathetic, brought little comfort. It was: "I can do nothing for you." Eventually Rev. Father Robinson, Director of the Confraternity, and Rev. Father Philip, O. S. F. C. appealed to the military, and the result was that the police were withdrawn from the streets.

Father Robinson announced in the church last night that there would be no Confraternity meeting this week.

Joseph Kenny, who resides in the same road, had his house broken into and the ware smashed Among the photographs on his walls to-day is one of his dear brother. It has been pierced either by a bullet or a bayonet.

The next visit was to High Street district, and the first house attacked here was that of Mr. M. Ward, general furniture dealer, of Cornmarket Row There is a garage next door, from which petrol was obtained, and two of the dozen tins taken from the garage were used to set fire to this establishment. From inquiries here it was learned that between thirty and forty policemen took part in the attack. But they had not intended to burn Ward's house They admitted afterward that they had made a mistake, and that the house they intended to destroy was Mr Patrick Foley's. They did, however, carry out their purpose with Mr. Foley's, two of whose sons, Charlie and Frank, spent a period at Wormwood Scrubbs. The only occupants of the house when the police knocked were an invalid boy and his mother. They got five minutes to clear out, and the boy having been removed by neighbors, the house was set fire to It was completely wrecked and is to-day a heap of smoldering ruins.

The fire brigade was summoned when these houses were set on fire, but their horse was shot on the way, and the only people who endeavored to extinguish the flames were the Irish Volunteers.

Mr. John Hurley, publican, grocer, and corn merchant, Mungret Street was also honored with a visit. The police forced the door with the butts of their rifles, and when they got inside they broke the glass partitions all round the shop. They also turned on the whisky and porter taps. Three tins of petrol were used to set the place on fire. One was thrown over the counter and another under the counter and the third in the bar. When the police left the Volunteers came to Mr Hurley's assistance, and with wet bags and buckets of water put out the fire, thus saving the upper portion of the building The grocery department was, however, completely destroyed. It is stated by Mr. Hurley that one of the few on the street at the time was Denis McSweeney, an ex-Australian soldier, and that when McSweeney went to his assistance shots were apparently at him.

Mr William Griffin, of High Street, who is one of the most prominent men in the Corporation, and a member of that body for sixteen years, carried on a grocery, wine, and spirit business in High Street. The police saw to it that he will not again transact business there for some time Mr. Griffin and his wife were out and there was no one in the house, but his neighbors state that thirty or forty policemen took part in the destruction of his establishment, and they also say that a motor-car followed up the destroying angels and supplied them with petrol. The firing in the streets continued while they were attacking this and other houses, firing so intense that some people thought machine guns had been brought into action. There were, however, no machine guns employed "It was purely a police matter," say the people, and all are inclined to give credit to the military for their behavior throughout the day.

During yesterday a number of civilians took refuge in a grain-boat lying at the quay. Other police are stated to have fired on the vessel from Sarsfield Bridge. There were several persons boating on the river, but nobody is reported wounded.

Mr J. Dundon, solicitor, attended at the New Barracks to-day to hold an inquest on Constable Nathan, who was shot dead during the firing yesterday, but a jury could not be got together and the inquiry fell through.

It is now practically certain that Constable Nathan, who was a Londoner, was shot by his own comrades. He was not one of the party of wreckers, but was returning from divine service, when he received a policeman's bullet, fired from Carey's Road.

Pictures in the houses visited came in for particular attention, and one of Archbishop Mannix in the house in Carey's Road was shattered by a blow.

A man named Paget, of Playhouse Lane, was admitted to the Workhouse Hospital to-day suffering from serious facial contusions He is one of the victims of yesterday's law-and order crusade.

It is said that Lord Monteagle was in Limerick yesterday and was under fire.

The town was fairly quiet last night, but several shots were fired.

One man who was beaten by the police during the day is said to have succumbed to his injuries There was very little business done in Limerick to-day. The people were mostly occupied in viewing the sights created by yesterday's lawlessness.

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EDITORIAL REFLECTIONS.

THE FETISH OF PRACTICALITY.

In an article in the *Servant of India* headed "*Logic Run Mad*," the writer resorts to strange logic and stranger fairness in criticising Mahatma Gandhi, his propaganda and his methods. Here is a specimen.

Another striking illustration of logic run mad is Mr. Gandhi's recent article on *Brahmacharya*. Indians are slaves at present in their own country. The condition of slavery is bad The number of slaves must, therefore, be diminished Hence Indians should cease to propagate their kind by a universal policy of sexual abstinence. We wonder whether Mr. Gandhi does not consider himself living in some imaginary land of his own creation. There are two overpowering universal instincts of human nature, that of existence and that of propagation Although the first is generally stronger, the second occasionally gets the upper hand. The institution of marriage is mankind's means of regulating this instinct. To say to thirty-one crores of people that from this day nobody should propagate their kinds is ridiculous and argues an utter want of realization of the needs of human or even organic nature. We would ask Mr. Gandhi to examine the sex-history of manly of his own admiring followers and see whether they have been noted for -not total abstinence but even moderate indulgence, within the sanctioned limits of law and then consider whether his proposal is within the moderate bounds of possibility. But it is becoming more and more difficult to appeal to reason when discussing matters with Mr. Gandhi.

If a man unaquainted with India and with the tactics of desperate co-operators read these hysterical vapourings and platitudes couched in the language of an alarmist, he would think that either the writer has lost the balance of his mind or India is on the eve of being depopulated as a result of an extensive practice of Gandhi's eugenic principles. But it happens that Gandhi is not a eugenist but a moral teacher There is no more danger of India being decimated on account of a sermon on continence than there is any real peril of Indian banks closing because Dayananda preached Sanyas or of English cinemas and hotels closing down beoause Ralph Inge is constantly preaching the necessity of greater asceticism. Great moral teachers preach lofty ideals. Ideals are the source of a nation's moral existence. To taboo the preaching of lofty ideals is to poison the springs of life and contaminate the foundations of purity. The ancient Indians preached salvation or freedom from the concatenation of births and deaths as the goal of human existence. No fear was, for that reason, ever expressed by any sane man that the world would be emptied and humanity would cease to play its chosen part in the drama of the universe. An orthodox Hindu once seriously advanced the argument in a public lecture that if the position of the Arya Samaj prevailed and Brahmandom was thrown open to all who strove for it, no sweepers, scavengers, cobblers and washermen would be left to do menial work. Need we tell our contemporary, that being associated with the honoured name of Shastriar, he ought to know better. Ideals have always to be preached so that average morality may not sink low and people may have an incentive and urge to work for righteous ends. Sexual morality is on the downward grade in India on account of the dominant influence of a godless and soulless civilization whose protagonists do not attach much value to self-restraint in the sphere of sexual self-indulgence. Reckless breeding on the part of the needy and the irresponsible is already producing a lot of social, moral and economic evils. It is, indeed, difficult, for a people, who have more children than they can support, to cultivate the virtues of independence of character and fearlessness without which the battle for freedom cannot be won. One who is a slave to sensuous indulgence and has many hungry mouths to feed cannot be expected to practise self-renunciation for the sake of the nation and to act in disregard of consequences to self,

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when the patriotic urge claims him. Moreover, Brahmcharya, which is the result of supreme self-control, strengthens the character and increases one's moral resources. Brahmcharya is the storing up of mental and moral energy, which procreation uses up, for higher ends—supreme effort for the attainment of national destiny or spiritual self-realization. Says the Mahatma:—

When we are engaged in a death grip with a powerful government, we shall need all the strength physical, material and moral, and spiritual. We cannot gain it unless we husband the one thing which we must prize above everything else. Without this personal purity of life, we must remain a nation of slaves. Let us not deceive ourselves by imagining that because we consider the system of government to be corrupt, Englishmen are to be despised as competitors in a race for personal virtue. Without making any spiritual parade of the fundamental virtues, they practise them at least physically in an abundant measure. Among those who are engaged in the political life of the country there are more celibates and spinsters than among us. Spinsters among us are practically unknown except the nuns who leave no impression on the political life of the country. Whereas in Europe thousands claim celibacy as a common virtue.

Mahatma Gandhi gives the following practical suggestions which will make progressive self-control easy. The words we have italicised clearly show that the great moral teacher realises that while the ideal, when preached as an ideal, requires to be stated in unqualified terms, practical hints and instructions ought to take stock of actualities and limitations:—

(1) Boys and girls should be brought up simply and naturally in the full belief that they are and can remain innocent.

(2) All should abstain from heating and stimulating foods, condiments such as chillies, fatty and concentrated foods such as fritters, sweets and fried substances.

(3) Husband and wife should occupy separate rooms and avoid privacy.

(4) Both body and mind should be constantly and healthily occupied.

(5) 'Early to bed and early to rise' should be strictly observed.

(6) All unclean literature should be avoided. The antidote for unclean thoughts is clean thoughts.

(7) Theatres, cinemas &c. which tend to stimulate passion should be shunned.

(8) Nocturnal dreams need not cause any anxiety. A cold bath every time for a fairly strong person is the finest preventive in such cases. It is wrong to say that an occasional indulgence is a safeguard against involuntary dreams.

(9) Above all one must not consider continence even as between husband and wife *to be so difficult as to be practically impossible.* On the contrary self-restraint must be considered to be the ordinary and natural practice of life.

(10) *A heart-felt prayer every day for purity makes one progressively pure.*

At the very beginning of the article, which has shocked so much the practical sense of our liberal and Anglo-Indian friends, Mahatma Gandhi makes it clear that he will begin with an exposition of a lofty ideal. Says he.—

I receive so many letters questioning me regarding celibacy and I hold such strong views upon it, that I may no longer, especially at this the most critical period of national life, withhold my views and results of my experiences from the readers of *Young India.*

The word in Sanskrit corresponding to celibacy is *Brahmacharya* and the latter means much more than celibacy. *Brahmacharya* means perfect control over all the senses and organs. For a perfect *Brahmachari* nothing is impossible. But it is an ideal state which is rarely realised. It is almost like Euclid's line which exists only in imagination, never capable of being physically drawn. It is nevertheless an important definition in Geometry yielding great results. So may a perfect *Brahmachari* exist only in imagination. *But if we did not keep him constantly before our mind's eye, we should be like a rudderless ship. The nearer the approach to the imaginary state, the greater the perfection.*

But for the time being I propose to confine myself to *Brahmacharya* as in the sense of celibacy. I hold that a life of perfect continence in thought, speech and action is necessary for reaching spiritual—perfection. And a nation that does not possess such men is the poorer for the worst. But my purpose is to plead for *Brahmacharya* as a temporory measure.

Unless, therefore, our liberal friends fight so much shy of all conservative ideals that they think it harmful for a nation even to keep the ideal of Brahmcharya before it, they have no *causus belle* with Mahatma Gandhi. Brahmcharya is, indeed, a great ideal. Every great Indian teacher has preached this great ideal to his people. Says Swami Dayananda.

The intermediate—He, that observes *Brahmacharya* for 44 years,—there are 44 letters in *Trishlup Chhanda* (metre)—by virtue of this *Brahmacharya*, attains to that degree of *pranas* or vital forces called *Rudras, in other words,* he becomes a

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terror to the wicked and an asylum for the good. No rascal dare practise his rascality before him. Should any one advise such a *Brahmachari* to abandon his life of *Brahmacharya*, marry and enjoy himself, let him answer such a man, thus: "The happiness that results from the observance of *Brahmacharya* of a higher degree, cannot even be dreamed of by one who has not led a life of *Brahmacharya* and even sensuous pleasures are more keenly enjoyed by the former than by the latter. Since it is a *Brahmachari* alone, who attains to success in worldly affairs, enjoys perfect sensuous pleasures and spiritual happiness, I will never destroy my *Brahmacharya*—the source of the highest happiness, on the other hand by virtue of thorough observance of this *Brahmacharya* become learned, virtuous, strong in body and mind and enjoy longevity and perfect happiness. I will never listen to the advice of such senseless creatures as you are, marry early, and bring ruin on myself and my family."

The highest—He that remains a *Brahmachari*, till he is 48 years of age,—there are 48 letters in the *Jagati Chhanda* (metre)—by virtue of this highest kind of *Brahmacharya* acquires perfect knowledge, perfect physical strength. 1 And enjoys the full span of life which is 400 years, perfect wisdom, perfect development of good qualities, nature and characteristics, shines like the sun, enlightening all, and is enabled to master all kinds of knowledge. Should any one tempt such a *Brahmachari* to destroy his *Brahmacharya*- which is really the highest virtue—let him answer thus: "O you, foolish wretch! Get away from me, your foul smelling, filthy words cannot affect me. I will never destroy this *Brahmcharya* of the highest order. May the Supreme Spirit, through His grace, help me to keep this holy vow so that I may be able to enlighten such fools as you and teach you and particularly your children, and thereby help you all to lead happy lives."

GANDHIOPHOBIA.

The following paragraph with which the article of the *Servant of India* commences reveals a mentality which is undoubtedly morbid.

We are already seeing some of the actual effects of the *non-violent* non-co-operation policy of Mr. Gandhi and can form some idea of the lengths to which it will soon go. Thus, for instance, one of the items suggested for immediate action is the boycott of tea in hotels and restaurants. Let us say in the first place that we entirely approve of this item, as we know but too well that the vogue of tea in this country has become excessive and is giving rise to ailments of various kinds. Drugs in whatever form are deleterious when taken in excess and tea except in strict moderation is an evil. A proper anti-tea campaign will have our most hearty support. But our non-violent non-co operators begin at the wrong end. They are trying to do away with the symptoms and do nothing to root out the causes of the disease. Thus an anti-tea-shop propaganda is being started which has already led to violent assaults on tea shops in Bombay. Mr. Gandhi may not have time to think of these so-called non-violent manifestations, as he is engaged in his propaganda tour in other parts of the country and has, much against his will, to give *darshan* to thousands of his admirers at all times of the day and night. But when the same kind of non-violent assaults develop into riots and outrages, and murders, then he will come out again with the acknowledgment of his Himalayan mistake and retire to the jungles if he still affects to stand by his principle of non-violence. But the mischief will then have been done and he would be morally responsible for the whole of it.

It seems that our contemporary is suffering from Gandhiophobia. Gandhi is always on his brain. Gandhiophobia seems to be a contagious disease. We know that many bureaucrats are suffering from this most dangerous species of mental disorder. Only the other day a collector in U. P., while on a visit to a Hindu temple, asked the priest how many incarnations the Hindus believed in. The prompt reply of course was "twenty-four." This nettled the impatient lord of the district and he at once retorted "No! no! You have twenty-five incarnations." "How" rejoined the dumb-foundered and scandalised priest for whom the suggestion was sacrilegious and who, if it had not proceeded from a *huzur*, would have instantly given a bit of his mind to the flippant, irreverent and blasphemous interlocutor. "Is not Gandhi your twenty-fifth incarnation," replied the tin-god who could not restrain his malice even in a sacred place of worship. This form of dementia has seized some men in high places and the lot of the victims is, indeed, pitiful. A person suffering from this malady loses all dignity and casts all decorum to the winds. While we were in charge of the Gurukula, one of the highest officials, belonging to the I. C. S, visited the institution. The official in question is one of the best-tempered bureaucrats that we have ever met. He is noted for breadth of view, sympathetic insight into Indian character and an appreciative love for Indian culture. Ordinarily his manners are most polished and unctuous. But, poor man, he too was afflicted with this malady. The conversation was going on smoothly and merrily with absolute good humour. We happened to mention Gandhi and call

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him a saint. All at once our distinguished friend was transformed from a self-possessed man, with faultless polish of manners, into a pettish and petulant child, whom chronic dyspepsia had made more than usually susceptible to morbid irritability. His countenance grew livid with rage, his eyes were dilated and with a glowering look and ill-suppressed vexation he said, in husky tones "Yes, Mr Principal! Gandhi is a saint and all that. But what needs to be decided once for all is whether Lord Chelmsford is to rule over India or Gandhi. He issues a command and forthwith all shops throughout the length and breadth of India are closed." We soothed our guest, changed the conversation and he recovered his self-control in a few minutes. It is clear that constant association with bureaucrats, in pursuance of the principle and programme of co-operation, some of our liberal friends—not the big guns like Shastriar, but men with weak nerves like the writer of the lucubrations under review—have caught this dangerous disease. On no other hypothesis can we account for this wild and incoherent balderdash and senseless rhapsodising. The writer approves of the campaign against tea. He knows "but too well that the vogue of tea has become excessive and is giving rise to ailments of various kinds." He has no doubt of it that "drugs in whatever form are deleterious when taken in excess and tea except in strict moderation is an evil." That being so, nothing, one would think, ought to please the writer more than the welcome news that a great moral teacher has issued an injunction to the labourers of Bombay, in whose case excessive tea drinking spells ruin of health, enfeebling of the nervous system and economic disaster, that they should not resort to tea-shops. We are told this is beginning at the right end. How pray? Can a man addicted to drinking take to temperance if he does not keep himself away from wine shops and canteens.? Does the writer seriously believe that environments have no effect upon character and improvement of objective conditions does not facilitate a subjective change? Does not the suppression of symptoms help in the eradication of disease? Does not a vicious propensity die out if it is starved.? Is it bad to remove temptations as an aid to the extirpation of a vicious craving? Have not the liberals all the world over supported proposals to restrict liquour licenses and even total prohibition? What is the psychological basis of these measures unless it be the formal mental recognition of the great ethical principle that the removal of means of gratification kills the evil craving? Have our Indian liberals ever opposed the proposals of municipalities to remove houses of ill-fame from the vicinity of educational institutions? According to the logic of the writer in the *Servant of India* that too is beginning at the wrong end. Perhaps stray disturbances have upset the mental equipoise of our friend. Well, all that we have to say in reply is, "My dear Sir! These little things will happen." Moral enthusiasm and awakening among the proletariat all the world over is sometimes accompanied by ugly and deplorable exhibitions of fanaticism. But the moral teacher loses none of his claim to be held in grateful recollection by humanity because some of his followers sometimes exceed limits. Nobody execrates the memory of Christ because in his presence one of his followers drew the sword and cut off the ear of a myrmidon of ecclesiastical law and order. This condemnation of Gandhi, therefore, because a few over-enthusiasts were guilty of hooliganism, is a form of conduct which normal psychology cannot explain. It is for this reason that we have penetrated the regions of pathology to discover the cause of this aberration. When our liberal friends are cured of their disease, they will realise that Gandhi is the greatest moral asset of the Orient and will thank their stars that they live in an age when their motherland has given birth to a second Budha who can initiate moral awakenings on a great scale and mass movements indicative of the quickening of moral perceptions. Then they will repent like Paul that they persecuted the Prophet when he sought their co-operation. The craze for co-operation with the foreign bureaucracy which lures

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with elusive promises will pass away and they will come back to their own, for the heart of liberal patriots is sound. Only they are temporarily out of mind. We await the return of sanity with the greatest anxiety.

THE FIRST FRUITS OF NON-CO-OPERATION.

When the non-co-operation movement was started, the Viceroy characterised it as the most foolish of all foolish schemes and he was fully confident that the good sense of India would reject it. This challenge to the good sense of the country was taken up by the greatest political organisation in India which adopted the principle enunciated by Mahatma Gandhi and the programme framed by him. It was then jubilantly asserted by the Anglo Indian press, acting in co-operation with the liberal press, that there was absolutely no chance of the part of the programme relating to the boycott of schools and colleges ever being adopted by any considerable number of students. They were quietly enjoying their triumph when the staggering news came that the Aligarh College students had struck work. The trustees met in solemn enclave and, as was to be expected from persons the majority of whom were Government servants and titled magnates, refused to listen to the voice of their community and nation and decided to maintain the Government grant and affiliation. They missed a great opportunity and dug the grave of a great institution. The Aligarh College has been closed for an indefinite period, the National Muslim University has been established just opposite to the college buildings with Maulana Mohammad Ali as Principal and the Honorary Secretary, the namesake of the great patriot, is himself daubtful whether the college can go on, when it is re-opened, so long as the Maulana is at its doors attracting the students to the seat of national culture by dint of calls to their loyalty to their religion and country. Many a fine institution has been destroyed merely because when the spirit of the times moved forward, those at the helm lacked imaginative insight to realise the changed conditions and to save it by moulding it afresh in response to the demands of the age. The trustees of the Aligarh College, dressed in brief authority and intoxicated with delegated powers which they have not properly exercised, forget that the College exists for Muslim youths. They seem to think Muslim youths are brought up so that the Aligarh College may flourish. The Khalsa College Amritsar has had also to be closed because the trustees of that institution also have proved themselves to be out of tune with the music of the times and are deaf to the call of the age. Posterity will remember these trustees who pretend to be saviours of their institutions as their wreckers. A few schools and colleges in Gujerat and a school at Amritsar have been disaffiliated. The D. A. V. College at Lahore has been saved for a time—but only for a time—by the clever sophistry of L. Hansraj. These colleges, as at present run, do not fulfill the educational needs of young Indians who are imbued with a new spirit and filled with a new enthusiasm for their country. So long as India was in the grip of slave mentality, she hugged her fetters. Regenerate India, with the exception of persons hopelessly steeped in foreign culture and completely denationalised—who are degenerate Europeans in thought, sentiment and feeling and have nothing Indian about them except their black skins which they would fain bleach if they could--has now found its lost soul. It has begun to realise that its salvation does not lie in the divorce of education from national traditions, national culture and modes of thought, feeling and conduct bred in the bone and in converting *Indian* schools into centres for the fostering of contempt for everything Indian and superstitious veneration for everything outlandish, without regard to merits. Poland, Alsace-Lorraine, Egypt and Ireland all first shook off the gold fetters of foreign culture which kept them slaves, beforetheir dreams of political emancipation were realised or reached realisation. Ideas rule the world. Bring up an English boy in an atmosphere of French Culture and, when he becomes an adult, you will find that he antomatically ceases to be an English man and becomes a French man. Abondonment by a subject people of their language,

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culture and civilization, as a result of senseless imitation, has always led to tragic results. The ancient Britons felt the emasculating effects of this process of denationalisation when the Romans withdrew. England would never have become a great country if Milton had not set her free from her foreign cultural moorings and put her on the path of literary self-realization.

We commend the following certificate given by Vivekananda to modern education, which our liberal friends are so anxious to save from the destructive propaganda of "wreckers," to the "*Leader*"—the high-priest of foreign and outlandish culture:—

We must have a hold on the spiritual and secular education of the nation Do you understand that? You must dream, you must talk, and you must think and you must work. Till then there is no salvation for the race. This education that you are getting now has some good points but it has a tremendous evil at its back, and this evil is so great that the good things are all weighed down. In the first place, it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that consists in negation is worse than death. The child is taken to school and the first thing he learns is that his father was a fool, the second his grandfather was a crazy lunatic, the third that all his teachers were hypocrites, the fourth that all the sacred books were lies! By the time he is 16, he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education have not produced one man in the three Presidencies Every original man that has been produced has been educated elsewhere and not in this country, or they have gone to the old universities once more to cleanse themselves of superstitions. This is not education Education is not the amount of information that is put into your brain and running riot there, undigested, making a battle of Waterloo all your life. We must have life-building, man-manking, character making, assimilation of ideas. If you have assimilated fine ideas and made them your life and character, you have more education than any man who can give by heart a whole library. "The ass carrying its load of sandalwood knows only the weight and not the value of the sandalwood" If education means information, the libraries are the greatest sages in the world and encyclopædias are the Rishis. The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands and it must be on national lines, through national methods, as far as practicable.

It is, therefore, clear that India must first recover her self, which modern education is fast killing, before she can have self-government—direction of her affairs *by* the national self and *for* the national self. An all-India National University has been started at Ahmedabad. There is already a Hindu Residential University—the Gurukula—at Hardwar, conducted by the Arya Samaj, the most intensely self-conscious religious organisation of the ancient race which has the custody of the spiritual and intellectual treasures of the ancient sages. Let us hope an independent Sikh University will grow up at Amritsar. Meanwhile even government and semi-government institutions are feeling the impact of the vitalising wave of throbbing and surging national life. Only a few months back students were fined for attending political meetings. Now we have the Lieutenant-Governor of the United Provinces telling a meeting of students at Meerut that it does not matter if they hold political meetings in the Government College compound. Two years back political journals of the advanced school were not permitted to be placed upon the table of the Hindu University Reading Room and a few professors left the College because participation on their part in political activities was not permitted. Now we have the Vice Chancellor delivering a political speech to the students, which would have been dubbed seditious a decade back, openly saying that he will run the University as a means of attaining Swarajya and publicly inviting Mahatma Gandhi, the *bete noire* of the bureaucracy and of all close preserves and vested interests, to come to the University and lecture to the students on current politics. Ah! Non-co-operation is certainly a spiritual movement. It spells freedom all round. It has cleared the atmosphere of cant. It is enfranchising the minds and souls of students, professors, vice-chancellors and chancellors. Long live the Non-co-operation movement! Who could have believed it possible before the non-co-operation movement was initiated that the *Pioneer* would sing the praises of Pandit Malviya and declare that the attainment of Swarajya was the destiny of India,

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And yet the seemingly impossible has come to pass. Shastriar is a god. Even Malviya is a great leader worthy of veneration by Anglo-India. Tilak too is a man to swear by. The cry of Anglo-India is "Ye gods! Save us from non-co-operation and Gandhi and we shall worship you." But the gods know that Anglo-India would be tearing and raging at them and uttering blasphemous exclamations, but for Gandhi and non-co-operation. They say the age of miracles is gone and yet the conversion of Anglo-India to the creed of the liberals is nothing less than a miracle, and the non-co-operation movement has, within the compass of a few months, brought about this miracle. Malviya, to condemn whom no word in the vocabulary of the *Pioneer* was strong enough yesterday, is to day a safe leader whom India would do well to follow. Let the non-co-operation movement go on for a year with full force and India will have reached its goal. If non-co operation has accomplished in a few months what constitutional agitation could not effect in the lifetime of a generation, why should we not take literally Gandhi's promise that if we only follow the path pointed out by him trustfully and non-violently, we shall reach the promised land in the course of a year.

THE GOVERNMENT COMMUNIQUE.

The Government of India in the Home Department has issued a declaration of policy in regard to the non-co-operation movement. The Governor-General in Council condemns the movement as unconstitutional and declares that so far no steps have been taken to suppress it by force because the cause has no intrinsic merit to commend it to public acceptance and also because the Government do not choose to make martyrs of the leaders. This reasoning is indeed queer. If the movement has no intrinsic worth and if the scheme is "visionary and chimerical," it is not conceivable that harmless cranks, who alone can be expected to favour it, would earn martyrdom by suffering for it—they might call forth pity. A man is acclaimed as a martyr only if the cause for which he stands forth and suffers is supported by a considerable section of the population. And, then, cranks do not make the Governor-General in Council uneasy in his gubernatorial chair and compel him to issue long argumentative resolutions. Cranks excite pity and amusement. Mahatma Gandhi inspires reverence and terror. The Government of India's characterisation of Mahatma Gandhi is just as correct as the characterisation of Luther as a harmless lunatic would have been accurate. The fact is that Mahatma Gandhi has a vast majority of articulate Indians at his back and the Governor-General's fear that prosecutions and repression will give a fillip to the movement instead of weakening it is quite justified. A policy of forbearance and patience at this stage will promote the interest of the bureaucracy and is not dictated solely—however much the Government may deceive itself into thinking that it is—by deep solicitude for the personal safety of men "actuated by honest if misguided motives." "The Explanation and Warning", as the document is portentously entitled, concludes with an appeal to "sane and moderate citizens" to make efforts "to check the extension of the movement and keep its dangers within bounds."

Let us now see what these "sane and moderate" citizens have to say in reply to the demand of the Government Perhaps one of the sanest and most moderate citizens of India is Sir C. H. Setalwad. In an interview on the non-co-operation movement which he granted to a representative of the Associated Press, this distinguished "moderate" leader is represented to have said

> .....that it was necessary to inquire why Mr. Gandhi secured whatever success he had achieved Why had India, which stood like one man by the British Empire during the war, so changed that Mr. Gandhi's "doctrine of hate" fell on receptive ears? Government must face this question squarely and a solution must be found. "It is obvious," he said, "that India's self-respect had been wounded by doings in the Punjab, mishandling of the Khilafat question and treatment of Indians in British dominions and a feeling of despair has come over the people. Until the root causes are removed, it will be extremely difficult, if not impossible, to make the people release the dangers of Mr. Gandhi's campaign. It is in the interests of Britain and India that the wounds from which India is suffering should be

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healed and a feeling of mutual confidence and trust be restored, by which alone Britain and India, marching together in equal comradeship, can work out their great destiny. I do hope and trust that British statesmanship will grasp the situation and set to work to effect the desired results without delay.

Mr. Jinnah, who also is presumably, "sane" now for he is opposed to Mr. Gandhi's movement, says in his letter to the Mahatma :—

"What the consequences of this may be, I shudder to contemplate, *but I for one am convinced that the present policy of the Government is the primary cause of it all.* I have no voice or power to remove the cause....."

Sir Agha Khan is another "moderate and sane" man. Reauter wires :—

The Aga Khan declares that the Indian point of view, official or otherwise, appears to be almost entirely disregarded in the settlement of the Imperial policy in the East. The Home Government's Imperial policy is partly responsible for the alarming political situation in India. The success of the Reforms Scheme is jeopardised. The Esher Committee seems to contemplate some sort of active British hegemony in the Middle East with the Indian rather than the British army as its sword and buckler. While he heartily agrees with many technical recommendations of the Committee, the Aga Khan most profonndly disagrees with the suggestion that the Indian Army should henceforth be scattered about and used outside India at the bidding of the Imperial general staff in pursuit of objects in connection with which India will never be consulted.

"It is" he says, "a wrong and risky policy and makes the Indian army a possible danger to the Empire instead of a bastion of strength. The carrying out of the principles underlying the Esher Repert would mean that India would remain a dependency for ever."

He concludes by uttering a warning that high taxation in India for the army to be chiefly used elsewhere in the manner suggested by the Committee implies a policy which may eventually be disastrous to British relations with India.

Thus speaks the *Leader* of Allahabad, the recognised oracle and monopolist of "Moderate and sane" opinion in this country :—

"If the Government cannot do anything to improve the situation it can at least avoid doing things which would aggravate it. Mr. Gandhi's movement is only symptomatic and the wide support which the idea of non-co-operation has obtained is only evidence of the extent to which Government has forfeited public confidence."

We, thus, see that "moderate" and "sane" citizens declare themselves powerless to check the movement which they regard pernicious unless the Government changes its policy and strengthens the hands of "moderate" and "sane" politicians. Of that change there are, unhappily, no signs. The people at large have lost confidence in the bureaucracy and have, in their despair, sought refuge under the banner of non-co-operation. No moderate leader, however sturdy his personal optimism, can effectually plead with his people for co-operation with British officialdom, unless he can point to some measures of the administration indicative of change of heart or an altered angle of vision. Are the Lovat and Esher Reports, one of which practically recommends that all the higher medical, sanitary and research posts should be ear-marked for the British Race and the other does not hold out any prospect of the early Indianisation of the *personnel* of the Army Staff, calculated to reassure the public mind? Will the appointment of Sirdar Sundar Singh Majithia, one of the most reactionary, the most intensely unpopular and the least competent Sikh favourites of the bureaucracy, whose knowledge of politics and economics is not very high, as the first Indian Executive Councillor of the Punjab under the Reform Act convince those who have lost faith that the Reforms will be worked with a view to the training of the best talent in constructive statesmanship?

If, then, Government policy does not change, "moderate and sane" citizens are powerless to check the new movement. What is, then, the Government to do? It will have to choose between repression and acceptance of the people's demands If it resorts to repression, the movement will gather fresh force and bring "sane and moderate" citizens to the fold of the non-co-operator. Even if the demands of the people are met only substantially and not *enbloc*, the movement will lose all momentum and come to an abrupt end—without the intervention of "moderate and sane" citizens Will the Government then kill this movement "fraught with mischievous potentialities" by making it unnecessary or will it give it a perpetual lease by trying to suppress it? Our reading of the situation is that Lord Chelmsford will not

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resort to a decisive policy of repression. He will follow an indecisive policy—forbearance as a rule and repression at intervals, patience with very popular leaders and prosecution of rising politicians of this school. He is not likely to leave the legacy of a settled plan of action to the next Viceroy.

The reactionary element in the Viceroy's Executive Council will, no doubt, egg him on to follow a policy of undiluted repression, but the Indian element will, we have every reason to believe, act as counterpoise The destiny of India is now bound up with the non-co-operation movement and the fate of that movement will be decided by the incoming Viceroy. It is the genuine desire of all non-co-operators that the movement may be rendered unnecessary by the attainment of full Swarajya by the Indians.

COLONEL AND MRS WEDGWOOD.

Colonel and Mrs Wedgwood are now touring in the Punjab. Colonel Wedgwood being a British Nationalist and not a British Humanist is naturally opposed to the non-co-operation movement. His argument, as frankly stated by him at Lahore, is that the British Empire would lose in dignity if India ceased to form part of it. A Britisher looks at things from the British standpoint, an Indian from the Indian standpoint and a humanist from the humanistic standpoint. The Indian as also the humanistic stand point in this case is that India will remain an integral part of the British Empire if possible and attain independence by peaceful means if necessary. At Bombay he is reported to have said that if, in the event of England fixing the date on which self-government would be granted to India, the Nationalists and the Moderates did not unite and co-operate with the bureaucracy, the Labour party would wash its hands of the struggle. The present is the age of self-determination and all the world forces are moving in that direction. If we fail to attain self-government now, it is not probable we shall obtain it easily after the lapse of a decade or so. We have had enough of Proclamations, Declarations and Pledges. What we now want is Swarajya. India has been longer under British Rule than Egypt. If Egypt has acquired the fitness for self-rule in so short a time, why are we asked to wait? We are not a peculiarly dull race. Then if we are unfit, our trainers must be at fault. The desire, therefore, to be freed at once from the control of teachers whose past record is so disappointing, is natural and must not be resisted. If, on the contrary, our teachers have done their duty conscientiously, Swarajya is overdue and must be restored at once. At all events, no case can be made out for delay. We are grateful to Colonel Wedgwood for his interest in India but let him not labour under the hallucination that India looks up to the Labour Party for the attainment of her birthright. Organised labour, when in power, is just as selfish as organised capital It is organised labour that desires to exclude the Japanese from California and has created international complications. White labour has made a dead set against our compatriots in Australia When Indian industries grow and develop and demand for British goods is substantially reduced in India, the labour party in England will, ostensibly in the name of efficiency but really in the interests of the industrial exploitation of India by British capital and British labour, try to force upon India hours of work and conditions of employment unsuited to our climate and inconsistent with the total working capacity of our workers. The Labour Party has been organised to fight capital in England in the interests of Labour, not to obtain self-rule for India. India will obtain self-rule by dint of the earnest efforts of her own sons and daughters, she will not accept it as a favour from any section of her rulers even if the exercise of this species of altruism were within the range of practical politics which it is not—for what is easily got is lost without compunction We shall be able to retain only what we have earned by the sweat of our brow. Such is the immutable law of nature. If Mr. Wedgwood is an emissary from the cabinet or Mr Montagu, let him take this message from self-conscious and self-reliant India to the British Government that India regards self-government as her birth right so far wrongfully withheld from her and nothing short of the attainment of full

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self-government at once will satisfy her. She can be happy and contented only if she has the full rights of a sister nation in the comity of nations which constitute the British commonwealth. She is in no mood to be satisfied with anything less. If England refuses to give back her own to India, India will struggle ceaselessly and in dead earnest—though peacefully and without violence—and adopt all peaceful devices which come under the programme of progressive non-violent non-co-operation.

MAYOR MACSWANY'S DEATH.

The Mayar of Cork is dead. His body lay in prison for over two months, but his soul was never fettered, for it refused to burden itself with the load of guilt and to accept the penalty of crime not committed. The salvation of subject peoples lies through guiltless suffering. A nation that can produce martyrs cannot for long be kept in bondage. The freedom of Ireland is at hand. We send cordial fraternal messages across the seas to our Irish brethren and send up a prayer to the Most High that He will in His Wisdom and Mercy end the sufferings of a nation that has freed its soul and is struggling to obtain physical emancipation. The soul having marched forward, the body cannot linger behind.

SRIJUTA ARAVINDO GHOSH AND NON-CO-OPERATION.

We take the following from the *Janambhumi* of Masulipatam.

The following is a summary of his views. We have good authority for publishing them :—

He is in complete accord with the movement as inaugurated by the Mahatma except in the matter of withdrawal of students from schools until adequate provision is made for their education on national lines. The lawyers should immediately suspend practice and try to establish arbitration courts. The absence of courts should be no excuse for postponing suspension.

The letter referred to by Sir A. Chowdhuri and others is one written by him in 1910 when he was expecting deportation every moment. Even in that he expressed that the Reforms should be accepted only if complete control of Education was placed in the hands of the people

The reasons for his refusal to accept presidentship of the Congress are both private and public. He is performing yoga and he cannot leave it until his object is achieved which will be before the next 18 months.

Personally he does not accept the Congress creed and is not going to accept it unless it be by a mandate of the Congress. He will then accept it even against his conscience. In the matter of N. C. O. the decision of the Congress is mandatory and every one under its fold should follow it even if it goes against his own conscience. Individual will should be subjected to the united voice of the nation. He expressed his wholehearted sympathy with the Mahatma in the amendment of article 1 of the Congress constitution and pointed out that full responsible self-government, completely independent of British control, is his goal and he will strive towards its attainment.

He emphasises the importance of organisation. Every district, Taluq and village must be organised and the boy scout movement must be worked up. He is for cottage industries and condemns European industries and European industrialism.

He has unbounded faith in the success of the N. C. O. M. and enthusiastically claims that if well organised it will shake the Empire to the very foundations and will make Government almost impossible.

He does not wish that his views should be published because he is not coming out to conduct the movement in person. If we therefore do violence to his feeling, it is only to render justice to his views—after what his Calcutta friends have done.

AN AMERICAN ESTIMATE OF THE VERSAILLES PEACE TREATY.

After a journey through England, France and Italy, Mr Otto H. Kahn, the famous New York banker has formed the following not very flattering estimate of European peace-making

"Bartering and compromising, sowing seeds of dissension among one another and of discord throughout the world, they have set up dispositions which resulted in leaving the conditions of existence completely out of joint in Europe east of the Rhine. . . . Solemnly proclaiming the principle of 'self-determination,' they have granted or withheld it, according to their discretion. . . . They have mishandled the fine and universally acclaimed conception of an association of nations to maintain and strengthen international law and preserve peace. . . . Instead of peace and settlements," he concludes, "they have wrought dispeace and unsettlement."

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herber Spencer.*

THE WEATHER.

Winter is fast approaching The verdure that greeted the vision at every turn but recently is disappearing. The leaves are beginning to grow bald. The river just in our front was so mighty, grand and impetuous but a month ago. It has shrunken to the size of a small stream fordable at most points. Mornings and evenings are distinctly cold and it is pleasant to bask in the sun even at midday. The characteristic bleakness of winter has begun to set in. The mountains are gradually resuming a dry bald and rocky look. Water tastes extremely delicious and refreshing.

THE STAFF.

Mr. Shiv Ram Iyyer M A., who was sometime a sub-Editor of The *Hindu* has been appointed Senior Professor of Economics. Pandit Indra Chandra Vidya Vachaspati, who is working as Assistant Governor and Senior Professor of Arya Sidhanta, needs no introduction at our hands The influence of his keen intellect and practical sense is being conspicuously felt in the improved management of every department. Swami Shadhanand cannot attend to his professorial duties because he constantly has clamant calls on his time. It is a matter for congratulation that, if possible, an equally competent man has consented to work as Professor of Arya Sidhanta. The chair of Arya Sidhanta has always been occupied by the ablest man and it may confidently be asserted that the tradition has been fully maintained by this new appointment. Pundit Vagish Vidyalankar has been made Professor of Sanskrit Literature, and a new Pundit has been appointed to teach Sanskrit Literature to the School classes.

SWAMI SHRADHANAND.

Swami Shradhanand left Hardwar for Calcutta on the evening of the 22nd October. After a short stay at Calcutta, he proceeds to Burma where he will carry on the propaganda work of the Gurukula for about a month and then he will return to Gurukula Kangri. The Swami is living the true life of a Sanyasi. Without any selfish interests; beneficence philanthropy and patriotism are the keynotes of his life and activity. The Sanyas Ashrama has deplorably deteriorated now-a-days; but it can be materially ameliorated if the so-called sanyasis can be persuaded to cast off their lethagy and to take our Swamiji for a model.

People regard it as a glorious privilege and priceless boon to have the saintly Swamiji in their midst for sometime and he is constantly receiving pressing invitations from various places, many of which he is obliged to refuse. May he live long to continue his matchless services to the cause of the Arya Samaj and the mother country!

THE NEW SESSION.

The winter session has commenced. Of course this is the session in which the major portion of the year's work is done. The teaching work has been resumed in right earnest. The students recuperated their health and energy during the vacation, and it is to be hoped that they will throw themselves into the performances of the new session's work with fresh zeal and an undeviating steadiness of purpose. Some useful changes have been introduced into

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the curriculum. For instance, the Vedanta and Nyaya Darshanas which formed alternative courses till the end of the last session, have been combined into one compulsory course.

THE DUSEHRA FESTIVAL.

Conformably to the traditions of the Gurukula the Dusehra was celebrated with great enthusiasm on five consecutive days *i.e.*, from the 18th to the 22nd October, both days inclusive. The Gurukula was a scene of uninterrupted but healthy festivity during the five days. Cricket, football hockey and Kabaddy matches were played. It did one good to behold the agility, the incredible swiftness and the elasticity displayed by the Brahmacharis. The sight of their broad shoulders and well built muscular bodies sent thrills of ecstacy to the hearts of the old and pangs of envy to those of the young among the spectators. The buoyancy and hilarity of the Brahmacharis were catching and the stiff-jointed members of the staff were galvinized into youthful activity. Their old apathetic herts caught the prevailing fire of enthusiasm and they challenged the students to play football, cricket and tug of war matches with them. The matches between the staff and the students were highly interesting and diverting. The matches between the College and School teams were characterized by the keenest contest and afforded a great amusement to the spectators.

This year's celebrations were marked by a peculiar heartiness, zeal and earnestness. Of course the reason was the inspiring presence of our revered Guru, Swami Shradhanand. The conciousness of his presence lent a peculiar animation and livelinsss to the hearts of Brahmacharies, Professors and all present. On the morning of the 22nd, a meeting was held in the College Boarding House under the presidency of Swamiji. The Brahmacharis made short speeches touching the various aspects of Rama's Life. They were followed by Dr. Sukh Deva who made a very interesting and original short speech. Then Pundit Indra Chandra Vidya Vachaspati delivered a beautiful pregnant speech couched in the most appropriate words. He brought home to the audience that Rama's character was a due mixture of self-assertion and self-abnegation and that being a true national hero he was a fit model after which we could mould our characters. The meeting was wound up with Swamiji's speech which was delightfully fresh and original. The substance of the speech is very briefly as follows—Rama was something more than a National hero. He was an international hero. He commands the reverence of Hindus as well as non-Hindus. His character was a happy combination of all the qualities commended by the Vedas. In the end the president made a pathetic appeal to the Brahmacharis exhorting them to imitate Rama and to try to become like Rama. At about eleven A.M. on the same day there was a Sehbhoj *i.e.*, the students, professors and other members of the Gurukula staff dined together in the Bhandar.

THE GOSHALA.

The problem of milk which threatened to become very serious has been solved efficiently. Goshala has been improved. The daily yield of milk is about 3 maunds, so that the Gurukula can afford to be self-sufficient so far as milk is concerned.

THE HOSPITAL.

The hospital is appreciably improving under the wise direction and control of Dr. Sukh Deva. Dr. Amarshi Lal Sub-Assistant Surgeon, a retired Government servant, has given his services to the Gurukula free. He will act as a professor of medicine for the benefit of the students who read Vaidyak. The teaching of this subject bids fair to become very efficient, there being two experienced doctors and a competent Vaidya on our staff at present.

THE PROFESSORS' QUARTERS.

The Professors' quarters which had been burnt down by a devastating conflagration last year have been re-erected. To preclude the possibility of the recurrence of similar unfortunate accidents, thatched roofs have been avoided; and beams and rafters have been used instead. The quadrangle has resumed its former imposing look.

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(२) पं० चन्द्रमणि विद्यालंकार

(३) पं० देवराज सिद्धान्तालंकार

(४) पं० इन्द्र विद्यावाचस्पति वार्षिक मूल्य ३) रखा गया है ।

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THE VEDIC MAGAZINE.

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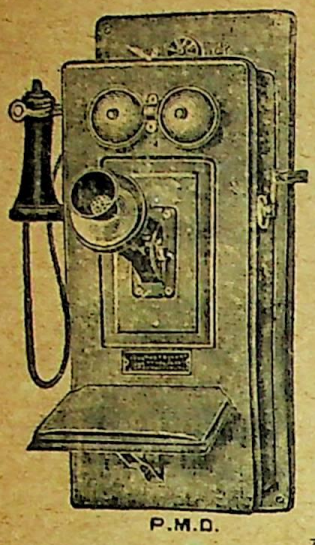
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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HAIL TO THE RISHI.

(By Paul Richard Joint Editor the "Arya");

Swami Dayananda was indeed a Rishi: all the Pundits cast stones at him.

Swami Dayananda was indeed a Rishi: he united in himself the great Past and the great Future.

A true Rishi: he who destroys in order to build——who destroys death and dead forms in order to rebuild eternal Life!

He came to break your idols, to restore your Gods.

He came to break your prisons, your castes, to liberate your souls.

He came to open your sepulchres, to resuscitate your nation.

Only a Rishi can do these things. When they are done, let us do homage to the Rishi as he passes.

Let us do homage to the Rishi Dayananda who has passed.

And let us turn our regard straight in front of us to the others who are coming...

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THE PHILOSOPHY OF HINDU SANSKARAS.

(By Mr. Braj Nath Mithal B.sc., l.l.b., Vakil Meerut.)

I

Introductory.

A great deal of misconception seems to prevail about the exact significance and the real meaning of the Hindu Sanskaras. The term Sanskara itself is wrongly interpreted to mean by the generality of western writers, who can claim but little knowledge of our religion and society, as 'custom or tradition' or what in the vernacular is called *Rasam o ravaj* This, however, is far from being the truth. Literally it means "that which purifies" and in Hindu social polity is the name given to all those ceremonies and acts which have to be performed for and by a man, beginning from the pre-conception days to the time of his death, in order to shape him from the crude and ignorant infant that he is into a highly useful member of society, fit to be designated by the exalted name of Man, and equipped to attain to his true mission in life *viz.*, the realization of final beatitude or bliss. As such the object the performance of the *Sanskaras* has in view is indeed very lofty. It means the betterment of the human race and the discharge of a pious obligation.

That the *Sanskaras* play an important part in the life of a Hindu is a proposition which cannot be gainsaid. Indeed, it may be truly remarked that a Hindu's life is one series of religious ceremonies and observances. His food and his bath, his marriage and his begetting children are all parts of the same routine. True it is that these have now lost their original significance and most of them are not observed at all, but the fact that their remnants are still to be found in one shape or another is a sufficient testimony in itself as to their true worth and value.

It will be no exaggeration to say that most of our present ills may be traced back to the abandonment of these necessary ceremonies. When people realized the true meaning of these, they knew the secret of the propagation of the human species and did not bring forth into the world the decrepit and contemptible specimen of humanity, the average Indian now is. Then they gave birth to sages like Vishwa Mitra, Valmiki and others, to kings like Rama and Krishna, to warriors like Bhim and Arjun, and to ladies like Sita and Savitri, whose glory is still the theme of poets and minstrels of this and foreign lands, and who have earned for India a fame which no human hand can efface.

The value of a Sanskara in shaping the life of a man and thus indirectly of a nation—for a nation is nothing but a conglomeration or aggregate of indviduals—can best be realized by an illustration from the outer world. Just take the case of iron which is an article of such profound utility to mankind and of which are made our ships. our æroplanes, our steam engines, our water pipes and a thousand and one articles down to a pin and also arms and weapons of destruction. Do you think that the lump of iron as it was smelted from the ore was fit to be utilized for any of these purposes? Have you thought over the numerous processes—physical and chemical—through which it has to pass before it is fit to be used for the purpose and which in fact render it fit to achieve that purpose. Every one of these processes which it is necessary for the lump of raw iron to go through in order that it may become fit to serve our purpose, may technically be designated as its *Sanskara.* And in fact in the technology of the Hindu Pharmacopœia the processes performed on metals and poisonous substances

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in order to develop their medical properties and render them fit for assimilation into the human system are called their *Sanskaras* (or *Shuddhi i.e.*, purification). In like manner every process which it is essential for a man to undergo in order that he may become fit as a man to efficiently discharge his duties in the battle of life is known as a *Sanskara*.

The west has only lately realized the importance of this subject, but it is being developed there with rapid strides. Only a few decades back the West used to scoff at what it lightly characterized as crude and meaningless ceremonies of the Hindus. But the birth of the science of Eugenics has given a new turn to their ideas. The *Sanskaras* of the Aryas which are based on a practical realization of the principles of the science of eugenics, can no longer be laughed at and the day is not far distant when their full value will be appreciated, and with the triumph of eugenic movement which has now come to be better understood may also come the triumph of the Hindu *Sanskaras*.

The science of Eugenics aims at the production of a better race of mankind. This means that greater regard is to be paid to the quality of the children produced rather than to their number. The underlying idea of the whole science is to work towards the creation of a better posterity and such an aim cannot but be lofty and noble What better and nobler aim indeed, than that I should leave behind me a better and nobler representative than myself in the world? The human race that has gone before me has done everything for me ; all that I am and will be is its creation—I am indeed but a heritage of the past, and no aim can be greater than that I should leave this heritage enriched and ennobled by bringing forth into the world worthier descendants that can repay the good gifts which the human race has bronght them. This is a duty enjoined by the Hindu Shastras repeatedly by reminding us that this is a debt we owe to our ancestors (Pitri-rin).

Only if people were to realize the meaning of all this, most of our present-day ills would disappear in no time and we should be able to regain our lost glory. India has long since fallen from her pedestal and is now reaping the fruit of her actions. She has now been awakened from her stupor of centuries by one of her noblest sons Swami Dayanand Saraswati, the greatest Indian of his time, to realize her glorious past and to work out for her an equally glorious future and it rests with us whether we shall obey his call and do our duty or pass by his solemn warnings and sagacious teachings.

In this article my purpose is to give a short resume of each of the sixteen Sanskaras that it is necessary for a Hindu to perform, showing, as far as possible, its utility and supporting my conclusions, whenever possible, from the writings of European and American authors. I have selected as my guide the book of Sanskaras (Sanskar-Vidhi) by Swami Dayanand Saraswati, for it gives at one place all the Sanaskaras and is perhaps the only authentic book on the subject available. It is needless to state that the work is one of great difficulty, particularly for one who is not a Sanskrit scholar and my only excuse for undertaking a work of such magnitude is the hope that it may serve to enlighten, in whatever small measure, those of us who have not the occasion or the time to have recourse to Hindi and Sanskrit works. And if I am able to convince any of my readers that the Aryan Sanskaras are not a mere jumble of so much useless ceremonials and rituals, but have a higher meaning behind them and are worthy of serious consideration, my labour will have been amply repaid.

THE EXACT NUMBER OF SANSKARAS.

A seeming controversy seems to range round the precise number of *Sanskaras* but the difference is more apparent than real. Every Hindu child knows that the *Sanskaras* are 16 in number, beginning with conception and ending with the cremation of the body on the funeral pyre. Says Manu in Chapt. II, Shloka 16,

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निषेकादि रामसान्तो मनत्रैर्यं स्योदिवो विधि ।

"He whose entire life from the rite of *Nishaka* to that of funeral, is governed by the regulations of the Shastras, is alone competent to read, or to hear this *Shastra* and no other."

NUMBER ACCORDING TO MANU.

Manu mentions the following Sanskaras by name:—

(1) 'Garbhadhan'	(Cconception)	Chapter II		Shlokas	26-28
(2) 'Jatakarma'	(Post-Natal Purification)	,,			
				23	29-38
(3) 'Nam Karan'	(Naming the child)	,,			
(4) 'Nish Karman'	(Taking the child out of the room.)				
(5) 'Anna Prashna'	(Feeding the child)	,,		,,	34-35
(6) 'Chura Karma'	(Toneure)				
(7) 'Upanayana'	(Sacred-Thread)	,,		,,	36-40
				and	
		,,	IV	,,	95
(8) 'Kesanta' or 'Vedarambh'	(Beginning the Study of Veda)	,,	II	Shloka	65
(9) 'Samavartana'	(Return home from the house of the preceptor or convocation).	,,	,,	,,	167-108
(10) 'Vivaha'	(Marriage)	,,	III	,,	1-4
		,,	IV	,,	1
(11) 'Vana Prastha'	(Going to Forest)	,,	IV	,,	257
		,,	VI	,,	1
(12) 'Sannyasa'	(Renunciation)	,,	,,	,,	33
(13) 'Antyeshti'	(Cremation)	,,	II	,,	16

According to the Ashvalayana and Paraskara Grihya Sutras, this number is as follows:—

Ashvalayana (11)		*Paraskara* (12)
(1) Garbhadhana	...	(1) Garbhadhana.
(2) Punswana	...	(2) Punswana.
(3) Simantonnayana	...	(3) Simantonyana.
(4) Jata Karma	...	(4) Jata Karma.
(5) Nama Karana	...	(5) Nama Karana.
(6) Anna Prasana	...	(6) Nish Karmana.
(7) Chura Karma	...	(7) Anna Prasana.
(8) Upanayana	...	(8) Chura Karma.
(9) Samavartana	...	(9) Upanayana.
(10) Vivah	...	(10) Kesanta or Vedarambha.
(11) Antyeshti	...	(11) Samavartana.
		(12) Vivah.

The Ashvalayana Sutra, omits the Vedarambh, Nish Karmana, Vana Prasth and Sannyasa (Nos. 8, 4, 11, 12 in Manu's list) mentioned by Manu, and if these are added to the list then the number, would come to 15.

Similarly if 'Punswana' and 'Simantonayana' (Nos. 2 and 3) mentioned by Ashvalayana and omitted by Manu, are addad to Manu's list, then, also, the number would come to 15.

Similarly Paraskara does not mention, Vana Prastha, Sannyasa, and 'Anthyeshti' (Cremation) mentioned by Manu and if these

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sire added to Paraskara's list, the number would again come to 15. From these three authorities then we find that there are only 15 Sanskaras to be performed.

According to Swami Daya Nand, however, the number of Sanskaras is sixteen, and they are as follows :—

(1) Garbhadhana	(conception)	Pre-natal purification.
(2) Punswana		
(3) Simantonayana		
(4) Jata Karma	(Post-natal purification.)	
(5) Nama Karana	(Naming the child.)	
(6) Nish Karmana	(Taking the child out of the room.)	
(7) Anna Prashna	(Feeding the child.)	
(8) Chura Karma	(Cutting the hair or Tonsure.)	
(9) Karan Vedh	(Boring the Ear.)	
(10) Upanayana	(Sacred Thread.)	
(11) Vedarambha	(Commencement of Study.)	
(12) Sama Vartana	(Convocation.)	
(13) Vivah	(Marriage.)	
(14) Vana Prastha	(Going to Forest.)	
(15) Sannyasa	(Renunciation.)	
(16) Antyeshthi	(Cremation.)	

Comparing this list with those given by Ashvalayana, Paraskara and Manu we find that Karana Vedha Sanaskara is the extra one mentioned by Swami Dayananda, others being the same.

As an authority for this *Sanskara* we must the look to *Sushrata* Chapter XVI, Sutra I which runs as follows :—

'रक्षा भूषण निमित्तं बालस्य कर्णौ विध्येते।
षष्ठेमासि सप्तमे वा शुकलपेक्ष प्रशस्तेषु ॥

This means ; The child's ears are bored in the bright half of the 6th or 7th month for the purpose of protection and embellishment.

Thus it is clear that the list given by Swami Dayanand is exhaustive and it brings the number of Sanskaras to sixteen.

Another point in this connection may also be noticed here in passing *viz*, whether the right to the performance of the various Sanskaras is given to every individual, irrespective of the *varna* he belongs to or is confined to the twice born classes alone. The point is one that can admit of but one answer. The right of a Sudra to perform the 'Vivah,' 'Anteyshthi,' and Garbhadhana Sanskaras cannot be denied by even the most orthodox. Does it stand to reason then that this right should have been recognised in respect of some and denied with regard to the other ceremonies? This is, however, neither the occasion nor the place for me to discuss the point with reference to the original authorities, but evidence could be adduced in support of the proposition that the *Sudras* are equally entitled to the observance of these ceremonials. I may only refer the reader to Swami Nityanand's *Pursharath Prakash* for authorities on the point wherein he quotes the following amongst others.

Apastambh Dharam Sutra, Paw 11, Khand 29, Shloka 12 Yajur Veda Chapter 26, Mantra 2.

Aityrea Brahmana Panchika 8, Chapter 1, Shloka 4.

Indeed traces of these Sanskaras may still be found amongst the various castes (belonging to the Sudra Varna) which testify to their prevalence once amongst them. The tuft of hair on the head चोटी or शिखा of even the lowest of the Hindu Community is nothing but a remnant of the मुंडन Sanskara of the past The Very name of a Hindu having something of Sanskrit or Bhasha in it suggests the traces of the नामकरण or 'Naming' Sanskara.

Having disposed of these two preliminary points we now proceed to deal with each of

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the sixteen Sanskaras in detail adducing wherever possible, evidence to support it from the different European and American writers.

The first in order of the Sanskaras is 'Garbha Dhan' or 'Conception' which will be dealt with in our next.

INFANT MORTALITY IN INDIA

(By L. Gowardhan Das.)

II

Infant Mortality, High rate and Our Duty.

There may be other reasons which have a retrogressive effect on the growth of population in India but the most important cause is the High Rate of Infant Mortality. Sir Edward Gait attributes Causes of Decline of population as such :—(Census Report 1st Volume.)

"Real increase in the population in the last 30 years is estimated at about 50 Millions, or 19 per cent. This is less than half the increase, which has taken place during the same period amongst the Teutonic Nations of Europe, but it considerably exceeds that of the Latin population. In France the population has grown by less than 7 per cent since 1870, but this because of its exceptionally low birth rate. In India, the birth rate is far higher than in any other European Country ; it is the *heavy mortality* which checks the rate of increase".

On comparing the infantile mortality rate of the various other countries with India, I have to admit that no other country in the world can show, such a dis-appointing and heart rending state of things We cry for reforms, we demand our rights and privileges from the Government, we want a share in the Administration of the Country, we yearn for Self-Government. All these aspirations are noble and high. But of what value will be these rights and privileges if quantitatively and qualitatively, we are getting weaker and weaker every day and are not able to compete in the race of life with other nations? Our infants die in millions in India of preventible diseases owing to ignorance of the laws of sanitation. Here is work for the educated and enlightened people. Let them interest themselves in the dissemination of ideas regarding sanitation, nursing and child rearing amongst the masses Many philanthropic societies and charitably disposed persons in Europe set apart large sums of money for protecting infant life. The Governments, of these countries also are not amiss in doing their duty and contributing their quota of help. The results of these selfless labors and devotion to the cause of suffering have proved wonderful in reducing the infant mortality rate. It has gone down immensely in the past few years and is still steadily on the decline. I am sure that if once we realize the importance of infant life, we shall neither spare money nor means to cope with this deadly foe.

I give facts and figures of other countries to show the low rate of infant mortality due to precautions being taken by the people and the Government in protecting infant life.

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International Figures. International Statistics of Infant Mortality.

Name of Country.	Crude death rate per 1000 living.	Deaths of children under one year per 1000 living.		
		Averages.		
		1901-5.	1906.	1907.
England and Wales	16	138	132	118
Scotland	16 9	120	115	Nil
Ireland	17·6	98	93	92
Ceylon	26 7	171	198	Nil
South Australia	10·8	87	76	Nil
New Zeland	9 9	75	62	89
Austria	24·2	215	Nil	Nil
Hungary	26 2	212	225	208
Prussia	19·5	190	177	168
Spain	25·8	173	173	Nil
Italy	21·9	168	161	,,
Belgium	17·0	148	153	,,
France	19·6	139	143	,,
Holland	16·0	136	127	,,
Switzerland	17·7	134	127	,,
Denmark	14·8	119	109	,,
Sweden	15·5	91	Nil	,,
Norway	14 5	51	69	,,

It will at once be seen that infant mortality is having the special attention of the Government and the people and with the enforcement of sanitary precautions and other preventive measures this evil is being combated successfully. In England and Wales the death rate per 1000 living was 20·5 in 1880 and the rate of infant mortality, 153 in the same year, but in 1908 the death rate of the entire population and that of children under one year went down to 14·7 and 121 respectively. In Scotland the average mortality rate for the period of 10 years ending with 1890 was 119, and it has remained unaltered up to this date. There are countries like Orkeney and Shetland, where deaths under one year per 1000 births are 29·3 and 47·9 respectively. The highest rate of infant mortality is in Nottingham, that is 145 deaths per 1000 births.

Mortality rate in India. First I will give statistics from Mr. Auckland's report published with the last Census Report of 1911. The accuracy of these figures cannot be questioned, as his estimates are based on a calculation of all adverse and favourable factors.

Number of persons dying in India out of 100000 born on the same day in the 1st year.

Provinces.	Male	Female	Percentage. Male	Female
Bengal	29862	29759	29 86	29·76
Bombay	29687	29576	29·69	29·58
Madras	27393	25702	27·39	25·70
U. P. of Agra and Oudh	29787	29754	29·79	29·75
Punjab	29787	——	29·79	——
Burma	22340	22071	22·34	22·07
India	28998	28460	28·00	28·46

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The table given below shows how far the general death rate is affected by infant mortality. This table facilitates comparison with the figures given for European Countries and shows how backward we are in our care for our infant's life.

Table showing average death rate for certain years.

Name of Provinces.	Crude death rate 1902-06 per 1000 living.	Death rate of children under 1 year per 1000 born.		
		1902-6	1906	1907.
Bengal	34·76	278 10	277·53	270·45
Bombay	38·25	316·18	336·15	296·3
Madras	22·75	181 50	194·1	178·6
Punjab	45·35	317·75	314 46	306·88
U. P. of Agra and Oudh	38·12	358·50	327·01	337·74
India	35·84	290·40	...	...

By comparing the these figures I find that in the Punjab, the United Provinces of Agra and Oudh, and Bengal infantile death rate is in some cases from 300 to 500 higher than in European Countries. The only exception is the Madras Presidency and Burma where infantile death rate is somewhat less than in Austria and Hungary.

Death rate based on vital Statistics. The report of the Sanitary Commissioners of the various Provinces repeat the same sad and woeful tale. Let me take first of all the province of the Punjab. The rate of infantile mortality per mille for males and females in 1914 was 230 43 and 223·05 respectively, while the general death rate was 30·2. In 191[illegible], the rate of the infant mortality was low, while the death rate for the general population was high. We can't account for this variation from the general principle The rate of infantile death per 1000 born in 1911 was 194·23 and 191·57 for males and females respectively, while average death rate was as low as 43·9 per mille.

The United Provinces. Let us next examine the figures for the United Provinces of Agra and Oudh. We find that the death rate in rural area is less than in urban.

	General Mortality.		Infantile Mortality.	
	1913	1914.	1913	1914.
Rural	34·38	32·91	227·12	271·19
Urban	39·35	40·77	271·19	290·31

Taking the decennial average of infantile mertality in these provinces, we find that there was a decrease of mortality in 1914 than 1901-10 as compared with the average of the decinum. The Saintary Commiesioner is very hopoful of the results, because he says that " this decrease is due to increase in the number of travelling dispensaries and Dais, who have been trained in the essentials of mid-wifery and the care of the young."

Bombay. Coming to the Bombay Presidency and the City of Bombay, which has got the model Municipal Corporation in India and which always takes the formost lead in adapting Western methods of sanitation and housing to the Indian conditions, we simply shudder at the death rate of infants in the city of Bombay which was 384·54 in 1913, while the rate for the whole of Presidency was 218·70.

Ahmedabad. Which is the 2nd City in the Bombay Presidency, was even worse than the "Queen of the East" having infantile death rate 429·35 per 1000 born, the general death rate being 39·61 per mille

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for the town. Ahmedabad has a large number of Spinning and Weaving Mills and is in one sense "Manchester of India" But the comparison as regards infantile death rate shows this centre of the cotton manufacturing industry in bad plight, Deaths under one year per 1000 births were only 151 in 1908 in Manchester and 113 and 141 in London and Liverpool respectively. The deaths in the rural area of the provinces were less than in the urban.

Bengal. The Bengal presidency is also no exception as far as heavy infant mortality is concerned. The rate in 1913 was 219 and 148 for males and females respectively as compared with 270 and 225 for the decade 1901-1910 and 193·77 and 180·3 for 1911. There are places in this enlightened province, such as Maniktola, where infant mortality under 1 year is 556·15 per 1000 born; that is 55 per cent. of the infants born die in the 1st year of life. Such a high rate of infant mortality is nothing less than a national scandal.

Ajmer-Merwara. Any one who has open eyes can read it running, that mortality is unquestionably very high, but it becomes still higher, when there is rise in the prices of food stuffs owing to scarcity and drought. In 1902. When famine prevailed in India, these provinces were hard hit. In that year the rate of infant mortality was 610 and in the two suceeding years 1903 and 1904, it was 594·75 and 559·1 per 1000 births. Appaling figures indeed?

Other provinces in India also under the famine conditions have a very heavy record of infantile death rate. No other country in the world except India can tolerate this deplorable state of affairs. The following latest figures taken from the blue book will give us an idea of the high infant death rate in India.

Tabulated Rates. The following table gives infantile death rate for 1914 per 1000 born.

1.	United Provincs of Agra and Oudh	233·47
2.	Bombay Presidency	193·80
3.	Madras.....Do.....	196·51
4.	Bengal.....Do.....	221·46
5.	Behar and Orrisa	171·22
6.	Assam	189 49
7.	Central Provinces	263·89
8.	Punjab	210·72
9.	Burma	216·36
10.	North Western Frontier Province	186 65
11.	Delhi Province	269·34

Vital statistics and Census figures. From the reports of the Sanitary Commissioners for the various provinces, it appears that the general death rate and infantile death rate are lower in rural areas than in urban districts, but on investigation of figures from the Census Report this contention is not supported except in the case of Burma, where other factors are also operative. I shall be obliged, if some one of the readers will throw light on the subject. The table compiled from the Rural and Urban areas is given below:.....

Name of Provinces.	Percentage of population Urban.	Percentage of villages population.	Infant Death rate per 1000 born.
Punjab	10 6	89·4	297
U. P. of Agra and Oudh	10·2	89·8	297
Madras	11·7	88·3	265
Bombay	81·0	82·0	295
Bengal	6·0	94·0	297·5
Burma	9·3	90·7	221·5

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Has density of population any effect on infant Mortality?

There is another factor, density of population, which affects the rate of infantile mortality in the European countries. Cities with less density have lesser mortality than those, which are thickly populated. I give here below the name of the five towns in England and Wales selected for the purpose showing effect of density of population on infantile Mortality.

Name of Cities.	Density per acre.	Death under 1 year in 1908.
Liverpool	44 9	141
Leads	18 2	138
Norwich	15 5	115
Halifax	8·0	101
Croydon	17·7	99

But still there are exceptions in which towns having less density have higher rate of infant mortality than those thinly populated, such as Manchester with a density of 33 per acre had 103 death rate in 1908 as compared to liverpool, but there are other causes also, which contribute to the high mortality of infants. Manchester is a manufacturing town and the chief centre of the cotton Industry, where thousands of women are employed, hence they cannot take proper care of the babies. Exposure, artificial feeding and low vitality are to be counted as important causes of the comparatively high mortality. In India also in big cities and manufacturing towns the same conditions prevail. Bombay, Calcutta and other manufacturing areas and mining districts record a heavy rate of infant mortality. But this principle does not apply in case of province. The United Provinces of Agra and Oudh with a density of 440 per square mile have infant mortality of 29·79 and the Punjab having less than half (200 per squre mile) has the same death rate. In Bengal with a density of 578 per square mile the rate of infant mortality is 29 86. Burma is the only exception, where density of population is 52 per square mile and the infant mortality rate is 22·34 per cent. but there are other causes for the low rate of the infantile mortality, such as greater literacy of the people and postponement of marriage to higher ages than in other provinces. This question requires an elaborate study and collection of data to help in arriving at some definite conclusion.

Highest and lowest rate of infant mortality. There are certuin years, in which the rate of infant mortality is very heavy and in other years it is normal, or even below normal. I have collected figures for 10 years from 1902 to 1911 and compiled the following table, which will prove useful in many ways. In some cases I think that infant mortality affects the percentages of general death rate This table will help in a study of the effects of economic conditions on infant mortality.

Infant Mortality Rate.

Province.	Year.	Maximum.	Minimum.
Bengal	19[illegible]5	298 5	...
Do.	1911	...	189 8
Bombay	1910	341	...
Do.	1911	...	165·5
Madras	1910	212	...
Do.	1902	...	105
Punjab	1908	401·21	...
Do.	1911	...	193·5
United Provinces	1908	419·20	...
Do	1911	...	245·76
Ajmer	1902	610·26	...
Do.	1905	...	246
C. P.	1903	549·5	...
Do.	1911	...	245·5

General Death Rate.

Province.	Year.	Maximum.	Minium
Bengal	1905	38·53	...
Do.	1911	...	32·69
Bombay	1902	43·91	...
Do.	1911	...	28·35
Madras	1906	22·1	...
Do.	1911	...	14·2

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General Death Rate.

Province.	Year.	Maximum.	Minium.
Punjab	1907	59·0	...
Do.	1909	...	30·9
United Provinces	1908	5073	...
Do.	1911	...	44·95
Ajmer	1909	50·94	...
Do.	1903	...	28·77
C. P.	1912	44·8	...
Do.	1903	...	25·82

Does Death Rate govern Birth Rate? There can be no doubt that there is some relation between the Birth rate and the death Rate and in some cases the law of parallelism between the Birth Rate and Death Rate is applicable, but it is neither constant, mathematical, nor in any way reciprocal M. Bertillon of France gave several tables to show the relation of cause and effect between the two. He says that in countries where there is a feeble birth rate, there will be a corresponding low death rate and vice versa. The tables given by him in support of his contention are the following:.....

Countries where the death rate is low (1891-1900).

Countries.	Marriages.	Births.	Deaths.
England	7·8	29·9	18·2
Scotland	7·2	30·6	18·7
Ireland	4·8	23·0	18·2
Denmark	7·2	30·2	17·5
Norway	6·7	30 0	16 3
Sweden	5·9	27·1	16·4
Switzerland	7·6	28·1	19·0
Finland	7·0	32·2	19·7
Netherland	7·3	33·5	18·4
Belgium	7·9	29·0	19·2

Countries where the death rate is high.

Countries.	Marriages.	Births.	Deaths.
Austria	8 0	37·1	26 6
Hungary	8 8	40 6	29·9
Germany	8 2	36 1	23·2
Prussia	8·2	36·7	21·9
Bavaria	7·7	36·5	25 0
Saxony	9·1	39·5	24 0
Wurtemberg;	7·4	34·2	23·4
Baden	7·7	33·2	22·1
Spain	7·9	34·8	29·5
Italy	7·2	34·9	24·2
Russia in Europe (50 Govts.)	9·0	49·2	34 1
Servia	10·0	41·7	27·0
Bulgaria	8·3	39·4	26·0

But in spite of this and similar tables the Commission could not agree with the author in concluding that any attempt to increase the population of France by diminishing the death rate would be rendered unavailing by a parallel reduction in the birth rate, which paradoxical view M. Bertillon supported by the following psychological consideration. (Eugenic Review July 1913).

Mr. Lucien March, Director General of Statistics of France supports the theory of M. Bertillon and remarks that the curves of the birth rate and of the death rate are often approximately parallel. I will quote him at length.:

"We are in a position, however, to show that for France the first factor has far greater influence than the second. From 1872 to 1911, that is for 40 years, when comparing the births of one year with the deaths of the next year the variations in the death rate are so often equal as they are unequal to the variations in the birth rate If, on the other hand, the number of deaths in one year be compared with the number of births in the following year, then the variation between the birth rate and the death rate are in the same direction for three quarters of the total number of years, and in the contrary direction for one quarter only. Thus the death rate governs the birth rate, this essential fact on no account be lost sight of. (The Eugenic Review, vol V. 238). This question of Birth Rate and Death Rate has been discussed in the last Indian Census Report" Mr. O. Mally was of opinion that a high birth rate is synchronous with a high death rate, but Colonel Robertson' Sanitary Commissioner with the Govt.-of India, who investigated the matter at the request of Sir E. Gait, did not agree on this point. He says that the total mortality rises relatively higher than infant mortality and has really no direct connection with it. He is of opinion that similarity of the two curves is due to the action on both of the same outside cause, Malaria". In his opinion, the effect of Malaria on birth rate curve are due to its action.

(a) In lowering the rate of conception. (b) In tending to cause abortion in early pregnancy and (c) In causing premature delivery in later pregnancy.

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Assuming now that normally the number of women liable to conceive, and the number of conceptions would be approximately the same in each month of the year, the tendency of malaria prevalent from August to October will be: (1) To abort the conceptions of June and July; (2) to prevent the conceptions from August to October and (3) to cause premature delivety in the conception of the previous October, November and December. The cumulative effect would be to cause a preponderance of women liableto conception at the end of malarial season, and after some time for recovery, a large number of pregnancies starting from January to March, a high birth rate from October to December. "In the end", he says," as births increase therefore the death increase and in a fairly constant ratio." (Census Report.)

But this theory is not supported by facts and figures in India. The brith rate for Bengal is 33·86 per mille which is much lower than the United Provinces of Agra and Oudh, Bombay Presidency, Central Provinces, Burma and the Punjab, but the general death rate is high being 31·57 per mille and the Central Provinces having birth rate of 51·37 per mille have death rate of 39·69 per mille. To explain the point further, let us first examine the figures for the Foreign Countries and compare them with the Indian figures.

Difference between death rate and birth rate when birth rate is 100.

1.	Norway	47·8
2.	Holland	46·5
3.	Denmark	45·0
4.	Prussia	42·8
5.	Germany	40·8
6.	Sweden	40·1
7.	Scotland	40·0
8.	England	39·6
9.	Servia	37·9
10.	Belgium	37·4
11.	Switzerland	36·3
12.	Bavaria	34·0
13.	Roumania	31·9
14.	Austria	31·3
15.	Italy	29 9
16.	Portugal	129·4
17.	Hungary	29·0
18.	Russia	26·8
19.	Ireland	21·0·0
20.	Spain	16 1
21.	France	5·9

(The Eugenic Review July 1913 P. P. 137.)

The following table has been compiled by me as for the sake of comparison on the basis of figures taken from Sanitary Reports.

Name of Provinces.	Birth Rate.	Death Rate per Mile.	Infant Mortality per Mile.	Difference between death and birth rate when birth rate is 100.
U. P. of Agra and Oudh	44·93	33·46	233·47	24 5
Bombay Presidency	37·43	29·48	193 80	21·6
Madras—— Do.——	33·49	24·95	196·51	21·2
Bengal	33·86	31·57	221 96	5·3
Behar and Orrisa	42 38	28·32	171·22	33 4
Assam	32·94	24·66	189·49	21·2
Central Province	51·37	36'69	263 89	27·5
Punjab	46·28	31·96	210·12	30·0
N. W. F. Province	32·68	25·75	182·65	21·3
Burma	35·46	24·13	216·86	31·6
Delhi	48·73	36·99	269·34	24·15

Comments are needless. There is an urgent need that measures should be adopted to control death rate and also sound and healthy parentage should be encouraged.

Effect of Infant Mortality on the surviving children. This question has an indirect bearing upon the subject and is of a great academic value. Darwin's theory is that "if individuals are reared under

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s constant environment and a larger percentage of them are killed off in the last year of life, then a smaller percentsgge of those remaining will die in the latter years of life, because more of the weeaklings have been killed off". In coontrast to this, Dr. Newsholme of the Loocal Government Board London with Dr. G.G.U. Yule in his report on "Infant Mortality" held that the surviving children die in large numbers owing to weak coonstitution. With a view to examine these sttatements, I have tried to study Indian Statistics, and to find out the truth of tthese two contradictory statements made by tlhe two opposite group of philosophers and sstatisticians, but I have to admit my inability tto agree with Darwin or Professor Karl Pearson on this point. I am a strong sadvocate of the hereditary effect on the coonstitution of children and have dealt with the effects of weak constitution of the parents on infant mortality, but with due deference to the opinion of Dr. Karl Pearson and Dr. Snow. The facts and figures compel me to dis-agree with the conclusion arrived at by them that "*when the infantile death rate is intensified, then the death rate in child-hood of the survivors is lessened, not increassd*". There is no doubt that the discussion of this question is beset with many difficulties, such as that the evironment of the selected group may not be alike. But as far as possible to avoid wrong conclusions I have selected famine period of 1902, when infantile mortality was very high in all those provinces, where famine prevailed. The figures for the succeeding years clearly show that the death rate of children from 1 to 5 and 5 to 10 increased very considerably. First take the Ajmer-Marwara Provinces :.....

Death per Mille.

Year.	Under 1 year.		1 year and under 5 years.		5 years and under 10 years.	
	Male-Females.		Males-Females.		Male-Females.	
1902	610		42·96		11·8	
1903	594·25		73·84		7·95	
1904	559·1		81·23		7·59	
1905	246·16		72 85		11·0	
1906	277·37		140 57		10·07	
1907	248·28	242·57	120·87	122·62	9 80	11 07
1908	298 13	310·51	166·54	169·8	15·99	16 45
1909	259·32	270·01	105·84	190·47	22·09	24·23
1910	280·14	296·47	112·29	116 05	22·65	15·18
1911	274·45	289·94	192·26	192·27	15·01	7·67

For the first years, the combined average death rate for males and females has been given. I find from these figures that there have been more deaths among the surviving children than in normal conditions. The mortality rate has considerably increased from 42·96 in 1902 to 192 26 for children between 1 and 5 years in 1911 and 22 65 and 15·61 for children between 5 and 10 years for years 1910 and 1911. Coming to the Central Provinces and Berar which was also effected by famine in the same year 1902, I meet with a very high death rate among the surviving children.

Here too there is very strong evidence of the increese of mortality in the surviving children.

Mortality Rates per Mille.

	0 — 1		1 — 5		5 — 10	
	M	F	M	F	M	F
1902	492·91	431 12	32·84	29·23	9·25	8 52
1903	605·73	525·93	53 8	47·05	12·7	12·37
1904	564·84	444·3	51·84	46·05	11·78	11·21
1911	262·17	228·53	64·0	54·56	13·81	12·34

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Here too there is very strong evidence of the increase of mortality among the surviving children.

To add weight to these figures I take the United Provinces of Agra and Oudh, which were also hard hit by two succeeding famines in 1902 and 1908 respectively There was an abnormally heavy mortality in these years of children under 1 year but these unprecedented famines left their indelible marks on the health of the surviving children, because I find an unusual increase in 1908 infant mortality of children from 1-5 and 5-10 respectively. The only thing, which can be said in support of Drawin's theory is that the conditions were unusually bad and insufficient food, employment of women in famine works, exporsure of children to severe cold of winter and scorching sun of the summer months were more responsible for the weak constitution of children. Moreover children born under very unfavourable circumstances were more likely to succumb to death and the children who fortunately or unfortunately survived those stirring and bad times, had greater chances of death than those born in times of plenty and under suitable environment. The factor, which affected the death rate was not constant. I hope that Dr. Karll Pearson will put these figures in the crucible of mathematical examination and sift out the truth of these figures.

Mortality Rate in the United Provinces of Agra and Oudh.

	0	1	1 to 5 years		5 to 10 years.	
	M	F	M	F	M	F
1902	374·97	348·53	59·01	59 49	12·48	12 39
1903	425·59	394·28	89·71	88 49	18·52	17·37
1908	419·33	418·79	116·96	117 78	25·98	24·34
1911	254·22	237·31	71 33	70·79	22 30	24·04

This subject has been discussed by Dr. Saleeby in his book "*Progress of Eugenics*" and also in the report of the Local Government Board prepared by Dr. Newsholme, the Medical Officer of the Local Government Board. He (Dr. Newsholms) has shown that all over the country, the infant death rate and the death rate at subsequent ages go together. If at a given place infants die at a high rate, so do children and young people at all ages up to adolescence. It is very difficult to ascertain the death rate at still later ages, owing to migrations. But the evidence is final that at all ages short of maturity, human life, as a whole, is unduly destroyed wherever infancy is induly destroyed, and is best maintained where infancy is best maintained. It follows, evidently that if we want grown up people at all, and still more if we want them as healthy as possible, we must begin by removing the cause of infant mortality, (Progress of Eugenics P. P. 76)

Dr. Sigmund Engel says: "If it were true that infant mortality exercised a selective function, we should find a high infantile death rate associated with slow death rate in the case of children past infancy, and converssly. But everywhere we find that the infantile death rate and the death rate amongst children at ages one to five vary directly, and not inversely. If a high infantile death rate exercised a selective influence, we should find that among the lower classes the death rate among children more than one year old would be less than the death rate of upper class children of corresponding ages, but this is nowhere the case. (The Elements of Child Protection).

All these facts and figures lead us to the concluaion that the high infantile mortality is followed by the high death rate amongst children from 1 to 15 years, hence every possible measure should be taken to prevent the infantile mortality.

Serious Question. Now this heavy toll of infant life is a national question of very grave importance and fraught with serious

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consequences. On it depends the life and vitality of a nation and on it hinges our future progress and national regeneration. There is a law of retributive justice in this world and we must reap the harvest which we have sown. We cannot expect figs out of thistles and flowers out of thorns. By neglecting the vast importance of infant life, our national deterioration in health strength and number is going on slowly but surely. National efficiency requires that we should take immediate care of the present as well as of the future generations. It is futile at this time of the day to convince the educated people of the advantages of protecting infant life. It seems monstrous also not to remind the noble men and women professing to be born in a civilized age and engaged in the work of social, political and religious reform that they are not keen about this uplifting work for the regeneration of India and about taking off the heavy load of sin and crime against God and Humanity, which is forcibly dragging the whole populace of this great country. The neglect of this important question has already clogged the wheels of progress in this generation. Every day in all homes we witness Race Suicide or Race Murder being committed in spite of the boasted profession of civilization and reform. Every day the fountain head of our national existence is being dried up; every day the foundations of national life are being sapped but we are watching the process of national degeneration with studied indifference, stoic-patience and calmness. There is no doubt that the Government is doing something in this direction but much more remains to be done. It should be remembered that the Government cannot rush headlong in any scheme of social reform and interfere in individual liberty in a country, where even an ordinary step taken is misunderstood and mis-judged. The Government cannot stand the volcano of public opposition and mis-understanding, concealed sometimes under the veil of religion and orthodoxy. Strong public opinion is to be created before the Government can leap in the area of social reform with vigour and zeal. The people are to be taught, educated and explained their duties and responsibilities towards humanity and nation. The reform must come from within, not from without. It should not appear as a production of the hot house of passion. The sphinx of civilization sits waiting for our answer to her riddle, the only reply which we can make to her is the fulfillment of our duty to ourselves, to our children and nation at large. We see perrenial slaughter of babies in India and the degeneration and deterioration of many. We count the nation's wealth in terms of our industries, mills, regiments, dreadnoughts and aeroplanes, but the time is coming—it has already come—that we will count in terms of healthy babies and sound and strong motherhood. I will colse this article by quoting a few lines from Ruskin :.....

"Nevertheless, it is open, I repeat, to serious question, which I leave to the readers pondering, whether, among national manufactures that of souls of a good quality may not at last turn out a quite leadingly lucrative one. Nay, in some far away and yet undreamt of hour, I can imagine that England may cast all thoughts of possessive wealth to the barbaric nations among whom they first arose; and that, while the sands of the Indus and adamant of Golcanda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as a Christian mother, may at least attain to the virtues of a heathen one, and be able to lead forth her sons saying .....

"There are my jewels".

It was in April 1919 that I sent the first instalment of my article on this most important subject and intended to continue the aeries, but the Divinity that shapes the course of human events wanted me somewhere else and I had to obey the call. On my return from the forced seclusion, I am sendig this instalment. G. D.

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RIGHTS AND DUTIES.

(By Prof. Pritam Lal Gupta M.sc., l.lb.)

At the present time nothing has so occupied the mind of man as the idea of 'right.' From every side we hear the talk of rights, the demand of rights, and the sacrifice for the sake of right. Perhaps it is owing to this excessive regard for right that we see so much unrest in the world at the present day. If a state asserts its right to collect revenues from the subjects, the subjects also agitate to have their noise heard as much as possible. Similarly there is a regular tug of war between capital and labour; Brahmans and non-Brahmans; males and females; white and the coloured races; and in short between one group of men and another for the sake of rights, and it will be no exaggeration to say that the whole atmosphere of to-day is saturated with "right."

It is not the purport of these lines to assert that we ought not to fight for the sake of our rights. On the other hand we wish that every one of us must try his utmost to get rights, and we consider it to be a sign of weakness and cowardice not to agitate for the sake of legitimate rights. What we intend to point out here is that to every right there corresponds a duty. Our Shastras have laid great emphasis on Dharma or duty, and not on rights in the sense in which the word is used commonly at the present day. In fact Lord Krishna in his *Bhagwatgita* teaches us 'you are to attend to your

कर्मन्येव अधिकारोऽस्ति माफलेषु कदाचन ।

duties unmindful of results.' One, who does not discharge one's duties, is not entitled to enjoy rights. If such a person is somehow in the enjoyment of rights, he is destined soon to lose them. On the other hand a dutiful person must get his rights, if not already in possession of them. The greater the rights, the higher is the responsibility. The rights and duties are so closely connected together that one can not exist without the other.

In England, France, Germany, as well as in India, we find that the agitators for rights often neglect their duties. Limiting ourselves to the social condition of India, we see that some of political leaders assume quite a different personality on a social question from what they have on a political one. The very arguments which they assert against the Anglo-Indians on a political question, can well be applied against them on a social question. We often assert, and rightly so, that elementary education is the birth-right of every human being, and consequently we complain of great illiteracy among the masses. But while advocating the cause of general education, we still retain our narrow-minded and orthodox views saying that **स्त्री शूद्रौ नाधीयताम्**, *i.e.*, women and low-castes are not to be educated. We have no faith in this philosophy and ask are women and low castes not human beings? If yes, they have the birthright of education and justice demands that they should be educated.

Even in the twentieth century we find the existence in India of such persons as vehemently opposed the Free and Compulsary Primary Education Bill of the late Honourable Mr. G. K. Gokhale, and the pity is that such persons are regarded as the leaders and the representatives of the Hindu Society. Can the problem of the country be solved by such leaders? We blame the English for colour-prejudice

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bout can we claim innocence in this matter? The so-called untouchables are treated worse than animals, and are slaves of perhaps lower order than in medievial ages. Is our treatment towards the depressed classes not guided by caste-prejudices? Like the Anglo-Indians in the political world, we often say that the low castes are not fit for education and social uplift. But have we given them any opportunity to rise? It has been experienced that when opportunity is given to these untouchables, they can soon rise and show such intelligence and other virtues as are found in members of high castes. The Honorable Sir Shankaran Nair is the grandest living example. The question is not of efficiency but of opportunity.

Let us then be just and thoughtful and attach due importance to rights and duties. Let us kill that brutal selfishness which is at the root of all this unrest and which teaches competition and progress at the cost of others with the result that we distrust each other and create an atmosphere not healthy to live in. Let us fully understand that every member of society is equally important and that the whole body can not grow if one limb is neglected and allowed to rot. Let us trust each other, love each other as the children of the same Father and progress together The sooner it is realised, the nearer is the salvation of the country—nay of the world.

THE UTILITY OF SOCIAL OSTRACISM.

(By K. Krishnamacharya B A L.T., M R.A S.)

In the infancy of social evolution, the group instinct of man is responsible for certain rigid laws of his society. To ensure the permanence of society, several methods are invented so as to keep in check the full play of individual liberty of the members The individuality of society is always the prime factor, to which all other factors are subordinated. When there is a conflict between the individuality of a member and that of the society, the former is obliged to sink itself in the latter; but if, for any reason, the individual member revolts against this course of action, he is let alone with no chance of his coming back into the society. He is treated as a stranger outside the pale of the society, and society can offer him no protection. Any co-operation with him is penalised, and openly discouraged, and he is made to feel as though he were stranded on a stray island. The effect of this punishment is horrible in the extreme. His own friends and relatives look down upon him with contempt and do not cast so much as a look of pity on him. Having come out of his own society, he finds himself looked upon with an eye of suspicion by every other society. Cast away in this wise, with nothing but his own resources to fall back upon, he naturally finds his life miserable, and does, at no distant date, repent for his folly. If only there can be hope of re-admittance into his society, he gladly submits himself to any severe expiation imposed upon him, as a penance for his social sin.

This weapon of ex-communication, or social ostracism, as it is also called, is

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always hanging over the heads of individual members, like a sword of Democles. The terrible picture of an ostracised life, hanging before the vision of the revolting member, does many a time, pacify his passions and bring him to submission. At a stage. when the individual members cannot do the thinking for society, social ostracism is a necessary factor for the upkeep of society.

At a later stage, when the members of a society are conscious of their own individuality, as apart from that of the society, the fear of punishment (in the form of social ostracism) is naturally to e replaced by the hope of a reward for endering a notable service to the society. But if this hope is to be abused, the society has no other alternative than to revert to the punishment by social ostracism, whatever the moral values hereof.

When the members of the society are so far advanced as to be individually capable of a realisation of the ethical aspect of the social structure, neither the fear of punishment nor the hope of a reward can any longer maintain its utility. The members will, then, of their own accord, sacrifice their personal conveniences for the common good of the society. But then it is a long way from an abstract appreciation of the good, to its concrete realisation in action. A member may be capable of an appreciation of the probable good to the society from a suggested course of action, while he may not, at the same time, have the reqnisite courage to make the sacrifices demanded of him, in bringing the suggested course of action within the limits of the practicable. He is thus true, in thought, to the dictates of his moral conscience, but when the time for action comes, he does not hesitate to belie the very conscience. Members of this type are really a source of weakness, and thereby of danger to society. Though they are capable of an appreciation of the hope of a reward for service to society, the one thing that can set them to action is the fear of punishment by ostracism. Social ostracism at this stage may not be ethically justifiable, taken by itself; but by the side of the moral weakness of the individual, it has its own value, and the end does, in this case, justify the means.

Social ostracism, with no hope of a reversal, even after a severe expiation, may have its utility, at an early stage of society. But at a stage, when the individual members are capable of an independent thinking, and are thereby capable of an appreciation of their own individuality, it is a source of weakness to the society. If the ostracised member has the requisite moral courage to suffer for the sake of his conscience, when it is in conflict with the collective conscience of his society, he will naturally elicit appreciation even from some of his own oppressors. This exhibition of the softer creation towards an ostracised member (may be by a few only) is but the thin end of the wedge destined to cleave the society into two. The ostracised, if their number be on the increase, will naturally find themselves more closely drawn to one another, than even when they were within the folds of the original society. They organise themselves into a new society, with objects not generally in a line with those of the parent society. As time advances, there will thus be two rival societies, where, if prudence prevailed, there must have been only one. Absolute social ostracism is thus a danger to the society, when the individual members are capable of an intelligent realisation of their own individuality, as apart from that of the society.

Social ostracism is therefore not a justifiable weapon for all times, and in all stages of the society. Its severity is to be gradually diluted, as the society progresses towards the ideal, and in the end when it outgrows its utility, it ceases to be a weapon of punishment for social sin.

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THE ARYA SAMAJ AND THE BUREAUCRACY.

(By Mr. Kalinath Roy.)

In an article contributed to the Rishi number of the *Prakash* last year I dwelt upon the outstanding influence of the Arya Samaj on public life and national activities in this Province, and said that the influence was a revelation to me when I first came to this Province in 1913. What has since been as great a revelation to me, if not a greater, is the attitude of the official mind in the Province towards the Samaj and all its leading workers. I had read and heard a great deal about this attitude for years, but what I came to know, now for the first time on the unimpeachable evidence of my senses and my understanding was some thing truly startling. It had occurred to me again and again as a somewhat extraordinary phenomenon that so many of the persons whom I had the honour to meet in the Lahore Central Jail in the never-to-be-forgotten months of April to August, 1919, were members of the Arya Samaj. It had occurred to me as equally extraordinary that at a time when the Samaj was thus in trouble in the persons of so many of its leading adherents, the chivalrous Anglo-Indian journal of Lahore should have come out with an attack on the Arya Samaj movement and its illustrious founder, which had given dire offence to the whole community and for which the journal had in a way had to apologise. What I did not know at the time was that neither of these was a pure accident. In the course of the enquries which I felt it my duty, soon after my release, to make into the whole affair, I stumbled upon evidence of a conclusive character that a considerable number of officials in the Province regarded the agitation preceding the events of April 10 and subsequent days as intimately connected with the Arya Samaj movement.

The line of reasoning was, as usual in all such cases, partly deductive and partly inductive. The ideas and principles of the Samaj being what they were, it wss only legitimate, it was said, to expect it to throw itself heart and soul into every subversive movement. Again the fact that the movement had found most support in places where the Arya Samaj was a particularly strong and living organisation, was considered enough to justify the conclusion that the Samaj must have had some mysterious connection with the movement. Of course the movement was not subversive; and whether subversive or otherwise it owed its origin not at all to the Arya Samaj or any of its members, but partly to the deeply offensive nature of the Rowlatt Act and the circumstances under which it was passed, and partly to the sensitive patriotism of Mr. Gandhi, to whom an attack upon India's national honour was not "a disagreeable dream of the imagination," but a vivid flame burning into his thoughts and destroying peace." Nor was there the smallest warrant for the assertion that there was anything in the principles or the creed of the Arya Samaj that was favourable to subversive movements. Like other great religious and socio-religious movements, the Arya Samaj had nothing directly to do with politics, and the lie that the Arya Samaj was a movement inimical to the British connection had been exposed again But superstitions, especially when they have their roots in the consciousness of one's own inherent weakness, always die hard, and in the present case the advocates of the theory had the advantage of working in the dark and having nothing to fear from the possibility of public exposure. So like the heroes they were, the heroes o—

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whom the Punjab saw so much during the days of Martial Law, they took a particular delight in stabbing the Samaj in the dark. As regards the second line of reasoning, evidently it never occurred to the champions of the theory that the two things which they were so anxious to represent as standing in the relation of cause and effect might perchance be the effects of a common cause, that the same circumstances that made the Arya Samaj a power at the places in question might also have been responsible for the favourable reception given to the new movement. After all, there was this in common betweeen the Arya Samaj and the anti-Rowlatt Bill agitation, that they were both protest movements, both the outcome of a manly and independent outlook upon life and its problems, both of an insatiable passion for freedom, self-expression and self-fulfilment. Is it any wonder that the same soil that favoured the growth or the propagation of one should also have favoured the growth and the propagation of the other?

But I am not in a discursive or disputatious mood to-day. My object is far more to chronicle the fact and pass on, than to show that the official attitude to which I have referred had not the smallest justification. And here I may remark in passing that the official attitude in this matter is only part of a more general and more comprehensive attitude, which nothing but the restoration of things to the normal order in India will ever eradicate. As long as officials will remain an exclusive class and will remain in the position of having to defend their power and authority by force as distinguished from the sanction derived from conscious and willing popular support, so long will the present distrust on the part of officialdom of everything in Indian life that is not cringing, obsequious or servile remain the prevailing rule, and the trust which from time to time a Canning, a Ripon or a Hardinge shows in the people remain the merest exception. It is for this reas on that I think it both unmanly and an absolute waste of our time and energies to perpetually lament or complain of the official attitude. Our attitude towards the official class should be ever and in all circumstances the attitude of the self-conscious organism towards that part of its envioronment which can never be truly favourable to its growth unless it is completely transformed, but which nevertheless it cannot ignore any more than it can ignore the physical law. We should be perpetually on our guard against anything evil or harmful coming from that side. We should perpetually seek to supplement, correct, or thwart its activities according as the circumstances call for one or other of these operations. We should strive by every means in our power to use even its undoubtedly evil influences for our own good, for the purposes of our own self-fulfilment. But we should never expect too much even from the better class of officials and should never betray any excessive anxiety to have them with us, or to earn their good opinions. Every movement in modern India that has had anything dynamic in its character or its composition has had to stand in this relation, in a relation of absolute independence to the official class, as one that expected no friendship but only a war to the knife from it. Mahatma Gandhi's non-co-operation movement, whatever one may think of particular items in it, after all, only represents the culminating point in a process that has been at work ever since the dawn of national self-consciousness in India.

Looking at the thing from this point of view, and this has always seemed to me the only correct point of view, the attitude of deep distrust towards the Arya Samj betrayed by so many officials, and of which the article in the *Civil and Military Gazette* was only the compendious outward expression was the greatest compliment which it was in the power of these men to pay to the Arya Samaj and its inspired founder. To me the Arya Samaj would have been a wholly meaningless anachronism, so far as the actualities of life go, if at a time when the heart of the country was so deeply stirred as it

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was in the fateful days of March and April last year, the members of the Arya Samaj had remained passive and unmoved. Who among us has not read again and again and with never-ceasing-admiration the striking passage in which Mazzini has condemned the merely artist-like attitude of Geothe in the Europe-shaking movement of his time? "Questions of life and death for the millions", says the great prophet of nationalism, "were agitated around him, Germany re-echoed to the war songs of Korner; Fichte, at the close of one of his lectures, seized his musket and joined the volunteers who were hastening (alas what have not the kings made of that magnificent outburst of nationality) to fight the battles of their fatherland. The ancient soil of Germany thrilled beneath their tread; he an artist looked on unmoved; his heart knew no responsive throb to the motion that shook his country; his genius, utterly passive, drew apart from the current that swept away entire races". Who that loves the Arya Samaj or respects the great work it has done in the past, or reverences the great principles for which it stands, could wish that the historian, sitting by his fire-side in the next country, should say of the Arya Samaj and its members what Mazzini has in these lines of burning eloquence said of the poet-philosopher of Germany? The immortal shade of Rishi Dayanand would have become restless in his abode of peace, and would have ceased to recognise the members of the Samaj as his disciples, if they had not taken their proper and their honoured place in every national movement that makes for greater liberty, greater freedom and greater purity in the collective life as in the individual. I thank my God that the occasion for this restlessness to the spirit of the departed leader has not occurred yet. God willing it never will. The Aryas will in the future, as in the past, have their place in the vanguard of the army of progress and of freedom. And this they will have without the Arya Samaj becoming political or anything else than a socio-religious body any more than Protestentism, for instance, is political or anything else than a socio-religious creed. Religion would not be religtin if it did not illumine or influence every aspect of secular life. Religion would not be religion, if it could be identified with any one side of secular life in paticular, be it political or social, education. al or economic, to the exclusion of any other-

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THE BRIHASPATI SUTRAS.

(By Pt. Jaya Deva Sharma Vidyalankara.)

In a recent number of the *Vedic Magazine* the article on Brihaspati Sutras with the Sanskrit text is a very interesting one no doubt. I have to put forward some necessary reflections about the Sutras and their author Brihaspati as well.

Brihaspati was a renowned teacher as well as the author of Barhaspatya Shastra. Brihaspati is called सुरगुरु the Teacher of Gods. Patanjali thus refers to him in his Mahabhashya

बृहस्पतिरिन्द्रप्रवक्ता इन्द्रश्चाध्येता।
दशवर्ष सहस्रमध्ययन कालोनचात्र जंगाय॥

"Brihaspati was speaker and Indra a hearer and after ten thousand years even

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they did not come to the end of the subject they were dealing with."

That such a profound teacher compiled only these sutras only and wrote merely on politics does not seem to be right. To me it seems that these sutras are not the real work of Brihaspati on polity but these are only the aphorisms on सामान्यं नीत or general conduct.

Chanakya kautilya, the great political writer and at the same time the renowned politician of his time, compiled a big book of six thousand verses called Kautilya Arth Shastra and in addition to that he composed 571 sutras called Chanakaya Sutras which deal only with सामान्य नीति *i. e.*, general conduct. In the same manner it seems clear that Brihaspati also had composed the sutras in addition to his big work on state polity not yet found out by scholars.

The ancient books, the Mahabharata, the Panchtantra, the Arth Shastra and other Tika-granthas on Dharm shastras refer many times to Brihaspati in different ways concerning state affairs. It seems that there had been a big book namely Brihaspati shastra. In the *Puranas* many myths are told where Brihaspati is *proacta* (speaker). There he teaches his doctrine and policy as well. The Mahabharat says (Shanti Chap. 51) that Brihaspati epit omised the political science in a book comprising at least three thousand chapters and that, work was called "Barhaspatya Arthashastra."

As regards the present work of Brihaspati, I have to say a few words only.

No doubt this work is a good collection of the sayings of Brihaspati, but, there are some traces in it which prove it to be of the medieval period. It is compiled after the Kalidas's Megh Duta. In Megh Duat the poet refers to kankhal कनखल situated on the bank of the Ganges. He does not refer to Haridwar because at that time Haridwar was not the sacred place considered to be mentionable, but in Brihaspati sutras 3·122 we read Ganga Dwar as a renowned sacred place of Shaivas, the followers of Shiva or Har. It is easy to consider that here Ganga Dwar can be no other place than Hara-Dwar.

I think If we wish to have the old बृहस्पतिशास्त्र in any form, we should collect the scattered verses attributed to Brihaspati from all the ancient works Mahabharat and Puranas etc., and no doubt we shall have a good volume of no less than 3 or 4 hundred pages at least.

I wish to undertake this work and hope will succeed in finishing it in a few months only.

I shall be very much obliged if the editor well publish this new collection of Brihaspati's teachings in the *Vedic Magazine*.

GOTAMA AKSAPADA THE AUTHOR OF NYAYASUTRA.

(By Professor V. V. Sovani M.A.)

Gotama, *alias* Aksapada is the reputed author of Nyayashastra, one of the famous systems of Indian Philosophy. In the present paper an attempt is made to interpret the words 'Aksapada' and 'Nyaya' as well as the word 'Gotama'.

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[From shriharsa's Naisadhiyacharita XVII 75.

मुक्तये यः शिलात्वाय शास्त्र मूचे सचेतसाम् ।
गोतमं तमवेत्यैव यथा वित्थ तथैव सः ॥

it appears that 'Gotama' is the correct form and 'Gautama' is the wrong spelling of the name of the author of Nyayasutra. In the verse just cited, Shriharsa refers to Nyayasutra I 1·2.

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः । which shows that Gotama's conception of 'mukti' or 'Final Beatitude,' was that state, which is devoid of happiness or grief *i. e., petrification*. Hence shriharsa makes "Kaliyuga' observe that the author of Nyayasutra was appositely called 'Gotama' or the greatest bull, *vis*, *supreme blockade*.

As regards the name 'Aksapada', there is a traditional story that the author of Brahma sutra, being displeased with the author of Nyayasutra for his having established the distinction between the Individual and the Universal Soul by means of logical arguments, decided not to look at the face of the Nyayasutrakara who, therefore, stretched his foot and lo! the eye was seen on the stretched foot, whence the author of Nyayashastra was called Aksapada (vide Pt. Vindhyeshvariprasada Dvivedin's *Nyayavartikabhumika*, p. 24, chowkhamaba Ed., Vachaspatya's *Brihadabhidana* under 'Aksapada, *Nyayakosha* of Pt. Bhimacharya Jhalkara may also be consulted in the article on the word 'Aksapada').

As regards the word 'Nyaya', Madhavacharya says in his Aksapadadarshana as follows: —

"ननु प्रमाणादिपदार्थषोडशके प्रतिपाद्यमाने कथमिदं न्यायशास्त्रमिति व्यपदिश्यते । सत्यम् । तथाप्यसाधारण्येन व्यपदेशभाजन्तीति न्यायेन न्यायस्य परार्थानुमानापरपर्यायस्य सकलविद्यानुग्राहकतया सर्वकर्मानुष्ठानसाधनतया प्रधानत्वेन तथा व्यपदेशोयुज्यते । तथाऽऽहि सर्वज्ञेन (आसर्वज्ञ in his न्यायसार Ch. II, P. 11, V. P. Vaidya's Ed.) 'सोयं परमोन्यायो विप्रतिपन्नपुरुष प्रतिपादकत्वात् । तथा (Sic. for कथा) प्रवृत्तिहेतुत्वाच्चेति ।' पक्षिलस्वामिना च(in न्यायभाष्य on न्यायसूत्र I. 11) 'सेयान्वीक्षिकी विद्या प्रमाणादिभिः पदार्थैः प्रविभज्यमाना प्रदीपः सर्वविद्यानामुपायः सर्वकर्मणाम् ।

आश्रयः सर्वधर्माणां विद्योद्देशो (कौटिलीयार्थशास्त्र BK.I, Ch. II, P. 6) प्रकीर्तिता ॥ इति'

—*Sarvadarshanasangraha*, p. p. 93-93 Anandashrama Ed. Hence according to Madhavacharya the word 'Nyaya' means 'the five-membered syllogism' of Gotama's logic, which, being of supreme importance, gives its own name to the whole system of Gotama. Madhavacharya is evidently referring to the view of Vachaspatimishra, *vis* :—

"पञ्चरूपश्चतुरूपो वा हेतुर्न्यायः । प्रतिज्ञाद्यवयवसमूहो वा न्यायः । नीयते प्राप्यते विवक्षितार्थसिद्धिरनेनेति ।" (न्यायवार्त्तिकतात्पर्यटीका, p. 27, V. S. S.), which is again traced to the *Nyayabhasya* thus :—

"तत्र नानुपलब्धे न निर्णीतेऽर्थे न्यायः प्रवर्त्तते, किं तर्हि संशतितेऽर्थे । कः पुनरयं न्यायः । प्रमाणैरर्थपरीक्षणं न्यायः ।.....साधनीयार्थस्य यावति शब्दसमूहे सिद्धिः परिसमाप्यते तस्य पञ्चावयवाः प्रतिज्ञादयः समूहमपेक्ष्यावयवा उच्यन्ते । तेषु प्रमाणसमवायः । आगमः प्रतिज्ञा । हेतुरनुमानम् । उदाहरणं प्रत्यक्षम् । उपनयनमुपमानम् । सर्वेषामेकार्थसमवाये सामर्थ्यप्रदर्शनं निगमनमिति । सोऽयं परमो न्याय इति ।"

Let us see now how this word 'Nyaya' is derived and what is its original signification. Nyaya is derived from the root 'in' to go preceded by the prefix 'ni', by the addition of the primary suffix 'ghan' by the Sutra 'अध्यायन्यायोद्यावसंहाराश्च ।' P. III. 3.

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122, the sufix 'ghan' meaning here 'an instrument.' Here the root 'in' to go is used in the sense of 'knowing' according to Siddhanta Kaumudi (Vide

उद्यन्यते उत्कृष्टो ज्ञायते इति उद्यः । गत्यर्थानां ज्ञानार्थत्वाद् हन्तिर्ज्ञाने । कौमुदी on P. III. 386)

as can be seen from Mahabhasya also

किं वक्तव्यमेतत् ? न हि । कथामनुच्यमानं गंस्यते (=ज्ञास्यते) (on 'पंचमी विभक्ते' P. II 3·42).

Further the prefix 'ni' can mean here 'excellent' as can be seen from Shabarbhasya on Mimansasutra II. 1·42 thus:—

'निशब्दः प्रकर्षस्य वक्ता । यथा प्रकर्षेण रक्तं नितरां रक्तमित्युच्यते ।'

This '*excellence*' consists in 'illumination' and when this is the sense the latter member of the compound has its accent on the last syllable by P. VI 2·192 **नरानर्धीने**. Hence the word 'Nyaya' literally means 'the means of excellent or illuminating knowledge' and receives the acute accent on the last syllable.

The derivation, given above, shows that Nyaya means *a criterion for the allumination of doubtful matter*. This point is emphasised in Nyayavarttika on Nyayasutra thus:—

संशयादिभेदानुविधायिनी आन्वीक्षिकी । तस्याः संशयादिप्रस्थानमन्तरेणात्मविधामात्रमियं स्यात् । ततः किं स्यात् । अध्यात्मविद्यामात्रत्वादुपनिषद्विद्यावत्तत्रव्यामेवान्तर्भाव इति चतुष्ट्वं नोपपद्यते ।

The force of the prefix 'ni' meaning 'excellent in the word 'Nyaya' is brought out by Bhasavarjna in Nyayasara, Chapter II as cited above by the descriptive epithet '*parama*', which he himself justifies by the phrase *vipratipannapurusapratipadakatvat* meaning that the excellence accrues to 'Nyaya' from the fact that it convinces a doubting person. Bhasarvajna's assertion is a terse statement of Nyayavarttikakara's view expressed in explaining Nyayabhasyakara's sentence 'सोऽयं परमो न्याय इति।' cited above Nyayavarttikakara says as follows:—

"सोऽयं परमो न्याय इति । कः पुनः परमार्थः । विप्रतिपन्नपुरुषप्रतिपादत्वम् । एकैकशः प्रमाणानि प्रवृत्तानि न विप्रतिपन्नं पुरुषं प्रतिपादयन्ति । वाक्यभावापन्नानि पुनर्विप्रतिपन्नम् (scil. प्रतिपादयन्ति) । अतोऽयं परम इति । As said by the Nyayabhasya cited above all the four criteria of knowledge, namely 'Perception,' 'Inference' 'Analogy' and 'Verbal Testimony' operate in the first four members of the syllogism and in the last member called 'nigamana' or *conclusion*, they are shown to converge towards the sams end' hence it is that the five membered syllogism is so convincing. The system of Gotama Aksapada is designated as Nyayashastra, because this Nyaya, plays an important part in the system, which is meant to remove all doubts and misconceptions regarding the propositions of the vedantas or Upanisads (Vide Nyaybhasya cited above). This point may be illustrated by a reference to the first twenty seven sutras of the third Adhyaya of Nyayasutra, which establish that Atman is distinct from the body and the organs and is also eternal. Hence 'Nyayashastra' is also called 'Anviksiki' or *the science of reflection* (Vide

"कः पुनरयं न्यायः । प्रमाणैरर्थपरीक्षणं न्यायः । प्रत्यक्षागमाश्रितमनुमानं साऽन्वीक्षा । प्रत्यक्षागमाभ्याभीक्षितस्यान्वीक्षणमन्वीक्षा । तया प्रवर्तत इत्यान्वीक्षिकी न्यायविद्यान्यायशास्त्रम् ॥"—न्यायभाष्य on न्यायसूत्र I. 1.1)

We have thus seen that '*Nyaya*' means the *supreme criterion*,' and that '*Nyayashastra*' *is the science of the supreme criterion*'. Let us see if we can similarly give the words 'Gotama' and 'Aksapada' their natural senses.

In Amarakosha III.3·222 (अथाक्षमिन्द्रिये) the word 'aksa' is said to mean 'a sense organ'. Hence 'Aksapada' can be explained as consisting of the 'upapada' or subordinate word 'aksa' and the root 'pad' 'to go' of 'divadigana' and

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Atmanepadin, to which the primary suffix 'an' showing 'agent' is added by कर्मण्यम् । (पाणिनिसूत्र III·2·1). Hence we explain the word 'Aksapada' thus:— अक्षाणि पादयति (प्रतिपादयति) इति अक्षपादः । We have seen above that roots meaning motion are used in the sense of knowledge (*Vide* गत्यर्थानां ज्ञानार्थत्वात्–कौमुदी on P. III.3·86; and कथमनुच्यमानं गंस्यते–महाभाष्य on P.II. 3 42) and that prefixes only reveal the senses of the roots themselves (*Vide* सन्तमेव चिरमप्रकृतत्वादप्रकाशितमदिद्यतदक्षे । विभ्रमं मधुमदः प्रमदानां धातुलीनमुपसर्ग इवार्थम्॥ माघकाव्य X·15). Therefore 'Aksapada' means 'convincer of the (doubtful) sense-organs'. 'Gotama would similarly mean 'the supreme organ' if 'go' is interpreted to means 'organ' as done by Ksiraswamin to explain 'gochar' of Amarakosha I. 4·8 गोचरा इन्द्रियार्थश्च ।

TRAINING OF TEACHERS.

(By a Journalist.)

Everyone interested in the future of education in India must feel encouraged at the way in which His Excellency the Viceroy limned on October 21st the ideals, on the attainment of which depends the ultimate redemption of the long-suffering teacher in this country. His Excellency's speech at the Sanawar Training College showed an unerring grip of facts, for unless we have an adequate staff of properly trained teachers, progress in education, primary, agricultural or technical, will remain a dream of the idealist. The one thing needful is to make the teaching profession noble not in the abstract but in fact. What are the facts? The facts are not very pleasant to contemplate, as they furnish a huge indictment of our high-sniffing protestations. It is not clearly perceived by those who are at the helm of affairs that unless a teacher is handsomely remunerated and marked out for special distinctions annually bestowed for meritorious work in other walks of life, society will not give him his due meed of respect. A ferment is at work among primary teachers whose pay and prospects are not calculated to inspire confidence in a profession which is rapidly degenerating into a blind-alley occupation. Primary teachers with a gleam of intelligence or ambition in them have been leaving the "noble" profession of teaching for more lucrative employments, and it would convince sceptics if a statement were compiled showing the number of primary teachers who left service during the last five years, their pay and prospects as teachers and their emoluments in the new career they were constrained to choose for themselves. Granted attractive prospects and an assured place in the honours list, the next reform should be to ear-mark a lump sum every year to be awarded as prizes to teachers who might happen to give entire satisfaction to the Inspector of Schools. Inspection, which is commonly regarded with horror by the complacent blunderers and as a necessary

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evil by the rank and file of teachers, will then no longer be the mother of dissimulation and low cunning but will come to be eagerly awaited by teachers, consuming with the desire of winning the highest prize. The next reform is to convene an annual conference of head teachers presided over by their official head in order to ascertain the most clamant needs of primary education, such as adequate staff, books, contingency grants and the like. The mere knowledge of the active sympathy evinced by the responsible officers of the Education Department will be a greater incentive to work than an imposing array of circulars, office orders and memoranda, couched in fearfully mouldy phraseology. If the primary school-library will not bear a close scrutiny, the collection of books in high schools and colleges seldom reveals judiciousness of choice, with the result that the volumes are rarely disturbed in their repose by the ambitious students supposing that they are trained in the use of books. Full many a book of reference is "born to blush unseen," even when the funds of the school allow of such a luxury, because they are carefully withheld from students and are not usually consulted by teachers, in these days of cribs in galore.

"THE BOOK OF KNOWLEDGE."

It is a matter of sincere pleasure to all lovers of children that the problem of imparting liberal education without tears has been solved by the editors of. "The Book of Knowldge". It is a mighty enterprise amply justified by the results, no fewer than six hundred thousand families having patronised the twelve volumes as soon as they were issued in five languages —English, French, Italian, spanish, and Portiguese, with ten thousand educational pictures and three hundred-fifty colour plates. The language in which the wonders of our wonderful planet, the achievements of great characters in history, legend or fiction, the marvels of steam and electricity, and the multitudinous things that interest, puzzle and mystify the growing boy are educated make the acquisition of knowledge an agreeable recreation, without the shouts of teachers and the lamentations of the taught amidst which information is driven home to unwilling victims of our educational system. Written in the stimulating atmosphere of the Western Continent, "The Book of knowledge" is, in its own way, unique. It represents the results of ripe experience of things in general and of an intimate knowledge of the child-mind in particular, so that children return to the volumes with the same guests with which Dr. Johnson returned to Burton's "Anatomy of Melancholy." The volumes take up, among other things, such question as, "Why do we dream?", "Why is the sky blue?" "How does water make rocks?" "Why is yawning catching?" "Can animals reason?", propound a wide variety of puzzles, and conundrums, and unfold numerous tricks that amuse and instruct the youngsters. The topographical details concerning Paris, New York, Pompeii, Vienna and scores of other cities of the world are illuminating beyond compare as are the sketches of epoch-making events in history. All the well-known poems and stories have been brilliantly re-told, while the noted lyrics of great poets and composers are reproduced *in extenso*. Altogether, "The Book af knowldege" is one of the rare books of reference without their dry-as-dust dreariness or indigestible pedantry. It is so far as we are acquainted, the only encyclopaedia of modern knowledge which establishes its title to the epithet "brilliant," We have conceived an almost unqualified admiration for "The Book of knowledge" and have much pleasure in heartily recommending it to all parents and educationists who are curious to realise for their children Lord Brougham's ideal of the liberally educated man as one who has learnt "something of everything and everything of something." A word of praise is due to "The standard Literature. Company" of Calcutta for their public spirit in arranging to secure large consignments of "The Book of knowledge" (with an elegant book case supplied gratis) from the Grolier Company of New York for the benefit of Indians. The volumes deserve to be widely read in schools and colleges as they hold the accumulated wisdom of twenty centuries in solution.

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DAMAYANTI.

By "Bisudhatima."

Act II.

(*Scene.*—A balcony of King Bhima's palace. Enter the King, Damayanti and her ladies. She has a floral wreath in her hand.)

King Bhima.

The Princes have arrived, the feast begins.
Behold the brilliant throng of royal men,
All come for my fair daughter to compete.
Remain thou there and with thy ladies all
Watch well the game and let thy young heart choose
For all are men of rank, worthy and true.
And thou art free to choose, then fear thee not.

(Enter Narada, the heavenly Sage. The King and Damayanti bow low before him. The ladies stand aside.)

King Bhima.

Holy Narada? welcome heavenly Sage.
Great honour this to have thy sacred feet
Enter my house on this auspicious day.

(Ceremony of self-choice.)

Narada.

I come as messenger from Indra's Court.
We' heard, oh King, of this great feast thou giv'st
To which the youths have come from many parts.
And many a noble Prince is in the throng.
But might they well have stayed at home in peace
For two good reasons which I shall disclose,
Thy daughter's heart already has been giv'n,
Her choice has long since fallen on her knight.
He is Nishada's King, Nala the brave.
But fear I Nala stands the lesser chance,
(pointing below.)
Not against these, he'd hold his place with them.
But are come those unto thy royal Court
Whom scarce a King had courage to invite.
Thy daughter's beauty, her exalted mind
Called forth high praises and their echoes rang
Through air and sky until they reached at last
Those heav'nly halls of Indra and his Court,
And roused desire within the gods themselves.
Therefore the greatest of them made descent
To weigh their prowess against mortal force,
And in the Swayamvara take their part.
No doubt, the youths will stand aside for them,
Not one will venture to display his skill,
Nor dare to take the challenge of the gods.

(Damayanti sighs, then steps forward.)

Damayanti.

Revered Narada, hear me. Is it fair.
Even for gods to usurp others' rights?

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True, they should have their chance, but not alone.
One rival have they whom they vanquish not.

Narada.

List maiden, knowst thou who are wooing thee?
Another earthly maid would be full proud
To see immortal gods descend for her.
And thou wouldst to a feeble mortal cling?
The first to come is Agni, he who holds
The flames of all the worlds in his control.
He guides the fire that in the planets burns,
He lights the sun which moons and stars reflect.
The household fire, the deep volcanoe's heat.
Alike obey him, he is Lord of all.

Damayanti.

And were he ruling Lord over thousand suns,
There is one fire that shall defy him still,
There is one flame that he shall not control,
It burns within the maiden heart, and there
Another rules, Agni may enter not.

Narada.

Boast not, oh maid. Now list the other name.
Next is Varuna, he whom all the seas
And all the running streams and smiling brooks
In homage worship and in fear obey.
He is the Lord of oceans, ebbs and tides,
He sends the glist'ning dew unto, the fields,
He raises storms and with a voice he stills

Damayanti.

And though he raised the waters to skies
And though he drowned the planets in his waves,
There is one flood outweighs his power still,
There is one stream that is beyond his law,
That is the stream of tears a maiden sheds,
Drawn from a flood deeper than ocean deep,
That sacred fountain, called a woman's heart.

Narada.

Thou knowest thyself strong, but list the third.
He is none other than that mighty one
At whose uplifted hand mortals turn cold,
Whose word turns into bier the bridal couch,
And empty leaves the weeping mother's arms.
None other is by all men feared like he.
Yet would he thee to his estate exalt.
Yama, the mighty, woos thee, mortal maid.

Damayanti.

And were ten Yamas coming from the sky
They would not turn this glowing bosom cold
They would not kill this burning flame, for Death
Can slay but bodies, not immortal love.

Narada.

Immortal love be to immortals giv'n.
For of thy suitors all the greatest one.
I have not named yet. Thou'rt a queenly maid.

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Full fair of face and form, of royal birth.
Yet art thou mortal still and a frail reed.
Thy heart should tremble all in full delight.
For hark thee, Indra comes himself to woo,
Indra, the King of the vast heavens all,
Indra will raise thee to his throne, his queen.
None greater could appear, nor ever yet
Did Indra stoop to woo a mortal maid.

Damayanti.

He could not raise me, it were but a fall
Would I my own, my virgin heart forgo.
I am a simple maiden but my love.
Is firm to stand the test of heav'n and hell.

Narada.

But knowst thou that with all his virtues fair
Nala has yet one bitter, evil fault,
A vice that one day may him ruin bring?
He is a gambler uncontrolled, the dice.
May lose him yet all that his virtues won.

Damayanti.

I must receive my lord such as he is,
And be it mine to guide him gently on,
Foster his virtues to their fullest bloom
That in their growth his one fault lose its root.

Narada.

Then be it so, the woman's heart shall choose.
The gods will not want to usurp thy will,
And I have come to make arrangements
That the fair lady have her freest choice.
Instead of suitors four, five shall appear.
But will they come all in celestial garb
And all dressed equal. Let thy heart not fail.

Damayanti.

And were I blinded, I should choose aright.
The heart of nature calls unto its own.

Narada (to King.)

Then may the suitors come to claim the wreath?

King Bhima.

Bid welcome to the guests, and thou, my child,
Choose well, this is the moment of thy life.

(The King raises his hand and from both sides enter pages, bells ring and conchshells are blown. A curtain rises in the centre and a flood of light is thrown upon the stage and there stand five men all dressed alike as heavenly warriors and looking alike in face as much as possible.)

Damayanti.

Great Spirit of the Universe prevail
And guide me as thou guidest star to star.

(She closes her eyes for a moment, then looks up and throws the wreath round Nala's neck. He steps out and stands beside her.)

Narada.

Hail Damayanti, Bhima's noble maid,
Thy virgin soul has stood its own great test.
A woman's heart when lit by holy flame
Shines brighter than the light of Heav'n itself

Indra.

Hail Damayanti our hearts all rejoice
We gladly yield thee unto him thou chose.

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The gods know not of vulgar jealousies.
But glory in another's happiness.
We will give Nala as our bridal gift
Of our own heav'nly pow'rs, which he will need
In those dark days that do await him still.
Be steadfast, live a woman's holy part
And we will ever bless thy growing years.

(He holds out his hand in blessing.)

Be heaven's blessing on thee and—farewell.

(The curtain in the back of the stage drops over the four. Nala and Damayanti stand in the centre, Narada and King Bhima on either side, the pages grouped behind them. The conch shells and bells sound again as the curtain drops.)

BRAHMCHARYA.

(By Dr. Keshab Deva Shastri, M. D.)

I

Continence for Men.

From the time of conception the growth of a child depends upon nourishment. The food is required to build up the growth and supply the waste. It generates animal heat, builds up the tissues, nerves, bones and muscles and provides muscular and brain force. The child derives its energy from the food taken into the stomach. The human machine can be well compared with an engine in which the stomach and the lungs stand for the furnace and the boiler, the brain for the valve gear and muscles for the cylinder. A proper nourishment builds up the system, makes eating and drinking a pleasure and renders life active and enjoyable, while improper foods such as stimulants like liquors, tea, coffee etc, pastry, rich dishes and concentrated foods prove alarmingly destructive to the health, sap its foundation and derange the function of the whole system. Plain nutritious diet, easy of digestion, suited to the needs of the body and taken at regular intervals supplies all the requirements of human beings

As an enlightened farmer, who is thoroughly conversant with agricultural chemistry, knows the structure of plants, understands the nature of the soil and sows his seeds in the proper time, reaps more benefit than his ignorant neighbour, so an educated man develops his system physically, mentally and spiritually by understanding the laws of nourishment. He selects food best suited to his condition, produces sufficient energy, stores up the surplus and converts the energy into muscular and brain force. The human mechanism is a chemical laboratory. All the elements in blood need recuperation and the forces of this machine are directed to secure those elements from the various foods thus introduced into the system. Through constant and regular exercise the food energy passes into muscular energy. All youngmen with brawny muscles, stalwart frame and great intelligence get their physical energy through well-selected and well-regulated foods. Exercise, sound sleep and well-selected life change the super-abundant energy of youth into muscular force and lead him to the harmonious development of vital, attractive and energizing personality. Young men ought to know the laws of

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physiology during the period of adolescence and learn carefully how to insure physical health for a sound and healthy body makes life both active and energetic and produces clear and lofty ideals.

During adolescence not only the sexual glands but all the glands of internal secretions become active. They produce secondary sexual characters in both men and women. These characteristics distinguish and mark the development of their respective bodies. The growth of an individual now depends upon the activity of these secretions. In man the testis begin to secrete semen. It is preserved in seminal vesicule and a greater portion of it which is volatile, odoriferous and vital is absorbed constantly by the system producing great changes in the vitality and the virility of the youngman. This precious and vital substance should never be lost by hand, emissions pollutions and intercourse. Its loss mars the career of millions of growing youngmen and injures the finest of the brain cells. Very often certain physical discripancies such as abnormal length of the prepuce or foreskin produce constant irritation and notwithstanding care being taken lead to erections and emissions. It is absolutely necessary that circumcision should be resorted to in these conditions.

Every youngman should clearly set the ideal of a life of continence at least uptil the age of 25 years. If he possesses good natural endowments, performs proper exercise, attends to his physical and mental development and preserves his vital forces, he will develop a sound and healthy constitution, a clear and receptive brain and a well-balanced character. Education and proper environments are very essential for high aspiratious. A good book, an ideal life or a healthy influence may set him on the right track. Frequently the course of life is turned to knowledge, virtue and happiness under the guidance of right influences which instantly awaken his better elements. He begins to associate with men of high aims and aspirations, becomes studious and industrious, sets forth before him certain high aspirations and selects his path of righteousness. His lamp has been kindled under favourable surroundings. He assumes an amiable nature and an intellectual face. With well-directed talents, mature powers and faculties, he aspires to upright and honorable manhood and invariably becomes the leader of men. You would always observe in such persons trained habits, body and brain acting harmoniously, features fresh and comely and their integrity and intelligence not only stamped on but beaming from their faces.

Perfect health brings a train of blessings along with it. The growing youngman begins to quiver under the awakening influences of his manhood. His vitality flows from excessive activity. Nothing helps more than the lives of greatmen and high ideals of life. These lead him to self-dicipline and self-control. They become the guiding stars of his future career. He transforms his sexual energy to the attainment of intellectual and spiritual power. Conversant with the laws of physiology, he is proud of his sexual vitality, is mindful of its energizing influences and persists vigorously in preserving this vital substance for its proper use. Undaunted by difficulties he turns every barrier into a form of success; every block of granite becomes a stepping stone in his path and wins because he believes he can. He develops an intellectual courage to grapple with the ponderous difficulties in life. With steadfastness, undivided attention, persevering energy, strength of purpose and patient application, he steers clear of all obstacles and attains the goal of his life. These characteristics develop first in him an inward power. He learns that life means resistance. He develops power over self, power to withstand trials, power to follow loyally one's convictions, power to maintain calm reliance in moments of darkness and storms. He braves the duals—heat and cold; pleasure and pain, sorrow and happiness, riches and poverty. He likes an outdoor life, is fond of advanture and is a lover of winds and storms. He is no waster of his vital energy, no chimney for smoke, no sewer for cocktales, no graveyard for dead animals. He needs no stimulants and has got enough in his leaping veins to run his red blood for at least a century. He rides over passions as a man. He loves freedom, depends upon

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his own resourcefulness, is free from transmissable taints, observes carefully the laws of nature, is warm to women but shrinks from profane coarseness. He has developed a fair brow, clean lips and firm hands. He reads the lives of great heroes of history, follows in the footsteps of his ideal hero, assimilates his noble attributes and shuns his weaknesses, becomes a reserve force of the community by conserving a resistless energy for both physical and superphysical requirements.

The unfoldment of inward power leads to the development of outward power. The sway over other personalities is the surest test of greatness. Man begins to realize that the whole universe is calculated to serve his interests, that there is a perfect harmony between the law of universe and laws of our nature, that a perception of harmony between the macrocasm and the microcasm develops mentality and leads him to exercise his power over the external world. His mind triumphs over matter in all its aspects. His curiosity is awakened and he begins to observe that all material progress is the outcome of this realization. He presses into his service the subtlest and the strongest elements of nature. The broadened vision penetrates the secrets of universe, opens new fields to the intellect and gives him a consciousness of his powers. This high potentiality further leads him to psychic powers, a character worthy of an intelligent man.

Man has made his way under the burden of oppression through the ages. He has cleared mountains of difficulties and is still hampered at every step by insurmountable difficulties. They have gradually recognised their rights, but political and religious powers have usurped rights and are unwilling to renounce them. Martyrs and patriots have fought their battles for humanity and secured some of the privileges by their sacrifices. They suffered the perils of oceans and wildernesses and electrified the populace by thair sublime thoughts. All potent men realize in their life that character grows stronger by resistance. A strong man of virile powers courts opposition to fight against tyrany and oppression, to defend the weak and the poor and to further the cause of justice and humanity. Men of reserve power organized physically and mentally are well-fitted to discharge these duties.

He who does not respect himself will never be respected. Self-respect imparts reliance and gives nobleness to the chaarcter. He who will not stand for his own rights will be robbed, buffeted and despoiled by nine tenths and pitied by one tenth. During the life of continence youngmen can develop these forces. With talents, energy and self-respect they may undertake the most difficult task, aspire to the highest ideal and attain the highest achievement in life. Every fruit and plant can be improved but we never gather grapes from thorns nor figs from thistles. Similarly every man can attain a high scale of intelligence by properly utilizing his vital forces and potential energy. He must work off his physical steam in some good and useful direction. Through ignorance and life of dissipation, he may be robbed of his manhood and starved in his spiritual nature. On the other hand, the quickening influence of his strong personality and potency not only enriches him but also awakens, elevates and enlightens his fellow beings. Sometimes the developed and conserved energy of a single person may surpass the intelleectual activity of a whole community or a nation.

The human mind cannot without the sharpening influences of education hew its way to success. Strength of mind depends upon the healthy organization, compactness of body and harmonious working of the system. It requires mental comprehensiveness and momentum, self-reliance and firmness, a good memory to retain knowledge and high ideals of life to fully develop the mind. Thoughts have immense power in them. He who awakens energy in others or develops his own mentality touches springs of untapped vitality. One righteous thought sometimes overthrows kingdoms and wonderfully advances the cause of human progress. Unchained intellect often blossoms beautifully and leads to the healthy growth of individuals.

Excellence comes from freedom. Intellectually free man looks upon the laws of

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nature and develops his powers and capacities to better his powers and to uplift humanity. He guides all his passions and propensities and directs the channel of his forces to high thoughts, noble life and social betterment. All his artistic, intellectual and scientific powers become powerful instruments for the discovery of new forces in the field of material or mental world. He calls out his faculties and trains them for the realization of his ideals.

A youngman leading a strict life of continence and conservation of energy always awakens admiration, inspires hope and retains a peculiar fascination. He acquires an elevated attractive and interesting personality. He has a large brain harmoniously developed and amply sustained by an excellent body, has a comprehensive thought with breadth of plan and purpose and a vitally magnetic personality. He commands a remarkable degree of constructive talents. He becomes a dreamer, an inventor and a creator who compels the material objects to take the place of muscles. His breadth of intellectual powers enhances his attainments.

Endowed with harmonious development of both mind and body, he can stand to the excessive drain of his energy in various directions, can replenish rapidly and abundantly the wear and tear of his system by deep breathing, abundant circulation, proper diet and cheerfulness of mind. His healthy constitution, studious disposition, active mind and large brain-all combined like a well-organized musical instrument with strings in tune and the lower, middle and higher octaves in harmonious relationship produce a charming music of life. It rests with the youngmen to aspire to different stages of development in continence as the longevity depends upon solid and strong foundattion. He who lives a sound life 25 years may aspire to live at least one hundred years while those who lead a life of continence for 45 years may hope to retain a sound system under favourable environments uptil 150 years of their lives.

Have a plan. Don't float down the stream of life like a useless chunk of driftwood. Aim high and follow your ideal with all your power. After a thorough investigation of different pursuits and an honest estimate of your own inherent powers, start fully resolved to find an avocation for yourself. All honest labour is dignified. Do anything or discharge any duty for the realization of your ideal. Advance cheerfully looking up to your goal Plants are put in large pots when they fill the small ones by their healthy growth. Fill the plaee you occupy and show yourself deserving of higher and larger field. Round up circumstances and make consistently a developed man of yourself. Your conservation of energy will bring forth creative energy and fertile imagination to pave the path of your onward march.

Sexual unions serve to bring the respective parties into perfectly harmonious relationship with one another. A good and sound organization of the offspring and a happy union of the married people demand complete commingling of equally developed parties who are endowed with similar merits, qualifications and ideals of life. Seek after your own mental mate and when you happen to find one enter into married life. Mental mating can insure a superior race as the finest persons both physically and intellectually are brought together to beget the species.

II

CONTINENCE FOR WOMEN.

Every block of marble imbedded in the mine or scattered in the hillside contains an angel in it but it needs a Michael Angelo to dig or discover it. Every child can bloom into angelic beauty provided its energies are well-directed and guarded. Its inherent forces struggle in every child toward unfoldment. Life develops under favourable environments but is suppressed, blocked and becomes stale and shrivelled when denied proper outlet. All misdirected activities entail a fearful waste of human energy.

During adolescence, girls grow into womanhood. The change is apparent when at puberty they lay aside their dolls and think about their personal appearance. They become interested in good many objects. The desire to mother and protect

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the needy child manifests itself. The fountain of tender feelings so long contained in the cistern overflows and begins to play. Internal secretions become very active and the sexual energy displays itself in gracefulness of shape, loveliness of limbs, splendour of countenence, luxuriant growth of hair and remarkable activity. Her fearless gait with eyes full of lustre and piquancy show a resplendent look of health and animation.

A normal girl under favourable environments should grow into a lovely creature with circling curls, round neck displaying graceful curves, shining forehead, glowing eyes, graceful hands, fair bosom and superb limbs A majestic figure, strongly built in proportion, radiant with health and happiness, she should possess a grace of person, and be full of animation and vivacity. Brilliantly handsome with strong coloring, she must have a highly developed statuesque figure. The highest art represents beauty in flux giving fluency and motion. Her agility not only expresses beauty but her elegant appearance, healthy organism, perfect adjustment, regular menstruation, sound sleep, good appetite, and an eagerness to grow enlarge and expand in different directions. Biologically her growth has reached the stage of physical development but intellectually she is just unfolding herself. If she undertakes to enter into matrimonial alliance at this period, her mental growth shall be checked and spiritually she will always remain a baby. Greater currents always flow through wider channels. Intellectual and spiritual growth like physical development require time and constant attention. Early marriage retards the progress and narrows the channel of life. However intelligent and responsive she may happen to be, it needs unceasing application of study to catch glimpses of beauties of life in arts, sciences, philosophy and literature. These years of development not only conserve energy but enable her to transmit the best in her to the coming generation. Her offspring will not only inherit the physical traits but will also be blessed with wonderful mental and spiritual powers. Her life shall crystalise fullness and greatness, keep growing in attraction, with the

Thought force is an enormous power. As long as women were denied the benefit of intellectual growth, they held an inferior position in society. Their intellectual contribution was comparatively small. They were denied opportunities to expand their activities. With the gradual growth of the feminist movement, hundreds and thousands of new activities have been opened to them and the useful human energy once enfettered has beautifully enriched modern life. Civilization is the outcome of imagination, and women have always exercised a marvellous influence on the imagination of men. Directly or indirectly they have been the missionaries of progress. Many of the humanizing activities of to-day can be traced back to the soothing and uplifting influence of intellectual women. Fenced with circumspective prudence and mental accomplishments, she would naturally demand the best in man whom she seeks to be her life companion. Human upliftment depends upon her demand. When she seeks after a high standard of life, when she demands unsoiled personal virginity, when she sets forth a high moral test, men arebound to submit and shape their character accordingly. As a stream glides rapidly along, thus flows the course of her onward development, having traversed with more or less excitement during this period, greater or less difficulties in overcoming the temptations set in her path by society. Her personal attractions add lustre to her intellectual accomplishments. Her own self-control guided by high aspirations is a strong protection from leakage of vitalty. Intellectual growth is a safeguard ogainst all sorts of artificialities and exteraalities so much valued in society to-day.

The ballance and harmony in both the physical and mental develop- ment forms the character of individuals and leads to the vision of spiritual life. She would naturally aspire to high aims and dedicate her activities to high aspirations. Her supply of live-wires thus trained and well-directed will enrich her intellectual and spiritual life. She will thus

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fountain of life flowing and the tender shoots spreading in every direction. Her normal appetites will lead her to regulate her life. All that is deleterious in excitants and stimulants will be eliminated in order to secure harmonious development.

Not frightened at her own growing powers but fully aware of her creative energy and conscious of her capacities, she would find her mental mate possessed of all the qualifications and merits she has set forth as her ideal. Strong virility demands conservation of vital forces. At 25 or thirty she can attain to a comparatively high prefection. She may aspire to be a sweet-limbed madona, milkful as a young maize, succulent and saccharine, ecstatic in her bloom, self-sufficient, self-reliant, shedding rays of smile all around her, strong in her ideals, respected and trusted, not bound by foolish conventionalities, willing to work and able to defend herself, not ashamed of her sex but proud of underlying passions, willing to fight for ideals and freedom, radiant, sympathetic and responsive to love vibrations, athletic in physical development, active in mental activities, a dreamer, a creator and always anxious to honor herself riding over her appetites but equippin g herself for comradeship.

To such developed women, mental mating is a love, a religion, a sacrament, a worship. Nothing is a more potent antidote to low sensuality than the high ideals of life. A union based on mutual love, service and sacrifice becomes a passion of reverence. Those who disobey the laws of nature get into trouble even if they strictly obey the laws of society. But such developed souls have understood the importance of abiding by the natural laws and doing away with all the ruinous and deleterious influences growing out of ignorance.

There are cases on record showing that women have retained sexual energy at sixty and seventy when they commenced their sexual life after full maturity. Those who begin early and become wives and mothers at or before twenty reach climacteric at 45 years of their age. On the other hand, those who began marital life at 30 have retained their virility uptil 55 and 60 years. Dr. Lorand mentions a case of an Itallian lady of 69 who was still good looking, presenting an appearance of 45 and was regularly menstruating. She had borne twelve children and was still sexually active. Longevity depends on the strength of sexual power a woman possesses and sexual vitality rests on development and conservation at this period of life.

Statistics prove that if sexual activity is suspended and checked after thirty years of age, it is absorbed in the system and a woman begins to lose her power of fecundity. But if she marries at this period and becomes a mother, the activity of the sexual glands becomes normal and the fading rose blooms again. Those who become old maids at thirty have dissipated their vital energy during the period of preparation. It is foolish to believe that they suffer owing to abstinence or a life of continence or the absence of functioning has led them to shrivel and wrinkle prematurely.

Women should be in the fulness of mental vigour and physical attractiveness even at 50. Physical deterioration is based on physiological principles. The non-observance of laws would undoubtedly lead to premature old age—gray heirs, diseased and shattered constitution. Stagnation is as great a danger as dissipation. Happiness is a great preservation of youth. Not creams and massages but vitality and cleanliness of both the body and the mind.

Strongly-sexed women have achieved wonderful results when they have directed their refining, elevating and uplifting influences toward bettering society during the life of continence. They inspired their husbands or companions to greater achievements and attainments when married after maturity of body and mind. They have found many an interesting field to keep them busy and have directed their energies to several reform movements. Those who marry without knowing different sides of their nature wake up late to find that there is little or nothing in common between them but the probability is that the mental mating of such developed souls will be a success. With the change in vestment after marriage

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comes the change in mind. She becomes attractive, charming and delightful. The remarkable change is in the growth of tenderness and motherliness. That love which was strong in pursuit has now been transferred into better, grander and holier channels.

Unfortunately girls are trained from the cradle to remember that they are girls. They should walk, speak and laugh in a particular way not because they are anatomically and physiologically different from their brothers but because they are girls. They are not considered responsible human beings with physical and mental organs awaiting development because they happen to be girls. All naturalness and freedom are driven out at this important period of conservation by this interminable reminder of their girlhood. Like their brothers, they must enjoy outdoor life, exercise their limbs freely and develop their physical body to the fullest extent possible. On the other hand, society demands that she should lay aside all vigorous efforts, walk in a restrained manner with arms and hands motionless, dress in a manner to cramp the lungs and restrain the free action of the muscles. She is expected to avoid all forms of industry that hardens hands, develops muscular power and sends the pure stream of blood abounding with a healthful vigour through the system. Confined sedentary habits, reading exciting novels, keeping late hours, all these factors lead to small waist, narrow chest, attenuated muscles, pale cheeks, colourless lips, irritability, headaches and dyspepsia.

It seems ridiculous how social formalities are standing in the way of the healthy growth of young women. During this period if they avoid all deleterious influences, if the diet is well-regulated and they are made to understand the laws of nature, they shall avoid badly ventilated, heated apartments, and the life of indolence and dissipation. On the other hand they should understand that this period is of growth and development, that their superstructure depends on the firm and solid foundation, that they should conserve and secure more vital energy than they require for daily life and that mental and spiritual growth entirely rests on the accumulation of vital substances. They ought to know further the physiological laws governing their special organs. The women of Sparta never allowed their daughters to marry before the age of twenty and permitted them to exercise their bodies in the healthiest conceivable manner. Full chest, red cheeks, stout muscles, good appetite and a fine health should be the goal of every young girl during this period of growth, development and maturity. Human flowers in normal conditions should grow with natural flowers together much in the open air.

CONTEMPORARY THOUGHT REVIEWED.

THE DIFFERENTIAL CALCULUS IN ANCIENT INDIA.

Rai Saheb Krishna Rao Bhonsle, in an article in the November number of the *Indian Review*, shows conclusively that the Ancient Aryans were acquainted with the Differential Calculus. The writer thus describes the origin of his interest in this historical problem :—

Rama, Lakshmana, and Bharata went to visit a Rishi, and took their wives with them. The Rishi knew the wives' names to be Urmila, Mandavi and Sita, but forgot which was the wife of each hero.

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They told the Rishi that they had given presents to Pandits, and that each of the six had rewarded as many Pandits as he or she had given gold mudras (coins) to each Pandit. Rama had rewarded 23 more Pandits than Urmila, and Lakshmana had rewarded 11 Pandits more than Mandavi, likewise each hero had given away 63 gold mudras more than his wife. The Rishi having thought on what they said, dismissed them with his blessing, *naming correctly the wife of each hero.*

This was not an event in the Ramayana, but it was one of the puzzling mathematical problems to Bhaskaracharya. I was not able to solve it, but it was done for me some years ago by a European friend of mine with the aid of a formula. "When the Differential Calculus was known to your ancestors, you do not seem to know this formula!" was the cutting remark then made to me by him, who was at once a Mathematician, an Engineer, and a University Examiner. His words, as soon as they were uttered, sculptured themselves in my mind and I have been thirsting not in vain for the last so many years to know the full significance of his remark and to find out my ancestor who knew the Differential Calculus. From R C. Dutt's "History of Civilisation in Ancient India", I have been able to gather that the Hindus had discovered the first elementary law of Geometry in the eighth century before Christ and imparted the knowledge to the Greeks—thus the world owes its first lessons in Geometry not to Greece but to India. Dr. Thibaut has deserved the thanks of all Oriental scholars for proving the fact that Geometry, as a science, was first studied in India and it was developed from the rules for the construction of altars of different shapes for sacrifices. The application of Algebra to astronomical investigations and to geometrical demonstrations was a peculiar invention of the Hindus. Arabian writers translated Hindu works on Algebra in the eighth century A. D. and Leonardo of Pisa first introduced them into modern Europe. In Trigonometry, too, the Hindus seem to have been the earliest teachers in the world; and in Arithmetic they invented the system of decimal notations which the Arabians borrowed from them and taught in Europe and which is now the property of the human race. It is with a similar feeling of respectful admiration that Mr. Colebrooke alludes to Sanskrit treatises on Mensuration also. R. C. Dutt further states that the great Hindu Mathematician Bhaskaracharya was born in 1114 A. D. and completed his great work known as the Siddhanta Siromani in 1150 A. D., the preliminary portions of which are the Bijaganita (Algebra) and the Lilavati (Arithmetic), which have been translated by Mr. Colebrook: and the Goladhayaya portion on Spherical Trigonometry has been translated by Mr. Wilkinson and revised by the renowned Mathematician, Pandit Bapu Deva Sastri. There are solutions of remarkable problems in Bhaskaracharya, which were not achieved in Europe till the seventeenth and eighteenth centuries; a striking history has been told of the problem to find X so that ax^2+b shall be a square number; Fremat made some progress towards solving this ancient problem, and sent it as a defiance to the English algebraists in the seventeenth century; Euler finally solved it, and arrived exactly at the first point attained by Bhaskara in 1150! A particular solution of another problem given by Bhaskara is exactly the same as was discovered in Europe by Lord Brounker in 1657. To my dismay all these failed to throw light on the knowledge of my ancestors of the Differential Calculus in particular.

The writer reproduces the letter which Mr. Wilson got from the great mathematician Mr Spottiswoode giving his opinion on the article of Pandit Bapu Dewa Shastri the object of which was to show that Bhaskaracharya, who lived at Ougein (Ujjain) in the twelfth century, was fully acquainted with this most important discovery of the seventeenth century in Europe. Here is the letter.

My Dear Mr. Wilson,

I have read Bapu Deva Shastri's letter on Bhaskaracharya's mode of determining the instantaneous motion of a planet, with great interest and think that we are much indebted to him for calling our attention to so important an element in the old Indian methods of calculation. It still, however, seems to me, that he has overstated the case, in saying that "Bhaskaracharya was fully acquainted with the principle of the Differential Calculus." He has undoubtedly conceived the idea of comparing the successive positions of a planet in its path, and of regarding its motion as constant during the interval, and he may be said to have had some rudimentary notion of representing the arc of a curve by means of auxiliary straight lines. But, on the other hand, in the method here given, he makes no allusion to one of the most essential features of the Differential Calculus, *viz.*, the infinitesimal magnitude of the intervals of time and space therein employed. Nor, indeed, is anything specifically said about the fact that the method is an approximative one.

Nevertheless, with these reservations, it must be admitted, that penetration shown by Bhaskara, in his analysis, is in the highest degree remarkable; that the formula which he establishes (equation 3) and his method of establishing it, bear more than a mere resemblance—they bear a strong analogy—to the corresponding process in morden mathematical astronomy; and that the majority of scientific persons will learn with surprise the existence of such a method in the writings of so distant a period and so remote a region.

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With many thanks for communicating the paper to me.

I remain,
Very sincerely yours,
(Signed) W. Spottiswoode.

H. H. Wilson, Esq.

P. S. I may perhaps add, that if—

x, x' be the mean longitudes,
y, y' be the mean anomalies,
u, u' be the true anomalies

of a planet on two successive days; and the eccentricity, or sine of the greatest equation of the orbit; the (unu'—u), or the true motions of the planet,

$$=x'-x \pm a(\sin. y'-\sin. y).$$

And Bhaskara's method consists in showing, that the "Instantaneous" value of sin. y'—sin. y (or the value which it would have if the velocity of the planet had remained uniform during the day) is (y'—y) cos. y. His formula therefore becomes—

$$u'-u=x'-x\pm(y'-y)\ a\cos. y$$

And the corresponding formula in modern analysis is—

$$du=d(x\pm a\sin. y)$$
$$=dx \pm a\cos. y\ dy.$$

(Initialled) W. S."

CIVILIZATION AND MORALS.

Writing on this subject in the November number of the *Hindustan Review*, Mr. K. Rajah Iyer B A., B L. depicts the following dark picture of the state of morals in the civilized world :—

We have only to keep our eyes open to realise the overflowing abundance of actual crime in all its many shapes and forms and then we are surprised beyond measure to think that in a world of progressive civilisation and culture with its daunted education and refinement so many men should be found sunk in ignorance and groping in vice. Murders in legion we hear of; why, in the United States of Ametica alone it is computed that about 10,000 murders ars committed every year. Man has violent passions which occasionally deprive him of self-control, and the brute instinct in him to kill is not quite dead yet. Therefore murders there are bound to be at all times but never in such abundance. Taking theft next, actual burglaries and highway robberies are probably fewer in number and show a tendency to decrease, but the ultra-refined ways in which swindling is carried on simply take one's breath away. Even in the region of actual theft advantage has been taken of every scientific invention by the mordern criminal to aid him in his methods. Electricity helps him to do the work and the motor car serves to carry him miles from the scene of his exploits while the helpless officers of the law gaping. Systematic associations of robbers known in Europe as continental gangs operate in different countries on systematic lines and share the spoil. The ingenuity displayed in such transactions is often of such a high order that we are lost in wonder and speculate on what it might be if it were employed in legitimate object. The fact that these things are as few as they are and not greater in number is solely due to the efficiency of the administration. It has been said that "Honesty is the best policy" is a fact that very much depends on the condition of the police force; and nothing truer has ever been said. In places and countries where the administration is not efficient and criminals are not brought to book with despatch the record of crime is darker than where the impending grip of an able and powerful police is always in fear. Withdraw the police force and see the state of the country, the perfect pandemonium that will instantly prevail. No better proof of the degeneracy in the moral level is needed than this state of affairs. If the innate nature of men inclined generally to morality and virtue, the efficiency or inefficiency of the police force should make absolutely no difference, for even if a small minority should break out into riotousness the vast body of righteous citizens would crush it in no times and restore order. To revert to the subject, swinding is carried on in modes innumerable and the unwary man finds himself duped at every step. At Home the grocer gives him short-weight or rotten stuff, the milkman gives him adulterated milk, his own servants cheat and rob him at every opportunity; outside he finds his pockets rifled by some honest souls, his "friend" comes along and takes him under the aegis of his protecting wings, and takes him for a drink and then to the gaming table and then—the friendly policeman escorts him home half dazed. All seem to be bent opon taking the most out of him and everywhere he is pounced upon by vultures of the earth who prey upon everything except his body which they reserve foe the vulture of the air. We meet with hundreds of people who with very little money but any amount of cheek and effrontery live in luxury at the expense of others and never pay for anything, Sharping practices swarm round us on all sides like microbes in the air. Bogus men, spurious articles and sham advertisements present themselves innocently at every step. A man makes a show of wealth and obtains credit or opens a shop in an assumed name and obtains as much credit as he can and then disappears in a trice—to reappear in some other place with a fresh name and a fresh complexion Elaborate advertisements artfully penned by trained men liberally paid for the express purpose speak in glowing terms of the virtnes of articles which we find to be mere dross. All sorts of quack medicines and nostrums are offered to the unsuspecting world as certain cures and specifics. The British Medical Journal for example has been publishing analyes of certain much advertised medicines which are nothing but cheap mixtures of harmless ingredients. Bank frauds and insurance frauds loom large in our dailies. Truthfulness is but an empty name and lying is met

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with in profuse lavishness. Selfishness and avarice are key-notes of human character. Perjury in English courts has increased to such an alarming extent that it recently drew down the strong censure of a high judge. And in India the prevalence of perjury has been noticed by more than one authority; and so it is in every spot on the face of the earth. In almost every case that comes up before the courts the story told by one set of witnnesses is directly contradicted by another set and the judge has to choose that version which appears to him nearer the truth. One or the other must be false and very often both are false. In the domain of marrfage, the responsibilities of married life are felt less keenly and looseness in all directions is getting more into vogue The state of things obtaining in France for example is notorious and other countries are not far behind. Chastity has come to be looked upon merely as "a social law created to enconrage the alliances that most promote the permanent welfare of the race"—a law so worked as to adjust itself to suit the convenience of the individual and not the priceless jewel it was valued as once Dissoluteness in married life, unchastity both in the male and in the female has become one of the common features of every society and adultery is no legal crime in some countries and no great vice in any country. The existence of special courts known as matrimonial courts and number of divorces point to the same laxity. The highest men are known to have fallen victims to sexual immorality and no wonder that thousands of less tough mould are yielding to the temptation more easily. The depths of degradations are however reached when men are heard to glory in their doings. The responsibilities attendant on marriage are sadly neglected. Limitation of families by resort to Malthusian practices and infanticide are coming to be recognised as growing evils in society. The sanctity of marriage tie once regarded as a sacred religious bond has lost all its force and marriage has come to be regarded more and more as a contract with all its legal incidents. And men and women are found to sell themselves for a title or an estate, for an Income on a set of family diamonds. Everywhere the tide of morals is at a low ebb and the world is still cursed with crime and immorality. The prisons are full, the courts are crowded and the officers of the law are busy and there seems to be no material decrease in crime. On the other hand, it has increased and is keeping on increasing with the advance of years Character has grown to be looked upon as nothing and money as everything, money which withers and corrupts souls and drives from them all tenderness and love for others' money besides which tears and blood are as nothing.

JAPAN IN KOREA

Japan is fast losing its Asiatic Soul and is learning the western methods of exploiting other races. Dr. Sudhindra Bose M.A., Ph.D., writing in the *Modern Review* for December thus describes the iron rule of Japan in Korea.

Koreans are now under the iron heel of the Japanese Governor-General—

Theirs not to reason why,
Theirs but to do and die.

In Korean courts there are apparently two standards of justice. A Japanese may commit an offence and his punishment will be but a few days in jail, but for the same offence a Korean is likely to be hanged. Again, a Korean may be swindled by a Japanese and he may never succeed in bringing his case before a court. And even if he does, there is little chance of his getting impartial justice in court presided over by a Japanese whose sympathies are for his own nationals.

Repression and suppression are the order of day and night. To quote Mr J. E Moore, a student of Korean affairs :

"No gatherings of any kind, social or otherwise, where more than five people are to be present, can be held without special permits. Practically all Korean publications are suppressed. A Korean who dares to breathe ideas which show independence of thought or initiative is courting a dark fate, and no Korean may hope to hold high office."

The Koreans are totally disarmed. They are not allowed to carry firearms of any kind. There may be only one kitchen-knife for each three families and that must hang, when not in actual use, in plain sight of the Japanese police.

The militaristic autocratic government of Japan has also inaugurated in Korea a rigid spy system. In describing this system, an unimpeachable American eye-witness has this to say :—

"Everyone must be registered and is given a number, which is known to the police Every time he leaves his village or town he must register at the police-station and state fully the business he intends to transact and his destination. The policeman phones to this place and if his actions are in any way at variance with his report, he is liable to arrest and mistreatment. A strict classification is kept on the basis of a man's education, influence, position, etc. As soon as a man begins to show ability or qualities of leadership, he is put in class "a", detectives are set on his trail, and from thenceforth he becomes a marked man, hounded wherever he goes. Even children are watched or bribed for information. If a man escapes the country, his number is traced, his family or relatives arrested and perchance tortured until they reveal his whereabouts. A man is likely to disappear any day and perhaps not be heard of again. It is a very efficient Prussianism which thus aims to crush the spirit of a people.

Education in Korea, as in India, is under the strict control of the government. Most of the higher institutions of learning, which flourished in Korea before she lost her independence, have been abolished by the Japanese Government. A great source of Korea's pride is her national language, which has an alphabet of its own. It consists of

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twenty-five letters—fourteen consonants and eleven vowels. The Korean language, which is distinct from both Chinese and Japanese, is simple and easy to learn. Now the Japanese government in Korea, like the former German government in Poland, has forbidden the use of the native language in schools. Korean pupils are taught the Japanese language, which has been designated as "the national language" of Korea. Almost the only text books in Korean schools are those which are published in Japan and which have the sanction of the government. European and American histories have been excluded from school studies, while Japanese history has taken the place of Korean. The object of teaching Japanese history seems to be to instill into the minds of the young Koreans the belief that they are members of an inferior race and that the Japanese are of the superior.

An outstanding feature of the Japanese policy is to destroy the national consciousness, is to undermine the public morality of Korea. Here is a flash-light of the Korean condition given by an authority on Korea.:

"Shortly after annexation the Japanese government permitted Japanese agents to travel thru the country selling morphia and developing the morphine habit among the Koreans. Then came the prostitutes. Today there are thousands of prostitutes brot over from Japan, who are inoculating Korean society with those terrible evils of social vice for which Japan as a race is almost proverbial. There are the public baths which the Japanese have instituted, where bathing is promiscuous. To Korean modesty and Korean standards of virtue this is a serious menace and will have on the growing generation far reaching consequences Between prostitution, public baths and gambling old Korean ideals stand in great peril."

EDUCATIONAL NON CO-OPERATION.

The following letter sent by Rabindra Nath Tagore's elder brother to Mahatma Gandhi will be read with interest.

Revered Mahatmaji,

One serious circumstance that impedes the advancement of your cause in this part of the country is the belief, shared by a section of the educated community, that your efforts, being avowedly destructive, cannot be deemed worthy of promotion. My own faith in your work as a great leaven of good, actual and potential, remains unshaken as before; for I consider it unsound to argue that 'a negative agitation', as it has come to be called, *ipso facto* forfeits all claim to rational support When an individual becomes enslaved, body and soul, to a pernicious habit like 'drink,' the way to wean him is ever double-edged, or to use the opponents' pharaseology at once 'negative and positive.' If the physician wishes to succeed in his cure, he must primarily employ all his energy in enabling the patient to resist the temptation and overcome the evil, ere he prescribes to him some substitute in place of the poison. The new recipe must needs fail to produce an effect, if, concomitantly, the patient persists in his old habit: from which the lesson may be deduced that the initial 'negative' stage of destruction is as essential for cure as the later 'positive' stage of recuperation. Even so our country should first shake itself free from the shackles of emasculating institutions, in advance of any constructive programme of work that may be undertaken for its regeneration. I appeal to my countrymen not to be oblivious of this important truth, and earnestly trust that it may be driven home in their minds by yourself, with due emphasis and frequency.

Wishing you every success,

Believe me,

Santiniketan. Yours very sincerely,

DWIJENDRANATH TAGORE.

THE IDEAL INDIA.

The following letter written by Rabindra Nath to the editor of the '*Modern Review*' cannot but rejoice all who believe that India has a mission of her own and will merely be committing suicide if she strives to become a replica of the West:—

"Since I came to this country (Holland) I have been hearing a great deal about Java and especially about Bali Island. Everybody agrees that these Balinese are delightful—and what I have seen about them in the Museum of the Colonial Institute makes me think that the people there are very like Bengalis. A gentleman, who knows and loves them intimately, came to see me this morning, with a bag full of photographs, all from Bali. He speaks very enthusiastically about these people,—in fact, he and his wife have settled down among them and they do not care to come back to Europe. They have not only preserved in their life the perfume of the spring time of some past centuries of India; they are loveable on their own account.

"They have the true spirit of the artist in all their expression of life. Now that I have come in touch with Holland, it will be easy for us to visit the Dutch Indies and study their ruins and their people. We shall be able to establish a bond of sympathy with them, and through it we shall be greatly benefited. Simplicity is the best casket for gems of truth; and these people, who had their seclusion, that saved their simplicity from all the hurts of the present day, have, I am sure, kept pure some of the beauty of truth, that belonged to India. And I am assured that this is the fact; and this has made these simple people so singularly attractive.....We must found in *Vishva Bharati*, at Shantiniketan, a special chair for the study of Greater India. We must train teachers by sending them to places such as these, and to China and Japan The relics of the true history of India are outside India. For our history is the history of ideas,—how these, like ripe pods, burst themselves and were carried across the seas and developed

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into magnificent fruitfulness. Therefore, our history runs through the history of the civilisation of Eastern Asia.

"To study a banyan tree, you not only must know its main stem, in its own soil, but also must trace the growth of its greatness in the further soil; for then you can know the true nature of its vitality. The civilisation of India, like the banyan tree, has spread its beneficent shade away from its own birthplace. Let us acknowledge it. Let us feel, that India is not confined in the geography of India,—and then we shall find our message from our past.

"India can live and grow by spreading abroad,—not the political India, but the ideal India. We must know this ideal India; and then will come the time, when we shall be able to carry her abroad. And once again, her history will find its fulfilment in the present age. Our modern politics has come to tempt us with its power,—but let the spirit of our Maitreyi, find its voice in our midst and say again and again,—'*Yenaham namrita syam kimaham tena kuryam?*'"

CHARACTER IN HAND-SHAKING

Dr. Boger has written in the *Electrical Merchandising* (New York) on the philosophy of hand-shaking and its utility for salesmen in as much as it enables them to judge their "prospects". The following portion of this interesting article quoted by the *Literary Digest* will be found instructive:—

"The first natural step is to shake hands. . . To the observant eye it will be seen that personal mannerisms in this regard may be divided into five classes, all others being a modification or a combination of any one of the five. We find the friendly, viselike grip; the listless or indifferent shake of the hand; the half-imposed shake, shaking hands with the finger-tips, and the closed first when the owner is engaged in conversation. They may be briefly set down in this order with the accompanying rules.

THE FRIENDLY HAND-SHAKE.

"The man who when handshaking gives a full hand and presses his thumb against the back of your hand is social, liberal, and a congenial companion.

THE ECONOMICAL HAND-SHAKE.

"The man who does not press his thumb against the back of your hand when shaking hands is thrifty and economical to a fault; he is niggardly, almost miserly, and hence a poor associate in revelry and amusement. Notice, also, that the higher he holds his thumb, the stingier he is

THE SECRETIVE HAND-SHAKE.

"The man who offers the tips of his fingers is sly, secretive, and cunning. He may abound in polish and smoothness, but not in truthfulness. You would do well not to trust him.

THE INDIFFERENT HAND-SHAKE.

"A person who gives you his hand as tho he was laying a place of wood or brick in it is noted for his lack of force and indiference to society in general. Such a character lacks refinement, and while he may be honest in intent, he may be easily led and imposed upon by others.

THE COLOSED FIST.

"This may ofttimes be witnessed on the stump and in public lectures. Upon investigation you will invariably find that the man who talks with his hands closed in the form of a fist is insincere and given to exaggeration.

"Modification of these types, in a less or greater degree, will bear relative proportion in the propensities which they signify. You may ask, granting what you say is true, would it not be an easy matter to cultivate a straight-from-the-shoulder hand-shake, thereby frustrating your rule? That may be true, but the nature of the individual, despite all that culture and education can do, will not prevent the skilful observer detecting the sham practised

"Then, again, altho a man may alter his hand-shake and affect an honest, social grasp of a hand, it is beyond his power to transform his features, *i.e.*, eyes, nose, lips, and the general outline of his face and head. Therefore, since there exists a perfect harmony between the different parts of man, it would be useless for one to conceal his characteristics beneath the cloak of an assumed hand-shake, because they would only be detected through the remaining mediums."

THE DISINTEGRATION OF ELEMENTS.

Sir Earnest Rutherford has succeeded in splitting the nitrogen atom hitherto believed to be elementary and Professor-Millikan in an article in *The Evening Post* (New York) expresses his opinion that this is a step forward towards the artificial disintegration of all the elements and possibly towards the liberation and control of some of the energy stored up in their atoms. He thus describes some of the results of the researches:—

The chief results which are of interest to the public consist in the evidence that when one of the alpha particles (charged helium atoms), which are spontaneously projected from radium with a speed of eighteen thousand miles per second, chances to hit squarely the center of a nitrogen atom it may, under favourable conditions, knock out of this atom of nitrogen one of the hydrogen atoms, which, according to the quite convincing evidence of nineteenth-century physics, are the building-stones of nitrogen as of all other elements.

"The especial significance of these experiments lies in the fact that they furnish new evidence that it is possible by artificial means to split up the heavier atoms into more elementary ones Ever

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since the discovery of radioactivity we have known that certain substances like uranium and thorium were spontaneously disintegrating into simpler substances, certainly into helium, and possibly also into hydrogen.

"Further, the facts of raidoactivity demonstrated that enormous stores of energy must be looked up within the structures of atoms; for a gram of radium in disintegrating into lead and helium actually yields three thousand times as much heat energy as does the burning of a gram of coal.

"It will, therefore, clearly be of enormous import to the future of mankind if we can find some form of subatomic energy, Indeed, since in a few hundred years all of our available coal will be gone, unless new sources of energy can be discovered or developed, an industrial civilization of the type which we now have will no longer be possible.

Up to the present time, however, there has been no indication from any quarter of the possibility of finding artificial and controllable means of liberating the energy contained within the atoms of the elements. That some of this is being spontaneously liberated is of little industrial importance, since the radioactive elements exist in such minute quantities that if all the radium in America were turned over to the popcorn man on the corner it would not suffice to continuously pop his corn and roast his peanuts.

"Is there then any prospect of finding a way to extract by artificial means the energy from the atoms? Not as yet; for neither in these new experiments of Rutherford's nor in any which have yet been reported from any quarter has there been any indication of an artificial disintegration of atoms which liberates more energy than that supplied. If however, it can first be proved that the heavier elements can be artificially distintegrated into lighter ones, one step at least will have been taken in the right direction, and other steps may perhaps follow as our control over nature becomes more complete.

"Now, this first step appears to have been already taken, for we have had for at least eight years the bost of indications that it is possible to produce hydrogen artificially from heavier elements. More than ten years ago a long series of experiments was conducted in the Ryerson laboratory, in which we thought that we obtained with the afd of very high potential electrical discharges *in vacuo* a continuous evolution of helium and hydrogen from aluminum and other electrodes.

"Dr. George Winchester, who had assisted in these experiments, carried them on further, and a few years later, in 1914, he published a paper in *The Physical Review*, in which he reported that the helium and neon, which others had thought might be evolved by heavy electrical discharges in vacuum tubes, gradually disappeared with continued sparking, and therefore could not be a product of the disintegration of the electrodes; yet, to quote his words:

"The case of hydrogen is different" So far as these experiments have gone there has been no instance when hydrogen could not be obtained so long as any metal of the cathode remained. Apparently, then, hydrogen is evolved as long as any metal remains in the tube' . . . . .

"Dr Winchester had, then, produced and published by 1914 powerful evidence that hydrogen may be artificially generated by high potential electrical discharges *in vacuo* between aluminum electrodes Similarly, a year ago . . . the author reported the continued appearance of hydrogen lines in the spectrum of powerful spark discharges *in vacuo* between metal electrodes made of iron, nickel, corbon, and zinc, and inferred the artificial production of hydrogen . . . .

"Professor Rutherford's experiments are strongly confirmatory of these couclusions. They show that when the alpha particle from radium hits the nucleus of an atom of nitrogen it knocks out of it a particle which moves with such a speed and with such at curvature in a magnetic field that it apparently must be a charged atom of hydrogen. The evidence is very strong, however, that it acquires its energy from the alpha particle which hit it, rather than from the liberation of energy from the nitrogen atom. Indeed, the amount of energy which Professor Rutherford must expend to produce these atoms of hydrogen is many billion times greater than the energy contained in the ejected hydrogen.

"It is probable that this ratio is also large in the experiments of Dr Winchester and the author, but at any rate the evidence is now exceedingly strong that it is possible to produce hydrogen by the artificial disintegration of a number of heavier elements. Professor Rutherford's experiments are also interesting in that his alpha particle in addition to knocking hydrogen out of nitrogen appear also to knock out of both oxygen and nitrogen an element of atomic weight 3, which in practically all of its physical and chemical properties should be indistinguishable from helium.

"These experiments then represent a distinct step forward in the progress of the artificial disintegration of the elements."

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THE ANCIENT ARYAN MEDICAL SCIENCE.

Pandit K. G. Nateson Sastri writing in the *Hindu Message* Srirangam gives a summary of the learned address delivered by Mahamahopadhyaya Kaviraj Gananath Sen M.A, L.M.S, Vidyanidhi Sarsaswati as President of the Indore Vaidya Sammelan. The following extract from the summary throws considerable light on the achievements of our ancestors in the Theory and Practice of Medicine :—

"Next in dealing with the "bacillus theory" the learned President demonstrated, by quoting chapter and verse from Charaka and Susruta, that the theory was as much in vogue in ancient days as it is at present. But it seems to us that the ancients did not extoll it to the skies as is now being done in the West as in effect they mainly rested their principles of treatment on the correct understanding of the "theory of Tridoshas." The learned President remarked that the ancients did not elaborate it as fully as it ought to have been done, as in ancient days the bodies of our ancestors were strong and healthy owing to their strict observance of Brahmacharya and therefore withstood the onslaughts of the germs. They therefore did not care much for them. But now a days we do not have such bodies and hence the bacilli easily work havoc on us and hence it is absolutely essential that we should have a knowledge of that theory. In our view such an explanation as this will rather wreck the cause of Ayurveda than help it. Leprosy and other germ diseases have been explained in the ancient works which rather proves that those particular bacilli were able to overpower the robust bodies of our ancestors built by the observance of Brahmacharya and it therefore is hard to believe that other germs were unable to do the same. The correct explanation seems, therefore, to be that the ancients thought that germs are only the agents of certain malformations which are really brought about by the derangement, caused by the bacilli, of "the three doshas." They are as it were, the "Nimitta Karana" of the disease (निमित्तकारणम्) but such a "Nimitta Karana" that by their constant presence in the body they constantly help the pathological formation of a particular disease caused by the working of chemical transformation of the "three humours," or, in the words of Rakshita, they are वर्तितैलवत् निमित्तकारणानि. Hence according to our view the three doshas are the real material cause of a disease or "Upadana Karana" while the bacilli supply the matter out of which the humours build the disease. How? The bacilli inject their poison into the blood and other parts of the body which circulates along the blood stream and brings about a peculiar chemical change which is nothing but the derangement of the humours and thus helps the malformation of the particular disease. This is called the "Samprapti" (संप्राप्तिः) or the pathology of the disease. In short we may well say that the three humours are the समवायिकारण and the bacilli, the असमवायिकारण of disease. They therefore relied on the principles of treatment based more on the humours than on the bacilli. In other words they attached only a secondary importance to the treatment of the bacilli of every particular disease. This view of ours is evident from even a glance at Charaka and Susruta where in the treatment of every disease the procedure followed is that of the treatment of humoral pathology or any one or every one of the "Pancha Karma" is first adopted and then the treatment of the particular bacilli is considered. The following sloka explains this view fully :

एवमन्यानपि व्याधीन् स्वनिदानविपर्ययात् ।
चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ॥ ६ ॥
त्यक्त्वा वैद्यो युंजयात व्याधिविपर्ययम् ।

But the learned President seems to think that the treatment of the humours should be adopted only in simple cases while in complicated and difficult ones the treatment should be first for the particular disease which means bacilli. From this view we humbly beg to disagree and think that the procedure should be in the reverse order.

MAN-EATING PLANT.

The following description taken from *The Popular Science Siftings* of the carnivorous plant brought back from the wilds of Madagascar by Dr. Karl Leche, a noted German explorer and scientist, will, we doubt not, be read with wonder and horror by our readers.

"The sacred tree is most remarkable in appearance. Its trunk, which rarely rises ten feet above the ground is of a strange, barrel-like shape, covered with a quaint mosaic sort of bark, looking like nothing so much as a gigantic pineapple. At the top of this trunk it is between eight and nine feet in circumference, and upon it is fixed a remarkable growth very much resembling a huge plate. From the top of the trunk there hung eight leaves. They were of extraordinary size, ten to twelve feet long, a foot wide where they were hinged to the tree, widening to about 2 feet and finally tapering down to a point as sharp as a needle. They were plentifully strewn with huge venomous looking thorns.

QUITE INNOCENT IN APPEARANCE.

"These leaves could not have been less than fifteen inches thick in the centre, and hung down inertly along the trunk, their point trailing in the earth. Above these there stretched, rigidly and horizontally, a number of branches several feet in length. Finally, from underneath the plate-like arrangement, there grew, pointing upward, half a dozen frail looking stamens—palpi would

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be a better name, I believe—that shivered constantly, as if agitated by some strong wind.

"It seems the plate like affair on top of the trunk contained some thick sweet juice. This liquid, which is a product of the tree and was probably originally intended to attract birds, is highly intoxicating, and even a very small quantity very soon produces coma. When sacrifices take place a woman is forced to climb into the tree and drink. If the devil inside is in good humour, then the girl will be allowed to get down again in safety. If he was feeling ugly, however, then the poor girl was out of luck. Exactly how the tree was going to prevent her jumping down I could not make out, but I was to learn eventually.

"One evening, having made the chief a present to insure that I would be welcome to witness their ceremony, I followed the tribe into the forest. They made their way to the sacred tree and round it built twelve fires, so that the whole surroundings were lit up brightly. Then they disposed themselves about them and made themselves at home, some eating, but most of them drinking huge gourdfuls of native ferment. Very soon they were all of them more or less intoxicated, both the men and the women, with the exception of a young girl near by, who neither spoke nor moved, but glanced about her as if she were terrified out of her wits.

"Suddenly without warning, the yelling ceased and they scattered away like frightened deer. The crucial point had arrived. For a moment there was complete silence but for the crackling of the fires. Intuition told me that the girl I had noted before was the one that was to be the sacrifice. I looked at her and saw mortal terror imprinted on her features. Yet for the life of me I could not imagine why, and put down her fear to imagination.

"By now the first group of dancers had somewhat recovered, and, suddenly springing up, rushed upon the poor girl with unearthly shrieks and yells. They surrounded her, and with shouts and gestures ordered her to climb the tree. Terrified she shrank back, apparently begging for mercy. At that the whole crowd joined in furiously howling at her to obey. Once more the dancers gave out their orders; then, as she still refused and struggled, they armed themselves with spears, and stabbing at her forced her to retreat in the direction of the devil-god. For a while she resisted, seeking to hold their spears with her hands, and only getting wounded as a reward for her plucky defence.

"At last, seeing it was useless to fight further, she turned and faced the tree. For a moment she stood still, gathering herself up for a supreme effort, then quickly she sprang towards the tree. Like a monkey she scrambled up, and reaching the top knelt and drank of the holy liquid. Quickly she jumped up again, and I expected to see her jump down, thinking all was over, in that dim light not noticing instantly what caused her so to shriek with terror.

"Suddenly I realised what was happening, and I seemed to be paralysed with horror. The tree, seemingly so dead and motionless a moment before, had come to life. The palpi, so frail lookig, had suddenly ceased to quiver, and had coiled themselves about the girl's head and shoulders, holding her so firmly that all her efforts to free herself remained absolutely useless.

"The green branches so rigid before began to writhe and coiled themselves round and round like snakes. Then as that mass struggled there arose a horrible sight I shall neve forget—the great leaves began to rise, slowly, very slowly. Those evil-looking thorns were now on the inside, pointing towards the victim and closing on her with the force of a hydraulic press.

WHEN THE TRAP SHUTS.

"As they came together tightly there trickled down the trunk a pinkish mixture, which the maddened natives fought and trod each other down to get one mouthful of—the intoxicatng fluid from the tree and the blood of the human sacrifice.

"Then the feasting began again amid much rejoicing. The devil was appeased."

The plant described by Dr. Leche has more points in common, perhaps, with the Venus flytrap than any other. Dr. George W. Crile, describes this as an inconspicuous, low-growing plant. All day long, its trap-leaves stand agape, waiting for prey. On the inside surfaces of each bivalve-like leaf is some sticky sweetish stuff, attractive to insects. Along comes an unlucky fly. Unsuspecting he steps into one of the traps. Instantly it closes upon him with a snap and he is a "goner."

Close examination of any one of the trap-leaves reveals the fact that three very minute hairs spring from the middle of the inside of each of its gaping valves. A touch upon one of these hairs (which are sensitive nerve ends) makes the plant aware of the presence of the fly, and the trap snaps shut

If one of the hairs be touched lightly with the point of a lead pencil the trap will instantly close. The plant does not know the difference; it simply reacts mechanically to the irritation. But the touch of the pencil must not be too light or too heavy; it must be just enough to imitate the contact of a fly or other small insect. If a smart blow be struck the trap will not respond at all; it stays open.

Suppose, however, that it is a real fly. The trap closes, its marginal spikes interlocking to prevent escape of the prey. Follows then a remarkable phenomenon. The trap becomes a miniature stomach, which at once begins to secrete a fluid for the digestion of the captured insect.

The process of digestion requires a number of days, during which the trap remains shut. This being finally accomplished, it opens, drops out the refuse of the meal—the non-nutritious part—and is ready for another fly. It is hungry again.

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Finally, says Dr. Crile, if the plant be exposed to the fumes of ether or chloroform, it loses consciousness for the time being just like a man, and its traps do not respond to irritation while the effect of the anœsthetic lasts. The juiciest and utmost appetising fly can walk all over them without peril of capture.

Intense as the interest the story of the Madagascar tree has aroused among botanists, there are some who will dare say it is impossible. It is to be hoped that a scientific expedition will soon go to the place indicated by this German explorer and make a careful study of the extraordinary plant.

Truth is, indeed, stranger than fiction !

ERVIEWS AND NOTICES.

We have received the following from the Superintendent, Government Printing, Punjab.

(1) *Report on the Excise administration of the Punjab during the year 1919-20. Price Re. 0-13 or 15-6d.*

(2) *Report on the Administration of Criminal Tribes in the Punjab for the year ending December 1918. Price Re. 1-0-0 or 15. 10d.*

(3) *Report on the Lawrence Gardens, Lahore, for the year 1919-20. Price Re. 0-2-0 or 3d.*

(4) *Civil Statements of the High Court of Judicature at Lahore and of the Courts in the Punjab Subordinate thereto, for the calender year ending the 31st of December 1919 Price Re. 0-8-0 or 11d.*

(5) *Criminal Statements of the High Courts of Judicature at Lahore and of the Courts in the Punjab Subordinate thereto, for the calender year ending the 31st of December 1919 Price Re. 0-9 0 or 11d.*

(1) The Government may well be proud of having increased the Excise Revenue by Rs. 25 lakhs in the year under review. But if it is also the work of a civilized Government to check the growing use of intoxicating liquors and drugs, the Government in this Province seem to have absolutely failed. The Report shows an increase of consumption practically all round. The consumption of country spirit is 19 per cent. more than that of the last year, that of plain spirit went up by 15 per cent. spiced spirit 20 per cent. imported wines show a slight increase, imported spirits rise by 18 per cent., and Indian made foreign liquor (coloured rum, whisky, brandy and gin &c.), by 43 *per cent.* The total consumption of opium in the Province fell from 53,372 seers to 51 35 6 seers *i. e.*, a fall of about 4 *per cent.* The increase in the consumption of Charas very well makes up the slight fall in opium. The imports of Charas went up from 2,673 maunds in 1918-19 to 3669 in 1919-20 *i. e.*, an increase of about 46 per cent. As regards the consumption of Bhang the Report says, that it has remained practically the same as last year, save the remarkable use in Gurgaon, where sales went up from 3,234 seers to 6,803 seers.

There were 863 convictions for drunkenness as against 729 in the previous year. The vice of opium-smoking does not seem to be on the decrease."

The Standing Committee of the Punjab Legislative council seem to have taken *some* interest "by *discussing* a number of questions of general interest", and with the prospect of the excise administration going to a Minister—an Indian—under the Reforms Act, it is hoped that future reports will be more promising. Till then let us live patiently in that *hope* ?

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(2) This report comprehends not only the working of the year 1919 but also a brief survey of the work done during the last three years. At the beginning of the year there were 15 settlements. At the end the number was 24. The population in these settlements rose from 5,901 to 8,708 during the year. There are three kinds of settlements. Reformatory, industrial and agricultural.

In certain settlements Co-operative Supply Societies and Credit Societies have been established. The Criminal Tribes labour is becoming popular at some places.

We are glad to note that in this Province the Salvation Army is not the only society working for the Criminal Tribes its activities are shared by the Anjuman Ahmadiyya Isbaat-i-Islam, Dev Samaj, Arya Samaj, Sanatan Dharm Sabha, Qadian Society and Chief Khalsa Diwan and two others. The Native States adjoining have also co-operated in the work.

The total expenditure during the year amounted to Rs. 1,82,599-6-3. A boys school was to be opened but was unavoidably delayed. It is hoped to be started this year.

(3) The income from garden sales increased by Rs. 2,591 during this year. The number of students attending arboriculture classes was 34 as against 24 in the previous year. Flower shows have been revived. The total expenditure is Rs. 38,8[illegible]1-6-2. May we take this opportunity of requesting the Gardens Committee to spend a trifle for adding to the scanty number of benches in the Gardens, a need so keenly felt by the students specially.

(4) The report shows an increase of 14,731 cases instituted in the various courts as compared with the last year But, last year excepted, it is the minimum number during the past eight years. Can we expect a substantial fall in this number in the next Report, as a natural consequence of Non-co-operation? The Report contains an interesting note on the People's and Amritsar Banks.

(4) The total number of offences reported during the year was 189,762 as compared with 164,512 in the previous year, showing an increase of 25,250. It may be noted that this number does not include the cases under the Martial Law. A table in the Report shows that the number of important crimes has considerably increased. It is very interesting to note that the number of offences against the state during the whole year is only 2; but what about the number of such offences during the Martial Law regime? The Police seem to be as efficient in this Province as anywhere else in the country, for they succeeded in having convictions in 62·3 per cent, of cases prosecuted by them; while in the cases on private complaints the convictions were only 6·5 per cent.

The Principles of Efficiency, by H. N. Pherwani, L. M E. Rookly cottage, Bums Road Karachi. This is a book of the type of *Self-Help, Pushing to the Front &c.* Readers of Emerson will better be able to appreciate it. It is easy reading and is of very great help to young men in making their life more practical and disciplined. General principles of making a man efficient to get a "greater grip on himself and his affairs" are lucidly discussed. A regular practical training is offered under the heads of "Inspirations for the week" to be continued for fourteen weeks. It may not be easy to make one's life exactly according to this course within fourteen weeks, but even if some points are successfully given a practical shape much may be gained that may be very useful in this world. There are some really noble axioms as the headings of the "Inspirations for the week." "Man's unfairness to man, makes countless thousands mourn" quoted from Shakespeare, may have a true significance for this Province

The Modern Mental Magic (The secret of Western Professors in Magic) by P. R. Janardhanam Naidu Price Re. 1-0-0. It is a small pamphlet of about 30 pages containing a code of the 'magicians' that we so often come across Many of their astonishing feats are cleared by the help of this work.

The Devalaya, Its Aims and Objects, Price 0-6-0, A sketch of the religious life of Sevabrata

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Brahamrshi Sasipada Bannerji Price *0-8-0*, *The Romance of a Great Indian Social Servant or the Life and Career of Mr. Sasipada Bannerji Price 0-2-0* and *81st Birthday of Sevabrata Brahamrshi Sasipada* are four tracts which all dealing with the life of a great social reformer are helpful and inspiring Mr. Sasipada Bannerji's work for the widows is well-known and the cosmopolitan religious society now founded as the Devalaya has all those noble ends in view for which the Brahma Samaj has already gained so many followers.

Along with the above we have received numbers of *the Devalaya Review* (July and August). It is " devoted to religious, social moral and educational progress of all communities ". Annual subscription is Rs. 2 It has high ideal before it and we wish it all success in achieving them.

A Brief Report of the Mandayam Sabha for the year 1918-19. This society has been doing much useful work in helping the poor students by founding scholarships and establishing part free schools in the south.

MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story specially written for the Vedic Magazine by " Kaushala ."

Chapter VIII.

A Modern Girl's Philosophy.

Manorama is seated comfortably in a cushioned easychair. Her soft white clean feet rest upon a footstool. She is lost deep in thought. A book of poems beautifully and artistically bound is lying open on her lap. It is about 10 O'clock in the morning. The rays of the sun fall upon her golden hair and glint. She is bare-headed and her arms are bare up to the elbow. It is a winter morning and she is basking in the sun. Her air of absolute abandon and languid ease and her picturesque pose add to her loveliness. The blue Kashmir shawl that she has carelessly thrown over shoulder matches her complexion perfectly and makes of her a siren with irrisistible charms. Just now she is thinking of her future. She knows full well that Vishnu has been completely smitten with her charms. But as she examines and searches her own heart, she finds no manner of response. Her heart does not throb when she thinks of him. Propinquity does not excite her and separation does not fill her heart with longing. She finds him pleasant, well-informed and companionable, but no more than she does a dozen or so of her other male acquaintances. She knows by intuition, which reveals to woman mysteries which the intellect of man finds unfathomable, that he is head over ears in love with her and will propose to her soon. She is, in fact, by no means sure that he has not already broached the subject to her father and mother She is thinking over the reply that she ought to give when she is approached either directly or through her mother—that the proposal *would* be made in one way or the other admitted of no doubt whatever. To marry or not to marry was the question. She was chafing under the domination of Indra Devi. She heartily disliked her mother

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and was ashamed of her. She had certainly a very deep regard bordering upon reverence for her venerable father and a deep affection for Devadutta But her father was a recluse whose company she always longed for and rarely got. Devadutta was a sociable man. He had a wide circle of friends whom he was always visiting His social engagements were so numerous that he could hardly spare more than an hour or two daily for his sister though she was his sweet darling and dear pet. She, therefore, felt lonely at home and ennui tormented her. Her mother's visitations she regarded in the light of inflictions. She was not very fond of study. She had a good colloquial knowledge of English but she could not understand a word of English classics. Devadutta had brought her George Elliot's "*Romola*" Ruskin's "*Sesame and Lilies*," Tennyson's "*Princess*" Meredith's "*Diana of the Crossways*" and shakespear's "*Merchant of Venice.*" All these books adorned the shelves of her room. She tried once or twice but found that she could not understand any of these books. Of Sanskrit, she had only a very poor smattering. She could not even understand "*Panch Tantra.*" Hindi, she had learnt at school, but could not construe without the help of the commentary a single *chopai* of *Tulsi Ramayana*. She had not been taught the Science of Politics or Constitutional History of India or even the elements of Economics. The result was that when she handled newspaper or magazine in English or Hindi she found that she could not follow the reports of Council debates or comments upon international or national political problems. She contented herself with reading the "Local and Provincial" columns of the "*Tribune*" and sensational news about divorce suits, thefts and conflagrations in the Hindi Press. She did not know enough of either English or Sanskrit or Hindi to be able to enjoy serious literature. She, therefore, fed her mind on Hindi novels and English love-stories by Victoria Cross, Marchmont and Charles Garvil. She had managed to read, by stealth, a few novels by Reynolds. That being her intellectual stock-in-trade, she was well posted up in all that relates to love-making and naturally was not averse to marriage. She had no intellectual pursuits which could reconcile her to a life of life-long celibacy or even celibacy for a few years more. Moreover, she wanted to shine in society, to reign in her household as queen of Beauty and to gratify to the full her desire for fine clothes and luxurious living. Besides, she had been persistently taught by her mother that husband-baiting and husband-keeping was the one definite objective of a beautiful girl's ambition and career. She was not in love with Vishnu, it was clear enough. Vishnu was desperately in love with her was equally clear. That Vishnu was an extremely rich man was also quite evident. She did not doubt that he would maintain her in state if she accepted his suit. She had read in her novels that in the West people married oftener for money, position and status than for love. *Mariages de convenance* were the order of the day. After all what mattered was the possession of the good things of the life. That was the philosophy of her mother and, though she disliked her she was proud of her worldly wisdom. Her father did, no doubt, sometimes, talk of union of hearts and defined matrimony as an intellectual, moral and emotional exosmos and endosmos, but, then, he had always been an idealist who lived in an unreal world of lofty and impracticable conceptions of life and conduct. Then another thought occurred to her. Religion had never appealed to her and asceticism had always repelled her. Vishnu was an enthusiastic Arya Samajist propagandist. For him all other values were ultimately reducible to religious values. He would naturally expect his wife to assist him in his life-work. Could she honestly say that she would not disappoint him in that matter. But one religion was as good or as bad as another. Brahmoism had always sat light upon her. She had never given serious thought to the creed of the Brahmo Samaj. She was a Brahmo because her father was one. If she had professed Brahmoism on account of her father, she could pay homage to Arya Samaj on account of her husband. The diet question

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presented another difficulty. Vishnu was a violent anti-fleshist. He would not, for long, stand a meat-eating wife and she had an inveterate taste for animal food. Well, she would give up meat-eating for the sake of her husband and if at times she felt an irrisistible longing for meat delicacies, she could come to her father's house and take the forbidden dishes. The prospect of earning the right to administer a rich estate and to have at her disposal thousands to spend over-rode all considerations, all consciencious scruples, all dictates of the "still small voice" and all behests of the inner monitor. Then all at once she thought of the formidable Hari, whose habitments were of the shabbiest character, but whose intellect was powerful and cynicism most crushing. Surely he would see through her. He was an awfully clever man. She was not sure that he had not already read her heart and divined her motives even before she had analysed them herself. When he had transfixed her that memorable night, she had winced under the gaze and had felt that a master had come to whose strong will even her pride would have to submit. As she further dissected her feelings, she sensed something terrible. She did not dislike the bear! Was that all? No, no, she was not quite honest to herself. She had actually come under the magic spell of his superior intellect and unrivalled dialectical skill. She dared not proceed further with her task of self-analysis. She stopped there. All that she acknowledged to herself was that if she became Vishnu's wife, his best friend would, in that event, be not a less but a more welcome visitor to his home and hearth. Beyond this she did not think it proper to pursue her reflections in relation to Hari. After she had successfully disposed of all these difficulties, another presented itself. Both Vishnu and Hari were too serious for her. She delighted in light talk. Very serious talk did not interest her for long It was for this reason that she had a partiality for the loafer Ishwar Dutta, whose only recommendation was that he could amuse her because he was always on the same intellectual level as she was. She had permitted him liberties, not because she loved or respected him, but because his talk was not beyond her and because, though a religious preacher by profession he had in him even less religion than she possessed. She had always regarded him in the light of a companion who waited upon her moods, whom she could chide and flatter as the caprice of the moment directed or dictated and who meekly submitted to be defeated by her in argument. He had become indispensable precisely because she despised and contemned him. He fed her pride and ministered to her vanity. She dismissed this difficulty at once for she had no doubt of it that Ishwar Dutta was far too below Vishnu to excite his jealousy and was not a person to be discouraged by cold and chill receptions.

EDITORIAL REFLECTIONS.

MR. GANDHI'S DISTINGUISHED ALLIES.

Mr. D. N. Bannerji writing in the *Venturer* for November 1920 on "Mr. Gandhi's Policy of Non-co-operation" tells his readers that Mr. Gandhi is not the sole leader of the non-co-operation movement. "He has" we are told "distinguished allies without whose assistance his movement might collapse at

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any moment. One of Mahatma Gandhi's allies is, according to the writer, His Excellency Lord Chelmsford. He thus describes His Excellency's services to the movement associated with the name of the greatest living Indian of modern times.

We do not call in question His Excellency's good intentions. But his whole policy has been suffering from curvature of the spine. When Mr. Montagu, the strong-willed, ardent reformer of the bureaucracy explained to the noble Lord the various reasons—mostly of the Imperialist variety—why in the interests of Departmental efficiency and with a view to silence political clamour, a scheme of political reforms must be initiated with a Home Rule flavour in its terminology, the Viceroy nodded an affable assent When Sir George Lowndes and Sir William Vincent suggested, on the other hand, coercive legislation in order to make impossible in future, the repetition of *defunct and defeated* revolutionary conspiracies, to the making of scheduled offences triable *in camera* before specially empannelled tribunals from whose judgment, given without hearing and recording of evidence or allowing the accused the aid of counsel, there could be no appeal, the amiable Lord again bowed assent. Indian publicists pointed out in vain that penalising the *mere possession* of "seditious" literature, demanding securities from people indiscriminatingly, requiring men not to attend public meetings or engage in political journalism, giving the secret police a tighter grip over the suspects, was fraught with the most dangerous consequences. The passing of the Rowlatt Act created a storm the magnitude of which even the Camarilla of Indian despots could not have gauged. Indians rose to a man in constitutional protest against this infringement on the elementary liberties of the people. Later, when Sir Michael O'Dwyer then Lieutenant-Governor of the Punjab, invoked the aid of martial law by certifying that there was "open rebellion in the Punjab," the invariably obliging Viceroy left the "armed forces of the Crown" entirely at his disposal.

Not only has Lord Chelmsford been obliging, but the contagion of his amiability has filtered down to the Indian Civil Service. Sir. Michael O'Dwyer's imagination manufactured "an open rebellion" organized by men whose only offensive weapons were crow-bars, shovels and sticks; Lord Chelmsford, on the receipt of the certificate by wireless and without taking the trouble to proceed to the seat of the disturbances and make local enquiries, mobilized the armed forces of the Crown and while the King's writ was yet running and the ordinary Civil Courts were sitting, suspended the normal judicial and legal processes—and proclaimed martial law. The civilian authorities of the type of Mr. Miles Irving, Deputy Commissioner of Amritsar, *abdicated* civilian control even before the inauguration of martial law, so anxious were they that Brigadier-General Dyer should appear on the scene and "shoot and shoot well."

We have said above that Lord Chelmsford's policy has been the greatest ally that the non co-operation movement has so far secured Another ally is Sir Michael O'Dwyer who, with General Sir William Beynon, approved of the Amritsar massacre, who was hostile to the political aspirations of the people, and who throughout the whole period of the war, connived at, if not instigated, the suppression of papers and the generous use of the most drastic provisions of the Indian D. O. R. A.

Lord Chelmsford, however, has to yield the first place to the Right Honorable Mr. Montagu, whose duty it was to "vindicate British Honour" by bringing to book official misdemeanants. He has signally failed in his duty as a custodian appointed by the British democracy to safeguard the interests of the brightest jewel in the British Crown. Says the writer:—

What has he done? To Lord Chelmsford, who refused to suspend the death penalties on those who had preferred their appeals to the Privy Council, who proclaimed martial law without military necessity and prolonged

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fit without any ostensible justification, who acquiesced in the punishment of a host of victims of martial law, ninety-six per cent. of whom had to be liberated by Mr. Montagu under cover of a Royal clemency--Mr. Montagu gives a handsome testimonial, "His Majesty's Government desire that you should be fortified by the knowledge that they continue to repose the fullest confidence in your discretion, inspired as they feel certain it has constantly been by the single aim of the good of the peoples whose Government is committed to your charge."

The only disciplinary treatment meted out to Sir. Michael O'Dwyer is the academic rebuke: "His Majesty's Government do not regard Sir Michael O'Dwyer as immune from criticism. A long and honoured connection with India is ended and His Majesty's Government desire here to pay tribute to the great energy, decision and courage, which Sir Michael O'Dwyer brought to his task and to express their appreciation of his services"

As for General Dyer, he has been given a learned discourse by Mr. Montagu on the pernicious effects of "frightfulness" as an instrument of policy, in the British House of Commons. The Army Council have upheld the orders of the Commander-in-Chief, Sir Charles Monroe, that the General should be "retired," which means that the pension accruing to him out of Indian funds would be £900 and not £700, which would obtain if he were not "retired." In the *Morning Post* "General Dyer Fund" has exceeded £20,000, and has been subscribed to by an appreciative public including the ex-Admiral of the Grand Fleet, Lord Jellicoe, and Rudyard Kipling the Imperialist Poet.

Mr. Montagu never realized the need for appointing a Royal Commission to enquire into the Punjab disturbances, seeing that the Government of India were an implicated party. But even the recommendations of the white-washing Hunter Committee have not been carried out. The chief apostles of "intensive" martial law, like General Sir William Beynon, Col. Frank Johnson, Col. O'Brien, have gone scot-free. Lieut. Dodkings, Major Carberry and others, have had their "frightfulness" only whitewashed but condoned. ..... like Bosworth Smith who have insulted Indian women and erected a "House of Repentance" for leading Indians, have been told their services will not be requisitioned before their retirement. Officials like Mr Miles, Irving and Mr. Kitchen have received, communications from the Commander-in-Chief conveying mild censure. *Indian* officials have been dismissed for *not doing* what the Government thought was their obvious duty. An *Eurasian* magistrate, *i. e.*, Mr. Penhearow, who ordered the flogging of a marriage party, has received severe reprimand, and has been ear-marked for a possible disciplinary measure.

Mr. Banerji, thus, describes the inwardness of the non-co-operation movement.

The adoption of the non-co-operation policy really means the organizing of a strike on a national scale: it also means the passing of a national censure on the methods of the Government of India and the failure of the British Cabinet to bring to justice the martial law tyrants. The conflict is no longer one between Britain and India: it is a struggle between British militarism and civilization, in which a united people propose to participate in concert, inspired by the confidence that the destruction of British militarism will not only help the overwhelming mass of the British people, but also enable India to make her peculiar contribution to world politics and world culture.

But the movement is no more anti-British than the coal strike which threatened to paralyze for a moment the industrial life of England. On the merits of both, opinions may differ, but the fundamental cause is the same namely, the breaking of pledges and failure of bureaucrats in Whitehall to understand the elements of human nature.

THE OLD TESTAMEMT.

Superstition dies hard. When Europe was steeped in medieval darkness, the Christian Church adopted a creed

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which incorporated a belief in the infallibility and verbal inspiration of the Old Testament. Modern Science and Modern Thought have taken the bottom out of this belief. It has been conclusively proved that the Old Testament is not a composite literary composition. It is disparate work comprising laws, sayings and discourses reflecting all stages of culture. It contains injunctions which no civilized legislature would incorporate in its code of laws. This is known to all and sundry. All the same, Christian priests—who, like all priests, worship at the shrine of Tradition and for whom crystallized teachings of elders and customary morality are of greater value than the living and vital spirit of religion—still stick to that effete part of the creed. The result is that the Church is full of ordained ministers who, while doing lip service to the creed, have, in their heart of hearts, revolted from doctrines which at once outrage human reason, the moral sentiment and the social conscience. Says Mr. Ingli James B.A., B.T., in the November number of the *Venturer* :—

Readers of *The Venturer* have been reminded recently that professional historians frequently distort history out of regard for our national *amour proper*, with the result that the young are encouraged to glorify the barbarous deeds of freebooters like Drake and Hawkins, and to believe that they are of the essence of true patriotism. History, as Mr. Delisle Burns remarks, needs to be re-written for, as at present taught it is a powerful ally of those who delight in war. But what of the Old Testament? Here is a book forming part of the canon of Holy Scripture and generally looked upon as inspired by God, in which war is given the dignity of a religious institution. Does not that fact constitute an even more serious menace to the peace of the world. To some the question will appear ridiculous, whilst others will feel that it borders on blasphemy. But in view of some of the sermons to which one has listened of late, and of the appeal which anti-pacifists—including certain influential divines have made to the pages of the Old Testament, one is obliged to raise it. Among the Israelites, war was undertaken at the behest of Jehovah and carried on under his direction. His presence sustained the soldiers in the field and by his personal intervention victory was assured. He poured down "great stones from heaven" upon the Amonites as they fled from before Israel, and he ordered the sun to stand still that the darkness might not interfere with the slaughter and so dim the triumph he had won. No wonder that people who lack historical imagination, and persist in regarding the Bible as a single infallible book, fail to see that there is any incongruity between Christianity and war. Nor, on the other hand, is it surprising that sensitive and discerning souls are tempted to bemoan the presence of the Old Testament within the canon, and to suggest that the Church would be well advised to abandon it. That suggestion, indeed, has actually been made by responsible people within the last few years and one is bound to sympathize with the motives that prompted it. The traditional view of the Old Testament is the most formidable obstacle in the path of real religious progress, for it prevents numbers of sincere and honest folk in all the Churches from apprehending the true significance of the Gospel of Christ.

THE GURUKULA AND REFLECTIVE PHILOSOPHY.

We have received the following communication from Swami Shradhananda Sanyasi, the venerable Founder, Governor and Principal of the Gurukula Vishvavidyalya Kangri, Hardwar:—

The following appears in the *Vedic Magazine* of November 1920, under the heading "a study of Yoga". (The writer is Professor Siddheshwar Shastri M.A.)

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"...a movement has now set in to obstruct and abolish all philosophical studies even in institutions which had originally started for the explicit purpose of propagating these reflective subjects. We have noticed people who would like to see institutions like the Gurukula at Kangri and the Benares Hindu University converted into a regular industrial workshop, with a complete and wholesale elimination of all philosophical teachings as a national suicide and we are afraid this vandalism of spiritual speculation has slightly begun here and there" I do not know what the authority of Professor Siddheshwar as regards his insinuations against the present managers of the Gurukula Kangri is. The editor has given insertion to these remarks without any note, which shows that he too is under the same impression. I can only say that it is a libel on the present conductors of the Gurukula at Kangri, to say that any "vandalism of spiritual speculation has (everso) slightly begun" or that efforts are being made to convert it "into a regular Industrial workshop, with a *complete and wholesale elimination of all philosophical teachings as a national suicide*" (The italics are mine). In order to remove misapprehension from the public mind, created by such general mischievous remarks, a general protest alone is necessary. If the writer of the article or the editor of the *Vedic Magazine* enter into details and give facts and arguments in support of their view, I shall be very glad to examine them and if there are really any defects in the present working of the institution I shall be too happy to meet the wishes of the critics.

We beg most respectfully to point out to our revered correspondent, what ought not to need pointing out to a publicist of standing, that no decent man would write for a magazine, if he was always expected to echo the sentiments of the editor. A high class monthly reflects in its pages all shades of opinion and the editor's duty it is merely to safeguard the general policy and to maintain a certain level of literary excellence. Of course, if there is a gross misstatement of fact or a manifest wrong allegation, the editor is bound to point it out. In Professor Sidheshwar's article, there is no allegation against the present management of the institution. There is merely a protest against the efforts of certain "people" who, the writer thinks, are trying to pervert the institution from its real objective. There is not the remotest suggestion that the managers are in sympathy with those "people" —whoever they may be. Professor Sidheshwar makes these remarks with regard to both the Gurukula and the Hindu University, and it is not quite clear to us that, when he speaks of the "vandalism of spiritual speculation" as having slightly begun, he refers specifically to the Gurukula. Under the circumstances, we were perfectly justified in not going out of our way and expressing our dissent from the solicitude expressed by an enthusiastic advocate of the claims of Indian Philosophy, quite incidentally and casually in the course of an article devoted to philosophical discussion for the continued safeguarding of the interests of that branch of learning in those institutions. The assumption that the Editor of this magazine necessarily agrees whenever he does strike a note of disharmony is not correct. Professor Sidheshwar and others of his way of thinking will, however, we make no doubt of it, welcome the assurance held out by Swamiji—the most responsible official connected with the Gurukula—that he has not been influenced by the clamours of "people" that Professor Sidheshwar has in mind, and has no intention whatever of reducing either the volume of Sanskrit

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philosophical courses already prescribed or the time devoted to the teaching of the subject in the interests of "industrial or any other form of merely bread and butter" education.

RISHI UTSAV IN LONDON.

Maharishi Dayananda, the greatest Vedic scholar, philosopher and propagandist of our age, passed away on the night of Diwali in the year 1883. His death anniversary is celebrated on that day in almost all the principal cities of Upper India and all classes of the population join these celebrations and offer their tribute of loving admiration and grateful appreciation to the consecrated memory of the illustrious deceased. Our readers know already that our beloved brother Professor Balkrishna M A. is now in London studying for the M.SC. examination of the London University. He is doing all he can to further the cause. Mainly through his efforts the death anniversary of the Master was celebrated in the metropolis of the British Empire. The function was very successful. Lord Meston presided. We take the following from the London Letter of '*The Tribune*':

There was a joint celebration at 21 Cromwell Road yesterday of the death anniversary of Dayanand Sarswati and Diwalee day. The circular convening the meeting contained an unusual combination of names. That of Lord Meston stood at the head as President, and the list of supporters which followed included several gentlemen who are known to give the official Indian Centre a wide berth, among them being Mr. B. G. Horniman, Mr. J. M. Parikh, and Mr. Syud Hossain. However, the serenity of the proceedings was not disturbed by any political cross-currents. The friends I have named were absent, together with several others who were in hearty sympathy with the commemoration. Lord Meston suggested that all controversial topics should be avoided and the gathering was in fact a striking demonstration of the united feeling of India in regard to one of her greatest sons.

Lord Meston, who was suffering from a cold, uttered a very glowing eulogy of Swami Dayananda's life and character. He described him as one of the most remarkable figures In morden India—a man of intense spiritual superiority, and one whose services to his country could never be too highly estimated. He passed in quick review the main incidents of his life, referred in particular to his foundation of the Arya Samaj, and enlarged upon the great influence which the organization had had on the spiritual, social, and educational life of Northern India. The great majority of Dayananda's disciples had worthily followed in his foot-steps. Lord Meston said that during all his years in India he had never met a member of the Arya Samaj whom he did not respect "I occasionally had difficulties with some of them," said his lordship, "and to my shame I may add that I had even to lay heavy hands on one or two, but this did not affect my appreciation of their high moral enthusiasm." He went on to say that his whole outlook on the Arya Samaj was coloured by his personal friendship with one of the founder's greatest followers, Mahatma Munshi Ram.

Without going into the merits of the differences which prevailed between the two sections of the Arya Samaj, Lord Meston said that his visit to the Gurukula at Hardwar would ever remain in his memory. He found it to be a perfect Garden of Eden —a place where idealism ruled supreme, where the sordid affairs of ordinary life were entirely obliterated, and where the mind dominated the body. The Arya Samaj had a future for it because it had a life behind it.

Following Lord Meston there was an array of representative speakers—Professor Bal Krishna, M A. (who was mainly responsible for the organization of the meeting). Sir P.C. Roy, Mr. Aftab Ahmad Khan, Mrs Josephine Ransom; Mr. H. S. L. Polak and others. All of them paid eloquent tributes to the great work of the man whose memory

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was being celebrated, and it was considered to be particularly appropriate that the celebration should coincide with the date of India's Festival of Illumination. As Mr. Polak aptly remarked, the record of Swami Dayanand showed his constant striving for the victory of light over darkness.

Professor Bal Krishna claimed that Dayanand was a man of cosmopolitan genius, who had rendered great service to the cause of universal brotherhood. So far as India was concerned his teaching was based upon the principal that reform and regeneration must come from within and not from without.

Sir P.C. Roy, propounded the question why the Arya Samaj had found such congenial soil in the Punjab and the United Provinces and had not taken root to any extent elsewhere, a question which he made no attempt to answer. He referred to what the Arya Samaj had done for the promotion of education, and spoke of the self-sacrifice which was being displayed by the staff of the D. A. V. College in Lahore and other institutions imbued with the same spirit. As a member of the Brahmo Samaj he (Sir P. C. Roy) contemplated with shame the ineffectiveness of their own activities when compared with what the Arya Samaj had achieved.

The speeches were followed by a display of fireworks in the garden attached to the house.

COUNCIL ELECTIONS AND NON-CO-OPERATION.

The N. C. O. movement is marching forward by leaps and bounds. Almost all the prominent nationalists and congressmen have stood aloof. The voting was very meagre—especially in the Punjab. At Lahore less than 5 per cent. of the total number of voters recorded their votes. At Amritsar the percentage was still lower. Similar reports have been received from various urban and rural centres. Non-co-operation holds the field. The almost complete boycott of the Councils by the country, the withdrawal of thousands of boys from state-controlled schools and colleges, the increased demand for Swadeshi cloth and the almost complete disappearance of lawyers from public life—before N. C. O. was started, their influence was supreme—all point to the permanent success of the movement. You may attribute this result to bitterness against the bureaucracy on account of Khilafat wrongs and Punjab atrocities, you may ascribe it to the hypnotic influence of a mighty personality or you may hold the world-movement for self-determination and liberty responsible for this supreme bid for freedom at all costs, but you cannot honestly deny that the movement has captured the heart and fired the imagination of the classes and the masses—perhaps of the masses more than of the classes—of the Bourgeoisie and the Proletariat—of the Proletariat more than of the Bourgeoisie. And yet the spokesmen in the Press of the bureaucratic view and organs of co-operation-at-all-costs tell us that the movement has failed dismally. Truly none are so blind as those that would not see. The ostrich may bury its head in sand but it cannot save itself thereby.

SOME UGLY BY-PRODUCTS OF THE N. C. O.

It is an awful pity that the uniform success of the N. C. O. has at places and on occasions been marred by disgraceful exhibitions of intolerance and shameful demonstrations of rowdyism and hooliganism on the part of desperadoes that manage to gain the upper hand as soon as a crowd degenerates into a mob. At Lahore this hooliganism led to tragic results. These wicked antics bring the movement into deserved discredit. They are both foolish and criminal. They are criminal because

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they lead to the contamination and profanation of a great spiritual awakening. The N. C. O. is the outward expression of a great moral upheaval and cultural self-assertion. It is the revolt of an Eastern people, that has regained its lost soul, against the domination of a soul-less civilization which scorns the power of the spirit and believes merely in brute force. Intimidation and abuse ill-become those who are out to meet violence with love, insolence with calm majesty and hauteur with undaunted dignity. Those who resort to unseemly methods do not understand the inwardness of the movement. The moment N. C. O. ceases to be non-violent, the struggle will assume another shape. It will no longer be the battle of the spirit with prestige based upon physical force. It will degenerate into a struggle between bricklets and shoes on the one side and rifles and machine guns on the other and with this degeneration the prospect of disaster to the people's cause becomes certain. If we fight with spiritual weapons against people who are armed with physical weapons only —if we fight under the standard of Dharma against those whose armaments are not buttressed by the consciousness of Right and Justice, our victory is certain. If, on the contrary, we soil the holy banner and adopt unrighteous methods, our lesser violence is sure to be overborne by greater violence. We must make the humiliating confession that the Punjab masses least understand this aspect of the question. The Punjab is inhabited by warlike and impulsive people whose naturally impatient disposition leads them to adopt short-cuts and to translate thought into action at once. We are afraid the vessel of Mahatma Gandhi's N. C. O. will split on the rock of Punjab impulsiveness just as the Satyagrah movement did last year, if speedy measures are not taken by the great leader to control the situation. The Punjabis are a very reverent people and are excellent followers. They are not at all restive under masterful handling, only they will not be led by pussilanimous leaders who cannot risk temporary unpopularity and give the right lead at the psychological moment. What Punjab needs is courageous leadership. There is no towering personality in the political field in our province. Lala Lajpat Rai has, no doubt, behind him a magnificent record of solid philanthropic work. But he is, by nature, a man of peace. He can do quiet social service work and deliver eloquent and effective addresses when the atmosphere is not surcharged with electricity. He is too sensitive, too timid and too anxious to please all parties, to be able to give courageous lead at a time of political ferment like the present when passion runs high and the outraged self-respect and rankling sense of wrong done bear down the *Satyagrah* spirit. In fact ever since his return from deportation, he has been careful to leave the country whenever there was unusual excitement. Moreover he does not, in his heart of hearts, believe in Mahatma Gandhi's movement or in Indian Culture—his foreign travels have converted him into an ardent votary of Western civilization. He regards the Europeanisation of India not only inevitable but perhaps even desirable. His heart is not in the movement. He has not the courage of a Shastri or he would openly denounce as reactionary many of the teachings

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of Mahatma Gandhi. While rowdyism was rampant at the polling stations, L. Lajpat Rai was probably lolling in an easy-chair in his bungalow and enjoying a chat with friends. It is not of this stuff that leaders that have faith in themselves and a hold on their following behave. One cannot conceive Mahatma Gandhi acting as L. Lajpat Rai acted on the polling day at Lahore Everybody knows how Gandhi faced the indignant crowds at Bombay last year, administered to them a strong and well-merited rebuke and saved the situation so completely that thereafter the Governor solicited his help to allay the popular feeling at Ahmedabad and withdrew martial law at his request. What business has L. Lajpat Rai to accept grand receptions, to be led in processions and to hear himself praised if, in their hour of need, he cannot come to the rescue of the people and save them from their own stupid follies and suicidal antics? It pains us to have to say that L. Lajpat Rai—though he is a man of lofty character, generous impulses and high resolves—has neither the nerve nor the resourcefulness nor the equanimity of temper and the balance of judgment to save the non-co-operation movement from disaster in the land of Jats, Sikhs and Muslims. As regards the lesser leaders, we are afraid, many of them lack the personal magnetism and the forcefulness of character which exact prompt obedience and a very few others are much more in sympathy with the riotous temper of the mob than with the *Satyagrah* spirit of the Mahatma. They take the Mahatma's holy name all in vain and invoke his holy authority to rouse unholy passions. In the name of *Satyagrah*, they raise the Frankenstein of *Duragrah*. The situation in the Punjab is, indeed, perilous as regards the future of the N. C. O The following remarks of Mr. Stokes of Kotgarh apply, with peculiar appropriateness, to the rank and file of propagandists in the Punjab.

We must realize that his ideal depends for its success upon its being carried out in the spirit of satyagraha. If it should find its dynamic in the lower passions, I do not conceive that he would consider it a means to India's salvation. Yet it is in just this that he is so handicapped. I know from personal experience that some of the leaders have imbibed his spirit, but I also know that the rank and file of those upon whom he has to depend for the extension of his propaganda, are far less under the influence of this vitally important aspect of his message than of a burning sense of injured self-respect as Indians at the treatment that has been meted out to their fellows. I listened for several days to their messages to the people, and confess that they did not seem to me calculated to develop the spirit of Satyagraha among the hearers. Now the success of the Non-co-operation movement as at present contemplated, seems to me to depend absolutely upon the growth of that spirit of discipline which will make it possible for the people to progress stage by stage and at each stage only so far as Mr. Gandhi dictates, yet as I listened to speech after speech it seemed to me that the impression made upon the ignorant hearers was not of a kind to produce that result. The danger of the present method of appealing to the people would appear to lie in its creating an impetus based upon anger and indignation which, uncontrolled by the true spirit of Satyagraha, would carry the people along faster than Mr. Gandhi would desire, and thus defeat the end he has in view. For his object is a great moral victory over the forces of injustice; mere disruption and the loosing of the lower passions would be as distasteful to him as to the most moderate of the Moderates. To me the fatal weakness in his programme lies in,

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the fact that so few of those upon whom he has to depend are imbued with his spirit, and I greatly fear that unless this movement of non-co-operation be carried out in the spirit of its great leader, it will degenerate into mere unintelligent disorderliness. If it does, it may be the means of severing the British connection, but I doubt if it will bring us the Swaraj we desire

THE PSYCHOLOGY OF HOOLIGANISM.

If we look a little deeper into this hooliganism and try to probe its psychology, we find that it is inspired as much by bitter memories of the past as by perverted notions of proofs of the success of a popular movement impotred from the West. Some half-educated people think that unless slight disturbances are created, the opponents of N. C. O. will never acknowledge that the movement has succeeded. This false notion of checkmating one's opponents is also at the basis of the disgraceful scenes. Unfortunately the comments of some Anglo Indian papers lend countenance to this view. At Calcutta there was very little voting owing to the non-co-operation movement, but there were few disgraceful scenes. Commenting upon this the *Englishman* of Calcutta says:—

Although the election contests in Calcutta are not yet over polling has taken place for a sufficient number of seats to enable one to state broadly that the city as a whole does not seem to be very interested. *We have no doubt that the Extremists will point to the small number of votes recorded as proof of the strength of the Non-co-operative feeling, but if that feeling were really very prevalent the polling stations would have provided scenes of very great excitement and one would have heard of pickelting and of organised attempts to prevent any voting at all.* As it is, there has been no general excitement, and such slight disturbances as there have been were caused by a few students and schoolboys who have no votes themselves and who were, perhaps, as much out for a rag as for anything else.

Does this look like inviting picketting and organised attempts to prevent all voting? The mentality of a section of the Anglo-Indian Press is hopelessly perverted. At Calcutta it points to the absence of hooliganism as proof positive of the failure of N. C. O. and at Lahore deplorable excesses committed by a mob at one or two polling stations out of 34 is hailed as evidence that the non-co-operators have failed to convince people by argument and have, therefore, taken to coercion. Of course this affords no justification for ruining the movement of non-co-operation by importing violent and unrighteousness into it. Non-co-operation can conquer the hearts of our rulers and secure for our cause the sympathy of the civilized world only so long as we obtain martyrdom ourselves and do not confer it upon our opponents. The murder of seven Europeans last year was a stain upon Indian honour which could have permanently retarded the progress of the movement for self-Government if the innocent Indian blood shed at Jallianwala had not only washed the stain but shed fresh glory upon our cause.

MAHATMA GANDHI'S EXHORTATION.

Of course, the great man who leads, the movement for India's freedom fully realises the force of the considerations we have urged above. In the issue of the "*Young India*" just to hand he says:—

It would be totally opposed to the doctrine of non-violence to stop the supply of water and food. This battle of Non co-operation is a programme of propaganda by reducing profession to practice, not one of compelling others to yield to bedience by violencedirect or indirect. We must try patiently to convert our opponents. If we wish to evolve the spirit of democracy out of slavery, we must

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be scrupulously exact in our dealings with opponents. We may not replace the slavery of the Government by that of the non-co-operationists We must concede to our opponents the freedom we claim for ourselves and for which we are fighting. The stoutest co-operationist will bend to the stern realities of practice if there is real response from the people

But there is a non-violent boycott which we shall be bound to practice if we are to make any impression. We must not compromise with what we believe to be an untruth, whether it resides in a white skin or a brown. Such boycott is political boycott. We may not receive favours from the new Councilors. The voters, if they are true to their pledge, will be bound to refrain from making use of the services of those whom they have declined to regard as their representatives. They must ratify their verdict by complete abstention from any encouragement of the so-called representatives.

The public will be bound, if they are non-co-operationists to refrain from giving these representatives any prestige by attending their political functions or parties.

I can conceive the possibility of non-violent social ostracism under certain extreme conditions, when a defiant minority refuses to bend to the majority, not out of any regard for principle but from sheer defiance or worse. But that time has certainly not arrived. Ostracism of a violent character, such as the denial of the use of public wells is a species of barbarism, which I hope will never be practised by any body of men having any desire for national self-respect and national uplift. We will free neither Islam nor India by processes of coercion, whether among ourselves or against Englishmen.

We hope and trust that all the lieutenants of Mahatma Gandhi will take this exhortation to heart and we shall be spared a repetition of the disgraceful scenes that occurred at Lahore on the polling day. We particularly deplore the difficulties placed by the mob at Delhi in the way of the burial of a co-operator. We hope for the good name of the non-co operation movement, that no prominent non-co-operation worker was associated, either directly or indirectly, with this shameful outrage.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

The Lahore Arya Samaj anniversary came off on the last Saturday and Sunday of November. It was a unique occasion. Devout men and women from all parts of the Punjab flocked in their thousands to listen to the learned and elevating discourses that were delivered by celebrated preachers and lecturers. Swami Sarvadanand delivered two beautiful sermons, embodying lofty sentiments and containing food for the intellect and the soul, which were deeply appreciated. Swami Satyananda spoke, with his usual sweetness, on the attainment of righteous ends. His speech also produced a very wholesome effect. Three Gurukula Sanatakas delivered striking speeches. Sanatak Dharmendra delivered an informing address on the defects of modern civilization, Pandit Budha Deva spoke thunderingly and inspiringly on the grandeur of India's spiritual treasures and Pandit Brahma Datta spoke feelingly on the controversial question of "Arya Samaj and Politics." Principal Lajjawati of the Jullundur Kanya Maha Vidyalya delivered an eloquent discourse on the educational problem. Professor Rama Deva delivered a learned and informing lecture in which he proved conclusively that Christianity, Islam and Budhism had failed and that the Vedic Religion alone could rescue the civilized world from the abyss of moral anarchy that yawned before it and threatened to engulf it. The speech carried con-

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viction to the minds of the hearers and when he finished address, the vast pandal rang with loud and enthusiastic cheers and with cries of "*Vedic Dharma ki jai.*" The speech has created quite a sensation in Lahore. There is a tempest in the tea pot and some Muslim papers, unable to meet the arguments and quotations of the speaker, are indulging in filthy abuse. The *Syasat*, the filthiest rag in the province, is leading this campain of outrageous abuse and disgraceful personal vituperation. He is threatening L. Lajpat Rai with social boycott because his paper the *Bande Matram* published a full report of the speech. We are told that Hindu-Muslim unity will vanish if the doctrines of Islam are even criticised or if extracts from Syad Amir Ali's "*Spirit of Islam*" are read out in public lectures. The price of Hindu-Muslim unity, it seems, is a complete blockade of thought and a rigid taboo on all lectures on Comparative Religion and Philosophy. The Swarajya that it is sought to be initiated will take away the liberty of speech. The *Syasat* is loud in demanding of the bureaucracy that it shall grant him liberty to criticise strongly and even violently not only the measures of the administration but also the philosophy that is at the back of the bureaucratic system of Government and is always attacking severely Christianity which is the religion of our rulers and of 4 millions of our countrymen, but will not permit a criticism of any doctrines of Islam! Why is Islam sacrosanct as no other religion is sacrosanct? Why cannot Muslim Divines defend their faith by meeting argument with argument? Why are coercion, intimidation and social boycott necessary to maintain its hold upon the minds of its followers? The Prophet always listened patiently to the criticisms of his opponents and met them patiently and sweetly! Has Islam become less strong since then? Has it lost its natural vitality that it must now lean on such weak supports? Perhaps, it is unfortunate in having men like the Editor of the *Syasat* as its noisiest and most clamourous protagonists at Lahore. In any case the incident is not without its moral. Hindu-Muslim unity, in order to be permanent, must be based on community of interests and mutual toler. nce and good will and not on the throttling of the voice of philosophic criticism. Surely Islam can survive many an argumentative onslaught and will become stronger and not weaker if it is purged of doctrines like Polygamy which, however excusable they might have been in semi-savage Arab at a particular time, are clearly repellant to the developed moral sense of civilized man.

THE ECCLESIASTICAL EXPENDITURE IN INDIA.

Mr. P. V. Chalapati Row, B L., contributes a sane article on the above subject to the November number of the *Hindustan Review*. The Indian Government is irrevocably committed to an unbending policy of religious neutrality and yet two million rupees are spent every year on church establishments. This is manifestly unfair. We fully associate ourselves with the following observations made by the writer.

From the point of view of Modern India and the changed angle of vision in the Government it is no more permissible to credit the expenses of establishments religious in their nature to the revenues of India. India has no State church. Its teem-

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

Winter has set in with all its bleak accompaniments. Trees have become almost bald. Our stream has altogether dried up. There is an entire absence of verdure. Even the mountains present a 'dry, bald. and sere' aspect. Cold benumbs bare hands and feet in the morning and in the evening. Sunshine is very pleasant although at midday it is a bit intolerable as yet.

THE CURRICULUM.

To avoid difficulties attendant on frequent changes in the Curriculum and to secure greater regularity and efficiency in teaching work, it has been proposed to revise the curriculum and then to enforce it without allowing further changes for a period of four years. The task has been entrusted to a committee, with sub-committees under it consisting mainly of members of the staff. The opinions of experts on various subjects are being invited and secured and it is to be hoped that we will have a revised and improved curriculum in about a month or so.

MR. KUNDSEN.

Mr. Kundsen, an American Educationist visited the Gurukula on the 7th of November. He stayed here for two days. The following is his opinion about the institution.

"I have spent two happy days at Gurukula. It is unique and new in all its ways, however they may be copies of ancient things. It is modern for the old can not be again, yet the best of Vedic India lives on here. May it live on and prosper for it serves a purpose and fills a want.....The method here brings good results. Its graduates and their careers prove it.....This renaissance of Vedic methods of Education is particularly interesting in view of the great tendency of European and American thought to return to the Vedic thought in psychology and philosophy and its expression in self determinism in the new school movement. All schools could learn something from the moral austerity of the Gurukula—may it spread. May Gurukula prosper."

DAYANAND UTSAV.

Dayanand Utsav was celebrated on the day immediately following the Diwali. A meeting was held under the auspices of the Sahitya Parishad in the School Boarding House. Pundit Indra Chandra was in chair. Elaborate papers dealing with the various aspects of Swami Dayananda's life and teachings were read. The Life of the Great Founder of Arya Samaj is an inexhaustible store of instruction. Accordingly the speakers tuned their ingenuity and originality to the utmost and did justice to the greatness of the subject and the solemnity of the occasion. The President threw much valuable light on many contested points. The meeting lasted for about 4 hours and was dissolved at about 11 A. M.

LEOPARDS IN THE GURUKULA.

Leopards haunt the Gurukula premises annually for sometime immediately after our stream dries up. This year too they have been seen roaming in our garden on

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several nights. A few days ago, one of the Brahmacharis of the tenth class was walking in the garden opposite to the School Boarding House in the afternoon, when he all of a sudden beheld a leopard who had been aroused from sleep by the sound of his footsteps. Following the impulse of the moment, he took to his heels but the leopard pursued him and inflicted two very slight wounds on his hands. The Brahmachari informed three college Brahmacharis who were going to the play-ground with hockey-sticks in their hands, about the occurrence. The latter immediately ran to the spot indicated and began to pelt the leopard. The infuriated beast fiercely pounced upon one of them, prostrated him, fixed his cruel paws on his breast and was about to plunge his teeth into his body. But for a moment's delay the merry prank of the boys would have ended tragically. Had the other two boys shown fear or hesitation, their companion would have been lost. But the readiness, courage and presence of mind exhibited by them averted the catastrophe and saved the situation. They rained a shower of sticks on the animal with incredible celerity. The leopard was forced to release his grasp and to face his assailants. Then followed a scuffle in the course of which the Brahmacharis received one or two negligible scratches on their arms. But the shower of sticks was so incessant that the leopard was overwhelmed and began to run. The Brahamacharis gave chase and brought the animal to bay and then there was another scuffle. Reduced to desperation the leopard took a prodigious bound and fell into a thicket at some distance. In the meantime the news had spread like wildfire and all the Brahamacharis, members of the staff and servants ran to the spot. Our drill master S Fateh Singh and the watchman were armed with guns. Hearing the noise of so many people approaching, the leopard came out of the thicket. A couple of bullets were at once sent through his body and the leopard again retreated and disappeared in the thicket. The thicket was besieged by the Brahmacharis armed with clubs lest the animal should escape, the thicket was poked at every point by means of long poles and eventually the leopard was found dead in a corner. But the place is still frequented by leopards at night. Vigorous measures are being taken to shoot the beasts down! Brahmacharis and other persons, some of them armed with guns, keep watch all night. Parties of Brahmacharis have once or twice been sent to the adjoining forest also to hunt the beasts down, should they be found there. And it is to be hoped that the beasts will either be killed or scared away effectually.

THE DIVALI.

The Diwali was celebrated with genuine earnestness the other day. The School and Collge Boarding Houses were beautifully illuminated. The glittering rows of light presented a very grand spectacle. A meeting was held in the afternoon under the presidency of Pandit Indra Chandra Vidya Vachaspati. The Brahmacharis, Sanataks and members of the staff made beautiful short speeches regarding the origin of the Diwali and the advisability and proper method of observing it. In the end, the President made a pregnant and highly original short speech. The meeting was followed by a Sehbhoj. At night the Brahmacharis showed feats of skill with Banethi etc. Paper-balloons prepared by the Brahmacharis were flown and fireworks were displayed.

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(२) पं० चन्द्रमणि विद्यालंकार
(३) पं० देवराज सिद्धान्तालंकार
(४) पं० इन्द्र विद्यावाचस्पति वार्षिक मूल्य ३) रखा गया है ।

आशा है कि पत्र का प्रथम अङ्क आगामी जनवरी में निकल आयेगा ।
जो सज्जन ग्राहक होना चाहें वह कार्य्यालय, गुरुकुल कांगड़ी में पत्र भेज कर अपने विचार की सूचना देने की कृपा करें ।

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AND

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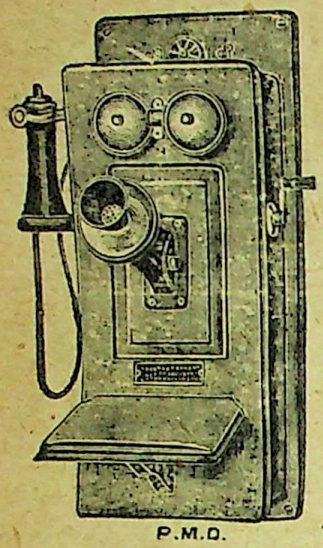
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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A VISIT TO THE GURUKULA VISHVAVIDYALAYA OF KANGRI NEAR HARDWAR.

I

(By the Late M. Venkata Suba Row Pantulu of Ongole.)

(*Madras Presidency.*)

Generally, all new things are attractive and some of them provoke even enquiry and when satisfied, draw, you to them so closely as to identify yourself with them—nay compel you to proclaim to the world all that is good in them—One of such new things, or the new such thing which attracts most is the Gurukula Vishva Vidyalaya of Kangri, established by that great and noble man Mahatma Munshi Ram (Swami Shraddhananda) a true disciple of the well-known Vedic reformer, the late lamented Swamiji Dayanand Saraswati. My attention was drawn to that institution for a long time, perhaps almost from its very existence. Somehow it appealed to my nature and I was very enthusiastic about it and did not fail to read anything written about the said institution, by any one. In addition to that I used to get its "Prospectus" something like the University Calender, from time to time and closely followed its course.

Abont five years ago I thought of going over there and stay for some time, to see how it worked and what good could be achieved by such institutions. Some unavoidable circumstances having prevented me then, now I have come down here for a week and am observing closely what is going on here. Undoubtedly many persons might have visited this grand and noble institution and I know myself that many a visitor had communicated his impressions to the Press, as he observed. But the same

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thing might be described and observed from different stand-points and from different view-points also. That depends upon the person who observes. As it is my sincere wish that all enlightened persons of our Southern India should visit this place of pilgrimage once at least, in their life-time, it will not be uninteresting to give some details of the journey itself.

However feeble my pen may be in describing men and matters, I hope the public will follow me with patience and for that act I shall feel myself amply rewarded.

Having started from Ongole by the 4-45 P. M. Waltair-Express, I broke my journey for a few hours at Waltair till the Calcutta Mail arrived there at 12-30 P.M. I messed at the Railway Station Hotel, kept by some Southern Brahmins. The arrangements were clean and the meals supplied was excellent. That is the last place where I took the Madras meals. The trains are overcrowded in the higher classes too. Waltair being a health resort many Bengalee gentlemen went there from Calcutta to spend their summer and some of them were returning. I had their company and it was very pleasant. Even at Waltair, groups of persons were surrounding me (not the Bengalees), questioning where I would go and so on. First I thought they belonged to the Police Department, however, unfortunately they turned out to be of the Puri Pilgrimage Department insted of the C. I. D. Oh: what a nuisance it was those emmissaries were plaguing me up to Barhampore till about 8 in the night, whether I was not going to Puri and when I told them, I was going to Hardwar thinking that they might not know about Gurukula, showed their surprise if not disgust, at my conduct for preferring Hardwar to Puri. Perhaps they would have been half satisfied if I had told them that I was not going to Hardwar, but somewhere else. Fortunately for me there was no disturbance till the morning and again the trouble began at Kharagpur Junction. Even though you passed Puri at a long distance, the Pandas would not leave you. One would think by their entreaties that they are so kind to us, to remind us that we by mistake might have been over-carried beyond Puri in sleep. Our Mail reached Calcutta exactly in time and as I had seen Calcutta twice before, I did not want to go into the town, but was content to rest myself till the evening at a choultry (Dharamshala) near the Howrah Railway Station built by one Seth Satya-Narayan. What spacious buildings with upstairs, water-pipes, wells and gardens and bathing-houses for women. By 1 o'clock in the morning the building—3 Stories—was all filled up with pilgrims. There was no space even to sit. By 3 or 4 p. m., in the evening the servants of the institution were trying to accomodate everyone that went there with great courtesy and reverence. Even there my friends, the Jagannath Pandas, did not leave me. I ascertained the reason why it was so crowdy and the answer came from a young man of Murshidabad District, who knew a little English, that the famous Car-festival of Jagan Nath was to take place in 4 or 5 days. I was told that cholera was raging at Puri and I asked my young friend who was going there with 4 or 5 relations of his, why he should risk, to which he answered they did not care and people did not die twice; it is said that thousands and lacs of people go to that famous festival. I wo'nt be surprised if 10 per cent, of the people that gathered in that Dharamshala were Pandas to take the pilgrims there. I do not know how much money goes into the pockets of these "law-touts", I beg their pardon, pilgrim-touts. If in the so-called enlightened twentieth century, the power of Hindu religion and Hindu caste is so great what wonder is there that many western writers should think that with any number of vicissitudes in its fortunes, India's compact was not shaken in this respect, for over three thousand years at least. I took the Punjab Mail, platform No. 4 in the Howrah Station. at about 9 p.m. The Punjab Mail train consists of first, second and intermediate classes only. The train became overcrowded in a short time. From Waltair upwards the finest and best mangoes are sold in every station by wagon loads, with-

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out exaggeration and dead cheap and in every station milk is sold so that any orthodox man without stopping anywhere for meals may travel throughout the whole of Northern India with fruits and milk. From Calcutta to Benares my companion was a Nepalese young man who is studying in the senior Intermediate class of the Benares Central Hindu College. He seems to be a very young man, with a fair complexion and most intelligent features. He spoke very reverently of Mrs. Besant and her great work in respect of the Central Hindu College [but remarked that she would have been a much greater woman but for her earthly ambition]. To a question of mine he replied that she was absolutely unjustifiable in her uncalled for and unnecessary interference with Sryjut Gandhi in regard to that notorious incident at Benares. He told me he was present there and all the students of the institution strongly rosented and showed signs of resentment at her conduct. It is in that connection he remarked about her ambition and lower-self. Unfortunately she too possesses lower-self. The Punjab Mail goes directly from Moghal Sarai and we got into another train at Moghal Sarai, which is also Punjab Mail of the Oudh and Rohilkhand State Railway, goes through Lhaksr about 2 A. M., to take a train to Hardwar, and which train directly goes to Dehra Dun. The train having been late for two hours I got down at Hardwar at about 4-30 A M. on June 1916. From Moghal Sarai upwards my Hadrwar Pandas did not leave me. At "Lhaksar" the siege was tight but, I told them that I was myself going to Hardwar. Even at that unconscionable hour, without a wink of sleep the whole night, the Pandas came before we like nightmares. I told one of them that I was not going into the town of Hardwar but the Gurukula at Kangri. They were all horror-struck to see that a man and a Brahman who went all the way from Madras should go to Gurukula at all, and without going to Hardwar. It was a sight for gods to see. I wish I had a pocket camera to take a snap-shot of the "Saviours of our souls".

Before we actually go to the Gurukula an out and out Hindu Institution, or rather an Aryan Institution as they rightly love to call it, it would be interesting—nay useful to note that from upwards of Bahrampore to the foot of the Himalayas, where Gurukula is situated, you will observe, one huge mass of Hinduism—unadulterated Hinduism and uncontaminable by Christian influences either in religion or otherwise, though without the unrelenting rigidity of caste and untouchableness which we so plentifully find in the Southern Presidency, side by side with the denationalised western influences. From northwards of Ongole, a new acquisition to the Guntur District up to the end of the Madras Frontier it is rather difficult to distinguish between a Christian and a Hindu among the younger generation whereas you could at once distinguish the Hindu from others upwards. Moreover English language ceases to be of any influence here, either in the trains, or in the stations or elsewhere unless you provoke one to speak English. Talk of war, talk of religion, talk of politics, talk of any subject and you will get most intelligent up-to-date answers in Hindi or Urdu from any common man. What I observed is this, *viz.*, that in the Madras Presidency, except some of those that know English pretty well, others know nothing or next to nothing in matters of conversation of any general interest, say War, Self-Government, even the new product *Home-rule*, Arya Samaj, Hindu Sanatana Dharma and so on, whereas in Bengal and Sanyukta Pranta (the United Provinces) and Punjab, people can debate intelligently, though some of them do not know a word of English. The Arya Samaj having taken the education of women also earnestly in their hands I noticed two or three women talking most intelligently about men and matters. They are very modest and respectable and at the same time courageous enough to give their opinions freely. The fruitful result is, I believe due to the sort of training which is given to women here instead of stuffing them with Westernised English Education, as we are attempting to do in the Madras Presidency. True a

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courageous Hindu modesty and respectability, you can find here to your entire satisfaction either in men or women. People strongly believe in religion and not in mere form and it is broad and cosmopolitan.

The already religious people, are more ırified by the doctrines of Swami Dayananda ıd his followers. The wave of that religious rvour *not* fanaticism has spread over he whole of Punjab and the North-Western Province and half of the United Provinces. The names of many persons are sacred words in those parts and the very mention of them sends a thrill through their souls and makes them bow voluntarily out of reverence to them. Need I tell you that those names are Lala Lajpat Rai, Lala Hans Raj, Mahatmaji Munshi Ram, Pandit Lekh Ram, Gurudatta Vidyarthi and a host of many others. We too have some great men in Madras Presidency, who have done good to our country. But the sort of reverence almost amounting to filial piety, shown to these great men here, is phenomenal. I am afraid I will have to say that such sort of affection and reverence is not shown to any single individual, whether past and present, in our parts. Under such surroundings and circumstances, the Gurukula, which I am going to describe hereafter, comes into existence with all its glory. To resume the narative—after releasing myself from the Pandas at Hardwar, I went to a place called Kankhal, where is a combined Post and Telegraph office, which is also a place of important pilgrimage. I am told, this town is about two miles from the Hardwar railway station. However there is a spacious gardenand grounds belonging to Gurukula and one permanent building and two or three temporary ones for the use of the travellers. This portion is called Mayapur. To a long mango tree a board is fixed on which "Enquire every thing about Gurukula here" are written in bold characters in English and Devanagri. I was received most hospitably by the inmates of the Asharama and when they were told that I had come from Ongole, they said that gentleman was specially sent by Mahatmaji to take me to Gurukula and that he had gone to the railway station to fetch me. Before that gentleman returned from the station, I had my ablutions and bath near a beautiful draw-well in the garden grounds. The garden consists of many mango trees and the grounds consist of a number of tall but not yet huge teakwood trees. The beautiful scenery, the cold bath and the most hospitable reception, relieved me a great deal of anxiety and tiresomeness, caused by a constant journey of about one thousand or eight hundred miles at one stretch without proper food and sleep. In the meanwhile that same gentleman returned from the railway station. Both of us went into the town of Kankhal, which is a pretty decent one, though small, with its crowded bazars, fine buildings, many of palatial appearance and private houses of many big men of the interior, who constructed them, with a purpose to live there, on occasions of pilgrimage and other important days in the year when they or their inmates go to bathe in the sacred Gungaji. Just about 10 A.M. we began to cross the Ganges to go to the Gurukula at Kangri by means of two tin-boats tied together called *Tamers*. Their construction is very peculiar, simple and at the same time artistic, though awe-inspiring. Each *tamer* consists of twenty-one Kerosine oil empty loose tins closed on all sides. It is constructed in such a way as to make it almost a triangle, tied down, together by means of a twisted jute thread (country rope used for cots in the villages) with small bamboo pieces. All these huge building and machinary in the Noah's arc, to cross the furious and magnificent Ganges. These two great chips were taken by two Herculeses to the shores of the Ganges. The two sailors of the Ganges are knswn here as *tamer wallas*. When I was asked to get into them, tied together, which held six persons and our luggage, I flatly refused to do so, out of very fear because I expected somesteam-launch or something of the sort to cross that the big and furious river though its name is a mild Ganges. However, I was reassured by my friends, the co-

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passengers, and chiefly the *tamerwalas* smiling simply. We all got in, I of course trembling, because I had never known such voyages, though had twice crossed the Godavari, which was sometimes considered a dangerous one. In addition to these two boatsmen, another gentleman, a graduate of the Gurukula University, began also towing the boat being in water, of course all the three swimming in water. He told us that the boat will never betray, and even in highest floods, almost all the Brahmacharies of Gurukula would be able to cross the Ganges without any difficulty or fear. From Kankhal to Gurukula it is three miles, down stream, and we went in about thirty minutes. That day the flow was very rapid. However, we arrived safe at Gurukula at about 10-30 A.M., or so. It seems that the day was a holiday and we saw a number of Brahmacharies swimming in the river like ducks—all little fellows.

3. I was landed on the bank of the Ganges on this side of the Gurukula, by my guide and friend who, accompanied me from Kankhal. He took me straight to Mahatmaji Munshi Ram the Governor and founder of the University. Just when I went to see him he was seated under a shady Mundar tree on the banks of the Ganges with two of his friends—professors of the institution—over a wooden platform, whose base is washed by the sacred water of the Ganges. A most hearty and cordial welcome was given to me by Mahatmaji, a tall well-built, fair complexioned gentleman with a good iron-grey beard and of a most prepossessing appearance and must have been approaching sixty. The words of kindness and of great mental and physical strength are written boldly on his face, combined with a peculiar sternness, which compels any man to look up at him with reverential awe. Therefore, it is no wonder that Swami Dayanand's wishes were entrusted to him and that the latter should have accomplished his Guru's desire so well and so piously. Many like qualities and counterfeits of such qualities, pass for piety in this world, but one could only see true piety, as was so beautifully explained by Sree Krishna to Arjuna in that memorable work of Bhagavatgita. That part of the country is represented by many such excellent institutions started more or less after the model of Gurukula. The whole key-note of the Bhakti of the great Bhagvatgita was the service of humanity writ large over all the pages of that sacred work. It is that service that was preached there, which is now being fulfilled here in action, nearly five thousand years after the Gospel. Knowledge was and is always considered, the uplifter of mankind politically, religiously and socially. He that gives true knowledge, according to the times and the circumstances, is the great benefactor of his country specially—nay generally—of humanity. It is not so much the books that attract but the method of teaching them. I am told that the graduates of this University are far above the average graduates of the Government Universities in any subject, except English. They do teach English from the sixth class, but give secondary importance to that subject. Some subjects have no text books in the Arya Bhasha, the vernacular of these parts, but even those subjects are taught even in the college classes, in vernacular by the professors, most of whom are distinguished graduates of the Lahore University. There are about 50 students in the college classes and about 300 in other classes. Nearly three fourths of the students belong to the Punjab, (this place is in the United Provinces, Bijnor District), and the rest are mostly from the U. P. and a few from Central India and one or two from the far off Hyderabad (Deccan) and even Bengal. The classes are held in summer from 6-15 A.M. to 10-50 A.M. and in winter from 10 A.M. to 4 P.M., separate accommodation, for college as well as school, is provided for student's quarters and messing too. Boys and masters are together at bathing, at messing, and at playing. Some old teachers seem to be in charge of the lower classes and that is always fine and good, because the boys range from 7½ to 9½ or 10 and so on. The relations which exist between boys and teachers are most affectionate. Sometimes it is these teachers that serve

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the boys with food, taking constant care of what each boy wants. The whole thing did not look to me as if it were a school but I took it as one huge joint Hindu family consisting of fathers and sons—old and young children and with all that the discipline is very severe. I am told that one-third of the boys are Brahmins and the rest of other castes and there are some boys of the untouchable class also. All mess together and there are no caste distinctions. All look like first class Brahmin boys, with their *yegnopavitam*, small tuft of hair on their heads, with yellow coloured clothes brass vessels always with them, as if all of them are new *Upanayana Yatuvoos* boys whose *Upanayanam* ceremony had just been performed. At 4-30 A.M. and 5 P.M., a signal is given for bathing. All must bathe twice daily and Sandhya and Havan is performed. Meals are served between 10 A.M. and 11 A.M., and 6 and 7 P.M., and milk is given to the boys at 6 A.M., and 3 P.M. The boys are known as Brahmacharies. All boys look fair and brilliant and some of them are very fair and very intelligent looking, as if all of them are "made to order." Many of the Professors, teachers and other of the office staff and other various servants live with their families, outside the square allotted to the Brahmacharies, and none of them are expected to trespass over those grounds except on rare occasions when they are allowed to see their parents, who come over here from distant parts, now and then to see their tender children. Why, it is a small neat town with a republic of its own. Just in the family compound square, at one side there is a Dharmshala or a traveller's bungalow, with 3 large rooms and verandas an both sides, verandas themselves possessing 4 small rooms, one in each corner. The square is a very large one, with a court yard of about a furlong square, in the middle, with fine green grass, interspersed here and there with big mango and jamun trees. The hostel for the boys to mess is called Bhandar. Altogether, 800, persons are fed daily, including those that come almost every day to see their boys, if females, food is served to them by Dharmsala servants, i the Dharamsala, because no female shoul enter the quarters of the Brahmcharie From the milk giving process to th sleeping process, everything is done mos promptly and regularly and at exact time with a mathematical precision, I have no come across anywhere. Every time on meets the other boy or adult he will mak Namaste (Namaskaram) to you and yo are expected to return the salutation especially in the case of elders it is alway observed by the Brahmcharies and others Oh: how delightful it is to be with them and to see them always and I think it is Small Heaven on earth: The magneti influence and power which the Mahatmaj possesses to attract so many students and so many teachers and professors wh are working almost on stavartion allowance, is what I cannot sufficiently conceive. Professors, teachers, clerks, cooks, watermen, sweepers and scavengers, barbers, and washerman, al work not because of the pay but for love for the institution, and high regard and reverence and affection for the master. The very mention of his name, a whisper is enough to compel everyone to bow his head, with utmost respect involuntarily and it is no small wonder to achieve so much in these days of ungodliness and scepticism and irreverence without possessing a great character and abundant selflessness.

4. True it is that, old age sticks to old and ancient things and traditions and that it is but natural. However, some old people, are everlastingly young in some matters. Though myself am old enough now, I must have been young some day and since I joined the Ba in 1882 at a very young age of 21, thes 54 years, I have been striving to know something, about how the world move on and just about that time the mos exciting and sensational Salem Riots case and the most unselfish heroism of the redoubtable the Honourable (then only Mr.) C. Vijia Raghavacharier, provoked me t look into matters deeper than what appeared to be on the surface. Oh; within those four decades what changes the

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were and how the world is quite different now from that of those days; observation from close study of men and matters though attains a little wavering, did not bring on any change in me in one matter namely that the salvation of India, morally, physically politically, religiously and socially, rested only with ourselves, by restoring our own ancient civilization to its pristine purity and not by engrafting western methods on our Aryan civilization except in very few matters, chiefly pertaining to material prosperity, as far as, necessity compels us to do so. Now I quite see and it is distinctly visible to those, who are willing to see that, there are two schools of thought, completely demarcated. One asserting and acting vigorously, according to the view stated above by me, and the other that, unless we adopt wholesale all the western methods good, bad and indifferent, unless we cultivate its *kultur* and unless we are completely westernised nay anglicised, as Sir Valentine Chirol and of his kidney now ardently wish, there is no salvation for us politically and materially. Once having been hypnotised into that belief, which is the key note of the latter school, it is difficult to exorcise it from that possession. However one need not despair, because that dangerous school, fortunately is becoming thinner and thinner. It must be admitted in all fairness, that such a state of things was brought about, chiefly by Swami Dayananda and his cult the Arya Samaj, in the Punjab and a greater portion of the United Provinces. More or less the Hindu *revivalism* also, sometime after, followed with little difference in fundamental principles, but difference only in details, though for different reasons, *viz*, the principle adopted by certain Government servants *divide et impera* and the natural and strong aversion of the Muhammadans towards the Hindus, and the aggressive antagonism to Varna Ashrama Dharam, adopted by the Arya Samajists. Perhaps some people might not know that those were the original causes which actuated, most of the prominent Hindus in these parts, to hanker after the Hindu University. Also it is no more a "Hindu University, in its true sense, nor is it a Hindu University according to the professions, proclaimed by its authors originally. A comparison and contrast between the Gurukula and the Hindu University excellently made in the *Vedic Magazine* of June number of this year, is worth perusual. However, one feels heartily glad to learn that, the gulf between the Arya Samajists and the Hindu Sanatanists, is becoming narrower day by day. At least they may meet at one platform common to both and shake hands with one another and it is the most important one, *viz*., education.

The followers of Dayanand firmly believe, according to the interpretation given to the Vedas, by the great soul that, the truths of modern physical science, also are discoverable in the Hymns! Sreeyut Arabindo Ghose, in his article on "Dayananda, and the Veda," published in the *Vedic Magazine and Gurukula Samachar* for April and May 1916, says in regard to that "I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of our knowledge about the ancient world. The 'ancient' civilizations did possess secrets of science, some of which modern knowledge has recovered, extended and made more rich and precise, but others are not even now recovered. There is then nothing fantastic in Dayanand's idea that Veda contains truths of science, as well as truths of religion. I will even add my own conviction that Veda contains other truths of a science the modern world does not at all possess and in that case Dayananda has rather understated, than overstated the depth and range of the Vedic wisdom." And further down Arabindo Ghose goes on to say "In the matter of Vedic interpretation I am convinced that whatever may be the final complete interd pretation, Dayananda will be honoured as the first discoverer of the right clues." Such ideas having taken firm root in the minds of almost all the highly educated and cultured men of these parts, no wonder that institutions like the Guru-

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kula are springing up in pretty good number in these parts; I am told that this Gurukula, itself has branches at Kurukshetra near Delhi, at Multan and at some other important places. More or less on the same lines, a Girls School was started, called Kanyamahavidyalaya at Jullundhur. We all know that, a Sanatana Dharma College also was started at Lahore only recently in the name of Lord Chelmsford, our present Viceroy, in which most prominent Hindus played a great part, such as Sir Pratool Chandra Chatterjee, a retired Judge of the Chief Court in the Punjab and others. Now this much, so far as the educated and highly cultured men are concerned. Let me look to the people and guage the strength of their desire to have such institutions. Mere money and enthusiasm alone of a few educated people are not calculated, to influence the general public who are much shrewd and business-like. From what I have observed and learnt from personal enquiries made of the parents and guardians, who came here, to see their children and wards from long distances during this short period of my stay here, completely convinced me that the people here are in favour of such institutions and specially women.

VEDIC DARSANAS.

IV

(By Swami Dayanand of Bharat Dharam Maha Mandal Benares.)

V (a) *Bharadwaja's Karma Mimansa Philosophy.*—This system deals mainly with the mysteries of action and the Law of Karma.

It is divided into four chapters. The first deals with the following topics:—

(1) Dharma.
(2) Divisions and Sub-Divisions of Dharma.
(3) The nature of God, His powers.
(4) Dharma for men and for women.
(5) Rules of good conduct.
(6) Asram dharma and caste dharma.
(7) Chastity of women.
(8) Karma as connected with *papa* and *punnya*; and so on.

The second chapter deals with Karma, and discusses how Karma is the cause of inborn impulses and tendencies; the relation of Karma to creation, which is said to be dependent on Karma; the scientific explanation of caste and Asram systems; re-incarnation of souls, the 16 Vaidic Sanskaras, their philosophy, and how the purification of Karma is attained by the purification of Sanskara, and so on.

The third chapter deals mainly with Karma, its nature, its relation to inborn impulses and tendencies, and to creation in general, the philosophy of re-incarnation, the three kinds of principal Karma (*i.e.*, *Jawa Karma*, *Aisha Karma* and *Suhaja Karma* and similar topics.

The fourth and the last chapter deals with:—

Moksha or liberation; how it can be attained by good and virtuous acts; what is renunciation; how to control nature; and some aspects of Karma, and other topics.

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V (*b*) *Jaimini's Karma Mimansa system.*—This is rather a defence of the Vedic rites and rituals than a philosophy. Its whole scope is the ascertainment of Dharma. Dharma here signifying Sacrifices, Rites, Rituals and other acts of religion ordained in the Vedas.

Both these two systems together namely V (*a*) and V (*b*), form one system, called the Mimamsa system, of which V (*a*) is the first part, and V (*b*) the second. The first part deals with the law of Karma in general, the second deals with the Vedic system of Karma, *i.e.*, Vedic rites and ceremonies and sacrifices.

VI. *Daivi Mimamsa Philosophy.*—This system lays emphasis on the blissful character of the supreme, and holds that Brahman and its Shakti, like fire and its burning quality, are identical, that creation proceeds from Shakti, and urges its followers to see God in His three aspects of *Brahma, Ishwara and Virat.* It holds that the Supreme Lord is Love, and is of the nature of un-utterable Bliss.

(रसो वै स :। आनन्दरूप परमं यद्विभाति)

The aim of man ought to be to try to obtain that Holy Love and Bliss and be immersed in it.

A man's love for his brother, or his sister, or his son or wife, his reverence for his superiors, all this is but the shadow of the Great Love which pervades everything.

How to acquire this holy Love for God? Various methods are prescribed for the Bhakta or the traveller on this path, some of which are: Hearing His name, uttering and singing His name, reciting hymns in praise of Him, worshipping Him, meditating on Him in solitude, serving the country and fellow-beings with the thought that he is serving Him he loves, &c.

This is the first stage (called *Vaidhi*) of devotion to God. This is acquired by practice.

The second stage (called *Ragatmica Bhakti*) of the Bhakta arrives when he establishes one of the following relations with God, and loves Him as such. A Bhakta may regard himself either as God's servant, or as His friend, or as His son, or as His lover.

When by continued practices, a Bhakta feelings of devotion to God intensify, an rise to the highest pitch, he sees h Object of Love everywhere and in every thing, in which state he is one with th Supreme Being. This is the third and last stage of the Bhakta. This is called *Para Bhakti*

The first chapter of this system of Philosophy deals with the above considerations. The remaining chapters deal with Daivatas, Rishis and Pitras; the creation of the Subtle worlds, and their influence on and relation to this physical world; and how liberation is possible through Bhakti.

VII. *The Vedanta Philosophy.*—This is the most important of all the Hindu Philosophies. In fact, it is *the last thing in all Philosophy.* The first structure of the Hindu religion stands on the strong foundation of the Vedanta Philosophy.

It is a development of the Philosophy of the Vedas, especially that of the Upanishads. The great Rishi, Veda-Vyasa wrote his wonderful *Brahma-Sutras* based on the Philosophy of the Vedas and the Upanishads. Then many great and learned men wrote commentaries on them, and thus fully developed the Vedanta Philosophy.

The Vedanta Sutras begin. "Now, therefore, is the enquiry concerning Brahman the Supreme One."

"He is that, whence are the creation, continuance, and dissolution."

"He is the Omnipotent Creator of the worlds, and Omnicient Author of revelation."

"This appears from the import and right understanding of the Vedas."

In the first chapter of the Sutras, the nature of the Supreme One has been discussed. Innumerable passages have been quoted from the various Upanishads. We shall quote a few.

The most important tenet of the Vedanta is that the Supreme One is the material as well as the effieient and instrumental cause of the universe.

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Holding that there is absolutely *nothing else in the whole universe but That One*, the Vedanta goes on to describe the nature of That One.

"He wished to be many and prolific, and became manifold." (Chhandogya.)

Therefore He is a Sentient Being, consequently rational and not insensible as the Prakriti of the Sankhyas.

Then again—

"The Ominpotent, Omnicient, Sentient Cause of the Universe is essentially happy. He is the ethereal element from which all things proceed and to which all return. He is the breath in which all beings merge and into which all rise. He is the *light* which shines in heaven and in all places high and low, everywhere throughout the world and within the human body. He is the life-breath and intelligent self—immortal, undying and ever-blissful." (Chhandogya and Kushitaki).

"Brahman is eternal, Omnicient, Pervader of all things, Ever Satisfied in Nature, Ever Pure, Intelligent and Free. He is Holy Knowledge and Pure Bliss and Joy."

"Brahman is Supreme, Supreme and All-excellent, and pervading the body of each existent thing, He dwells deep in all existences. He encompasses and regulates the Universe."

"The Brahman is the cause as well as the effect. Brahman is one without a second. He is not separate from the embodied Self. He is the soul, and the soul is He."

"The same earth exhibits diamonds, rocks, oysters &c., the same soil produces a diversity of plants; the same food is converted into various excrescences, hair, nails, &c. As milk changes into curd, and water into ice, so is Brahman variously transformed and diversified without any external aid. In like manner, the spider spins his web out of his own substances, spirits assume various shapes, crows propagate without males, the lotus proceeds from pond to pond without the power of motions. That Brahman is entire and has no parts is no objection. He is not wholly transformed into worldly appearances. Various changes are presented to the same dreaming Soul. Divers and illusory shapes and disguises are assumed by the Same Spirit."

"Unfairness and want of mercy are not to be imputed to Him, because some are happy, others are miserable and others again under both pleasure and pain. Everyone has his lot fixed according to his Karma and merits, his previous virtues and vice in a former state of the universe, which has no beginning in time. The rain-cloud distributes rain freely and impartially, yet the sprout varies according to the seeds."

The soul is immortal. Individual souls are in the Vedas compared to sparks issuing from a blazing fire. The soul is eternal and unborn. Its innovation is no birth and no original production It is perpetually existent and conscious, not merely by association with the mind; as the Vaisheshicks hold.

The soul is not of finite dimensions, nor minutely small abiding within the heart and no bigger than the hundredth part of a hundredth of a hair's point (*i.e.*, ethereal). On the contrary, being identical with the Supreme Brahman, it participates of its infinity.

The soul is active, and not merely passive as the Sankhyas maintain. Its activity, however, is not essential. As the Carpenter, tools in hand, toils and suffers, so the soul in conjunction with its instruments, *i.e.*, body, senses organs,—is active, and quitting them, reposes.

Blind in the darkness of ignorance, the soul is guided in its actions and fruition, in its attainment of knowledge and consequent liberation and bliss, by the Supreme Ruler, who causes it to act conformably with its previous resolves.

The soul is, as it were, a portion of the Supreme Ruler, as a spark of fire. The Supreme, however, does not partake of the pain and pleasure of which the human soul is conscious.

As the sun's image, reflected in water, is tremulous, quaking with the undulations of the pool, without however affecting other watery images and the solar orbit, so the sufferings of one individual affect not another nor the Infinite One.

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Such being the state of man,—how is it then that he feels that this existence is different from the Supreme One, and from the universe? If there is nothing else in the universe but the That One, if his soul is one with the Supreme Soul, how is it then that he feels the existence of Ego in him?

The Vedanta replies that this is due to his *ignorance*. Whence does this ignorance come? When the Supreme One evolves from himself the universe, He places it under the influence of *Maya*, which prevents one from knowing the real character of the universe.

Maya is some indescribable force or power of Brahman, which possesses everything in the universe. Influenced by Her, men forget their real nature, but consider that each has a separate and independent existence In fact, this universe is the creation of Maya, having absolutely no reality behind it. There is no *real existence* of anything in the universe except that of Brahman. Everything else is the result of the mysterious Maya. Like the Sankhya; the Vedanta does not admit the separate existence of Purusha and Prakriti. It holds that Prakriti and Purusha are but two separate manifestations of One, the Supreme Soul, the Brahman. The cause of these manifestations is Maya.

Not knowing his real nature through Maya is man's *Ignorance*. So long as he will grovel in this ignorance, so long as he will identify himself with his body,—so long he will have to pass through many births and deaths, through pleasure and pain. When he will be able to get rid of this Ignorance, his illusion will be destroyed, he will then *feel and realise* that there exists nothing else in the universe but the Supreme.

Everything in the universe is invested by the Supreme with three *gunas* or principles, namely, *Sattwa*, *Rajas*, and *Tamas*, the nature of which has already been described.

These three principles affect men in everything according to their natural tendencies; and according as they possess them in a higher or lower degree, will they contrive to rise, or to fall, to improve in virtue and goodness and approach towards Him, or cultivate vicious propensifies, and wander away further and further from Brahman.

The Sutras say: "Just as a man, from darkness or distance, mistakes a piece of rope for a snake, so has he under the influence of ignorance, created for himself an outward world, which, like the imaginary snake, daes not really exist. Thus he goes on performing various acts in this imaginary world: Man becomes the plaything of his own Karma. And his Karma brings him punishment for sinful acts, and happiness for good deeds. Thus he continues to suffer pain or enjoy happiness through many births, till, in the fulness of time, his ignorance is destroyed, and then he finds himself united with the Supreme One, he finds that in reality he never had a separate existence from the the Supreme Brahman.

The human soul, thus created by the Lord's mysterious Maya, is incased in a body, as in a sheath (Kosha), or rather in a succession of sheaths. The first or the innermost sheath is the *Anandamaya*. In this Kosha the Jiva feels the divine happiness indirectly, and his existence as separate from the Brahman owing to Maya. This is the Jiva's *Karana Sharir*. *Vijnanmaya* (Intellectual) is the second sheath. It is composed of the Tanmatras and Budhi (Intellect) and the five senses.

The next sheath is *Manomaya* (mental) in which the mind is joined with the above. The fourth is the *Pranmaya* (vital) sheath. It comprises the organs of action and of Prana or the vital principles.

These four sheaths constitute man's Sukshma Sarira (subtle body). This body does not die, but attends the soul in its various transmigrations.

Over this is the *Sthula Sarira* (gross body) of man. It is composed of the courser elements. This exterior case is called the Annamaya Sheath.

The soul, thus covered with three bodies, Sthula, Sukshma and Karana goes on doing Karma in this world. At death, the Sthula

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Sarira is destroyed and dissolves into the various elements of which it was composed. But the Sukshma Sarira is not destroyed at death. It is for this reason that death is nothing to the Hindus, and they do not regard it so seriously as do some peoples. They consider death as changing one worn out suit of clothes for a new one.

The soul with the Sukshma Sarira is subject to re incarnations and visits various other worlds to receive the rewards of good deeds, or suffer penalties for evil deeds.

The wise, liberated from worldly tramels, ascend to the abode of Brahma, and if their attainment of wisdom is complete, they pass into a Union with the Divine Essence.

This is Moksha.

He who has attained this, for him cease all births and re-births, all pain and pleasure: *He becomes all Bliss: He obtains Moksha: He finds that he is He.*

The quintessence of the Vedanta Philosophy has been formulated in a short line, thus:

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः॥

"In one half verse, I shall tell you what has been told in crores of volumes: Brahman is real, the world is unreal Jiva is Brahman Itself and nothing else."

THE VEDA AND MODERN PROBLEMS.

(By "Nigamananda.")

"*Protect us from the Great.*"

The Text and the translation.

The 90th Mantra of Chapter XII of the Yajur Veda runs as follows:—

मामुञ्चन्तु मा शप्त्र्यादधो वरुशयादुत।
अधो यमस्य पड्वीशात्सर्वस्माद देव किल्बिषात्॥

It means.

May I be rescued (मामुञ्चन्तु) from the (consequences) of the solemn affirmations (शप्त्र्यात) and (other faults committed by) the good natured (शप्त्र्यात) as also (अधो) from the iniquities (पड्वीशात) of those entrusted with the task of doling out justice and (from those of the learned (देवकिल्बिषात)

Introductory.

It is not generally recognised that the world suffers just as much from the foibles of the good, the clever subterfuges of the intelligent ruling classes and the peculiar frailties of the learned, as from the crimes of the wicked, the enormities of the avowedly predatory and the fanaticism, ignorance and prejudices of the ignorant. In fact, at the present day humanity is in the terrible grip of good natured theorists, well meaning cranks, self-advertising moral mountebanks and aggressive philosophical quacks, unscrupulous politicians, corrupt legislators, greedy demagogues and self-seeking councillors and poets, philosophers and thinkers who do not merely resort to moral bribery and subordination of the understanding, but actually prostitute

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their intellect and hire out their learning in support of any cause, however infamous, the advocacy whereof brings them filthy lucre, sordid pelf or cheap notoriety and applause of the thoughtless. Mother Earth is to-day groaning under the burden of sins committed by those who pose as its sage saviours, its altruistic and selfless masters and its enlightened guides. It is, therefore, imperative that at this terrible crisis in the history of this planet, struggling and panting humanity should give heed to the warning voice of the Lord ringing clearly through eternity for all those who have ears to hear the celestial harmony and the Divine music.

The Follies of the Good-natured

One must, indeed, beware of the good-natured but unwise benefactors. The human child suffers most from the unreasoning affection and stupid indulgence of over-fond parents. How many youngmen are there who curse their fate that they were born of parents who never checked their impulses, regulated their desires and disciplined their emotions with the woeful consequence that to-day they find themselves helpless victims of uncontrolled outbursts of temper, an unwilling prey to the allurements of the flesh and slaves to their passions and caprices? How many children are there in the civilized world who have been sacrificed at the altar of stupid crochets of parents who took it into their heads to pose as educational reformers? How many parents are there who have ruined the future of bright youths because they were under the thrall of catchwords, formulas and fine phrases—the slogans of civilized humanity. We all know many well-meaning people who think they are educationists because they hear themselves crying out "Disciple of consequences," "Rights of the child, in" "Montessori method" and other patent titles of peptomised pills of thought exhibited for sale on the stalls of quacks? "Hell is paved with good intentions" is an old adage which is not true merely in the sphere of juvenile training, but in all departments of human activity. Do not cart-loads of books come out every year and flood the book-market which profess to illumine the obfuscated intellect of benighted humanity but succeed only in making the darkness visible and multiplying the prevailing confusion. Metaphysical webs are woven which are as much beyond those who weave them as they undoubtedly confuse those to entangle whom they are woven. We hear a lot of rot about "Sheaths," "Planes" "Mahatmas," "Christian Science," "Faith Healing," "Spiritualism," "New Thought" and "Seances." These are expressions which solidify, embody and perpetuate loose-thinking and jumbles of incoherent, disjointed and mutually destructive elements of thought. The unwary are misled by high sounding phrases and the pontifical air of infallibility with which these "doctrines" are enunciated by their self-deluded sponsors. Algeman Pollock says there are 60,000,000 modern spiritualists in the world, with 200 journals devoted to the propaganda. Dr. F. Maack, of Hamburg, declares that there are 10,000 in Berlin alone, among whom are exlated and court personages and 400 mediums. The last Czar of all the Russias is believed to have been a believer. In the United States, the number is estimated all the way from 2,000,000 to 16,000,000. The world can never be rescued from the domination of cranks so long as the worship of the printed word is not replaced by education which encourages the alumni to think for themselves and use the faculties given them by God. **Well may the Veda Exclaim! "Beware of Good-Natured benefactors.**

The Iniquities of Rulers.

The highest thought of the West is now realising that tyrants do not cease to be tyrants merely because they owe their position to the suffrages of the people and not to the patronage of a master-tyrant. Herbert Spencer once rightly remarked that democracy was the best form of Government but it required the highest character. So long as the Vedic injunction that all authority should vest in persons who have the highest character and are pledged to a life of voluntary poverty and self-denying service is not followed, all forms of

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government—autocratic, bureaucratic and democratic—are equally evils of gigantic magnitude. In fact all government, unless it be government by the self—which can be brought about only by self-controlled men—is an evil. Philosophical anarchism is the Vedic ideal and rule by people who teach their compatriots by example how to rule themselves is the only form in which that ideal can materialise. In countries under foreign bureaucratic rule we find that justice is perverted from motives of racial bias and we have the sorry spectacle of perverse packed juries returning a verdict of "Rupture of the Spleen" where the offence is clearly of wilful murder and judges discharging malefactors merely because they belong to the ruling race. But are affairs any better in countries supposed to possess free constitutions. The United States of America is believed to be the freest country in the world. The following quotation from an article in a recent issue of the *Asian Review* will show that exactly the same evils are to be met with there.

A press despatch of 6th July stated that Irving *and Henry Arthur, two Negroes, were burned to death by a mob of white Americans, because they were suspected of having murdered their white landlord and his son.* The despatch added that *later it was discovered that one of the Negroes was quite innocent, while there was considerable doubt as to the guilt of the other* (Italics Ours). Another despatch of 3rd August reported that a white mob of one thousand strong battered down the steel doors of the jail, brought out a *Negro under-trial prisoner named Lige Daniels, who had been charged with the murder of a white woman, and hanged him from a tree.*

According to the report of the National Association for the Advancement of the Coloured People, in thirty years, 1889-1919, *lynching mobs murdered 3 224 persons in the United States, of whom 50 were women. Last year 84 persons were lynched. Of the victims, 31 were shot, 24 hanged, 2 beaten to death, 1 cut to pieces, 1 drowned, 11 burnt alive, 3 burnt after death, and 11 done to death in some unknown manner.* The causes which called forth these demonstrations of the "white" civilization and humanity were: altercation with white man, assault on white man, not *turning out of road for white person in automobile, misleading mob, insulting white man, talking of Chicago riot, expressing oneself too freely re the lynching of Negroes, circulating incendiary literature, intimacy with white woman, and insulting white woman. In most cases the time of lynching was previously announced in the papers, and white men, women and children flocked to take part in these "lynching bees" and to enjoy the yells of the tortured and the crackling of the withered human frame lying on live coals.* The following vivid description of the burning alive of one of these victims appeared in the *Memphis (Tennessee) Press*, May 22, 1917: "They (white men, women, and children) fought and screamed and crowded to get a glimpse of him, and the mob closed in, and struggled around the fire as the flames flared high and the smoke rolled over their heads. Two of them hacked off his ears as he burned....." The authorities declared themselves powerless when appealed to to stop this manifestation of barbarism, and on occasions even handed over from their custody to the mob the unfortunate persons marked out to satiate the brutal lust of the whites.

Indeed the tale unfolded above is horrible. It is inconceivable that any human being is capable of imposing such revolting cruelties upon his fellow beings. *Only one thing can account for such ghoulish outrages. It is the transformation of men into veritable brutes.* Americans boast that their's is a democratic country. But when one considers the barbarous excesses committed by them, one cannot but come to the only possible conclusion that America is a land of "Mobocracy," where finer and nobler feelings of human beings are absent, where brute force reigns supreme, and where the most simple rights of a person are ruthlessely trampled upon. The hearts of the whites overflow with grief at the report of the slightest ill-treatment of white Christians by non-Christians. They are ever ready to denounce the "unspeakable Turks" for their cruelties in Armenia, but they have not a word for the most outrageous crimes of their co-religionists in America, Africa and other coloured countries!

In India we complain of the corruption of the subordinate police and petty officials. But conditions in the freest country of the world are considerably worse, as will appear from the following paragraphs reproduced from the late W. Stead's "*If Christ came to chicago*"

Boodling is a euphemism signifying the corrupt disposal of public property by the representatives of the people in return for price paid not to the public but to their dishonest representatives. It would have been cheaper for the city of Chicago to have paid every one of her aldermen 10,000 dollars a year, if by such payment the city could have secured honest servants, than to have turned a pack of hungry aldermen loose on the city estate with a miserable allowance of 156 dollars a year but with practically unrestricted liberty to fill their pockets by bartering away the property of the city. Sixty-eight aldermen at 10,000 dollars a year would only cost 680,000 dollars per annum. That would have been money well spent if it could have saved for the city 5,000,000 dollars a year, which they have been flinging away in exchange for bribes which in no way correspond to the value of the property for which they were

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given. The aldermen knew that they were dealing in stolen goods; they were fraudulent trustees who, in order to fill their own pockets, conveyed away the property of the city. Now it is an invariable rule that the thief is at the mercy of the 'fence' or receiver of stolen goods. He cannot fix his own price. A 100-dollar watch will often fetch not more than 10 dollars when it finds its way to the 'fence.' It is just the same in relation to the purchasers of city franchises. The predatory rich, the unscrupulous corporations who are for ever endeavouring to snap up bargains, never dream of paying to the aldermen the full value for the franchise which they purchase. There is no exact proportion whatever between the value of the franchise and the bribes which are necessary to secure its passage through the Council.* The aldermen, like all thieves, are bad men of business and are compelled to take what is offered to them. Occasionally they make a struggle to raise the price of their votes from 750 dollars to 1500 dollars, but they never venture to value their support at the value of the privilege which their votes confer. Hence the city receives nothing, while the aldermen get very much less than what ought to have been the fair market price of the boodler if the market had been open and the transaction had not had to be carried on in secret.

This manœuvre is very familiar in the City Council. It is discounted by the manager of the ring, who knows the price of his boys as well as the farmer knows the price of his hogs. Sometimes, however, the recalcitrants are formidable enough to endanger the passage of the ordinance, especially if the Mayor vetoes it, and the requisite two-third majority is required to pass it over his veto. Then it is necessary that the boss 'should be seen,' with the usual result. Aldermen will reverse their votes with the most extraordinary facility, and this occurrence is so familiar as hardly to call for a passing comment. A story is told of a very well known boodler in the town, who was at that time a member of the City Council, and is now an aspirant for a federal office. A railroad corporation was endeavouring to secure a franchise to give it the right of way into the heart of the city. The alderman in question had not been offered, so the story runs, so much for his vote as he deemed it worth. He made an eloquent and impassioned speech against the tyranny of the railroad corporation, dwelt upon the devastation which it would make coming into the city, and he voted against the ordinance. The ordinance was passed, however, and vetoed by the Mayor. It was therefore necessary to secure the necessary two-thirds majority. The gentleman in question was to all appearances unshaken in his opposition. He had previously intimated to the ring that they would have to pay him his price or he would vote to sustain the Mayor's veto. As they made no sign before the debate opened, he took part in it, and began a denunciation of the railroad company and expressed his strong determination to defend the rights of the people. While he was speaking, the chief of the ring laid an envelope before him, on the corner of which was written '1000 dollars.' Hastily thrusting it into his breast-pocket he continued his speech, when suddenly, to the great amusement of those who were in the secret, he wound up with the declaration that, notwithstanding his detestation of railroad tyranny, and his reluctance to see the streets interfered with, still, under the present circumstances, seeing the great advantages which would accrue from having another depot in the centre of the city, he would vote for the ordinance which he had previously opposed. The ordinance was passed, and the alderman was warmly congratulated by his new allies upon his conversion. When the Council broke up they crowded him so that he did not have a chance of examining his 1000 dollars. When he returned home that night he said complacently to his wife, as he produced the envelope from his pocket, 'See, dear, I have made 1000 dollars this day,' and handed her the envelope. She opened it and found a 100 dollar bill! The alderman was sold. His vote was recorded and the ordinance was passed, and the boodler was boodled. But, as a rule, unless an alderman plays very fast and loose, he is dealt with on the square.

The fact that money does pass is not disputed even by the aldermen themselves. There are some members of the Council who are professional aldermen, that is to say, they have no other profession

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* In the Chicago *Record* of Febuary 19, 1894, I find the following information on the subject:—

'How much does it cost to pass a franchise ordinance through the Council?

'There is no set price, because one franchise may be worth more than another. The highest price ever paid for aldermanic vote was a few years ago when a measure giving valuable privileges to a railway corporation was passed in the face of public condemnation. There were four members of the Council who received 25,000 dollars each, and the others who voted for the ordinance received 3,,000 dollars each. An official who was instrumental in securing the passage of the measure reeceived the largest amount ever given in Chicago for a service of the kind. He received 100,000 ddollars in cash and two pieces of property. The property was afterwards sold for 111,000 dollars. Inn one of the latest "boodle" attempts the aldermen voting for a certain franchise were supposed oo receive 5,000 dollars each. One of them, however, had been deceived and was to get only 3,500 dollars. When he learned that he had been 'frisked' of 1,500 dollars he wept in anger and went over to the opposition, assisting in the final overthrow of the steal.

'The "5000 dollars vote" is the high-water mark in the Council for the last four years. During 1891 and 1892 there were a dozen ordinances which brought their "bits," yet in one case the price went down to 300 dollars. In spite of what has been said of the good old times these two years were among the most profitable ever known in criminal circles.

'When it becomes necessary to pass an ordinance over the Mayor's veto the cost is 25 per cent. more than usual.'

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except that of being an alderman. They certainly do not live on the three dollars a sitting which is paid them for their loss of time. Aldermen of the city of Chicago have some special privileges which are denied to meaner mortals. On the production of their aldermanic star they are allowed to ride as *dead heads* on the street railways and enjoy all the conveniences of locomotion which have been secured by the corporations by the votes of themselves or their predecessors. They have also free entrance to all places of amusement, a privilege which they share with policemen and other servants of the public, but none of these recognised and legitimate privileges can explain the sustenance of a full-bodied alderman and his maintenance in style befitting a city father on three dollars a week, Where the money comes from is not known. It is not well to ask too many impertinent questions, but that it comes from somewhere and somebody may be taken for granted. 'In a fruitful year,' says the *Record*, 'the average crooked alderman has *made 15,000 to 20,000* dollars.'

The precise number of boodlers in the City Council is a question upon which there is often much discussion. A lawyer of a railway corporation, speaking on the subject the other day, said, 'There are sixty-eight aldermen in the City Council, and sixty-six of them can be bought. This I know because I have bought them myself.' This was probably a little exaggerated bluff on his part. No other authorities put the percentage of non-boodling aldermen so low as this. I have gone through the list of the aldermen repeatedly, with leading citizens, both inside the Council and outside, journalists. ministers, and men of business. The highest estimate of non-boodlers that I have heard was eighteen out of sixty-eight. Between the minimum of two and the maximum of eighteen it will probably be safe to strike an average. We shall probably not err on the side of charity if we admit that there are *ten aldermen on the Council who have not sold* their votes *or received any corrupt consideration* for voting away the *patrimony* of the people.

Chicago has not yet a patron saint. Considering the intense feverish restlessness which characterises the city, an unkind wag suggested that St. Vitus, of St. Vitus' dance, would be the most appropriate selection. Those, however, who take a bird's-eye view of the city, looking down on it, say, for instance, from the Auditorium tower, would have no hesitation in deciding that Chicago is the living prototype of St. Lawrence, who was stretched upon a gridiron and whose torture is one of the familiar horrors of Catholic picture galleries. This great city, with a million and a half of population, is stretched over a gridiron of rails which cross and recross the city, and form a complex network of tracks, every mesh of which is stained with human blood. It is not for nothing that the dismal bell of the locomotive rings incessantly as it tears its way into the heart of Chicago through the streets. In England the locomotives use the whistle, not the bell, and this solomn weird tolli of the bell is very impressing to the imagination the visitor who hears it for the first time soundi every hour, year in, year out, summer and wint As regularly as the sun rises these great engin slay their man in and upon the streets of Chicag No other great city in the world has allowed streets to be taken possession of to a similar exte and the massacre resulting therefrom is greater th that of many battles. We in England have alwa one or more little wars upon our hands on u frontiers where they impinge upon the lawle tribes in Africa and Asia, but I do not think th it is too much to say that in the last five years have had fewer soldiers killed in our wars a round the world than have been slaughtered in t streets of Chicago at the grade crossing. T figures are: in 1889, 257; 1890, 294; 1891, 32 1892, 304; 1893, 431. As might be expected, t number of these railroad murders steadily increas with the growth of the population. In the city Chicago there are under 2500 miles of roadway, b there are 1375 miles of railroad track within th same area. The railroads traverse the streets grade in 2000 places. Under Mayor Washburne commission was appointed to investigate the matte and an effort was made to ascertain the obstructi to traffic caused by this system. Mr. E. S Dreyer, speaking at the Sunset Club, where t subject was discussed on February 1, said:

'Our terminal commission caused to be taken, b careful enumerators, a count at thirty-six of ou most dangerous crossings on a certain business da from the hour of six in the morning to seven i the evening, and their report showed that the passed during that time over the thirty-s crossings 68,375 vehicles, 9145 street cars, 221,9 street car passengers, and 119,181 pedestrians. Th gates at these crossings were lowered 3031 time and the total time the gates were closed on th thirty-six crossings was over twelve hours, 15,00 vehicles, 2320 street cars with 51,367 passenger and 18,212 pedestrians.'

These figures, be it noted, have only regard t thirty-six of the 3000 *crossings* in the city. Fo years past the city has protested, but protested i vain. The railroads ride roughshod over th convenience, the rights, and the lives of th citizens. Sisera with his 900 chariots of iron neve tyrannised more ruthlessly over the Hebrews tha the railroads with their fire chariots of steel ha lorded it over the city of Chicago.

Every week in Chicago you read of grade crossin accidents, and it is very seldom that you hear anything being done to saddle any one with th responsibility for the loss of life. The evidenc before the jury is usually to the following effect The gates were not lowered, the watchman was no in attendance, no whistle was sounded, no bell wa rung. The deceased was crossing the track al unwitting of any danger, when a train dashed o with the inevitable result. In many cases th bodies are mutilated out of all human semblance The nightmare imagination of those gruesom artists who exult in describing the torture a

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mutilation of helpless victims could depict nothing more terrible than the human sacrifices which are offered up daily on the altar of the Railway Moloch by the city of Chicago. Very rarely is any one saddled with responsibility. On February 2 a jury returned a verdict against one of the division superintendents of the Chicago, Rock Island and Pacific Railroad, but nothing seems to have come of it. The only redress is to prosecute the railroad company for damages. This often involves a law suit with the casualty companies with whom the railways have contracted for all liabilities for injury to life and limb. The railroads have taken the precaution of protecting themselves by law. By an infamous act, boodled through the Illinois Legislature by railroad influence, no jury is allowed to award more than *5000 dollars damages* against the railroads for causing the death of any citizen.

The usurpation of the streets of the city is none the less a usurpation because it was achieved by gold and not by steel. In many cases railroads have laid their tracks through the streets without even going through the formality of asking for a franchise. They have treated Chicago as a conquered territory. The strolling Tartar, who in the Middle Ages wandered absolute lord over Russia, was the prototype of the railroad corporations in the capital of the West. For the use of the streets the railroads have not paid a cent into the City Treasury. Whatever payment they made was made corruptly, and went into the pockets of the aldermen, and sometimes of the Mayor. If they paid 100 dollars a mile for way-leave that would bring in the city a revenue of nearly 200,000 dollars. So far from doing any such thing, the railroads have imposed upon the city an expenditure which is estimated at 30,000 dollars in the salaries of twenty-five policemen and other employées, paid by the city for the purpose of raising and lowering the gates and of warning citizens to escape slaughter. Further, they have put the city to the expense of millions in the building of viaducts over their tracks where the expenditure of life became too great even for Chicago to tolerate. In 1892 the cost of maintaining these viaducts was no less than 146,000 dollars. For the privilege, therefore, of keeping the annual total of human sacrifices down to a victim a day the city pays blood-money amounting to 176,000 dollars a year.

Now let us look at the full and correct reutrns of property assessed on oath at actual and the fair selling price to the best of the knowledge and belief of the assessor. Take as our first instance the personalty of Mr. C. T. Yerkes, erstwhile of a Pennsylvania penitentiary, now the street railway despot of Chicago, a millionaire and a resident in a handsomely furnished mansion at 3201 Michigan Avenue. Mr. Yerkes, according to the oath of the South Side assessor, has got 1000 dollars' worth of personal property in his residence, excluding the piano. In his stables he has two horses, which the assessor values at 150 dollars each, and a carriage which is assessed as high as 1000 dollars. It is singular that Mr. Yerkes, who rides in a 1000-dollar carriage, can furnish his whole house for 1000 dollars. The carpets on the floor, the pictures on the walls, the plate on the table, to ordinary eyes would seem each to be dirt-cheap at 1000 dollars. But the assessor swears that to the best of his knowledge and belief the whole of the personal property of Mr. Yerkes, excluding the piano, would not fetch more than 1000 dollars at a fair voluntary sale! In strange contrast to the beggarly value of the Yerkes' household furnishings is the costly piano. It is assessed at 1700 dollars, or nearly as much again as all the rest of his furniture.

Mr. Yerkes, however, is peculiar in possessing so valuable a piano. I have made bold to acquire what the value, the assessed value, of millionaires' pianos may be in Chicago. I find that, according to the sworn valuation of the assessors, they average little more than 150 dollars apiece. That is the fair selling price according to the oaths of the assessors of the instruments which are to be found in the drawing-rooms of Mr. Marshall Field, Mr. George Pullman and Mr. J. W. Doane.

Mr. Yerkes' horses are also much more valuable than those of the millionaires of Prairie Avenue. Chicago is one of the greatest horse markets in the world, and South Town assessors may be supposed to have some kind of an eye for horse-flesh. Hence it must surprise the public of the South Town assessor the carriage and riding horses of the millionaires would not fetch more than 20 dollars apiece! Judging from their appearance in harness these steeds must be the cheapest in Christendom. But the assessor may know that, despite their fine appearance, they are broken-winded and spavined, for he assesses them on his oath at only 20 dollars a-head. Their carriages, also, in notable contrast to Mr. Yerkes' 1000-dollar chariots, could be bought, always on the sworn opinion of the assessor, at 30 dollars each. Here are a few extracts from the returns:

Milionaire.	Horses.	Each valued at	Carriages	Each valued at	Piano.
J. W. Doane	5	$20	5	$30	$150
Marshall Field	6	20	6	30	150
Marshall Field jun,	2	20	2	30	...
G. M. Pullman	10	20	6	30	150

The total valuation of the personalty of the millionaires is equally astonishing. Including horses, carriages, pianos, and everything, the following are the returns of the assessors, under oath, of the personalty of some leading citizens.

Marshall Field	$20,000	J. W. Doane	$10,000
Marshall Field. jun.	2,000	H. H. Kohlsaat	1,500
P. D. Armour	5,000	C. T. Yerkes	4,00
George M. Pullman	12,000	Potter Palmer	15.0

None of these gentlemen make out t[illegible]gers returns. They prefer the unerring jud[illegible] trained experience of the assessor. [illegible] between them and their conscience, and w[illegible] they complain if he, the elected repres[illegible] the citizens, should decide that it would

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to tax Mr. Marshall Field, for instance, upon a higher valuation than could be realised by the sale of the Corots and Millets and Teniers which are the gems of his picture gallery?

This is no jesting matter. It is, in plain English, a colossal lie, bolstered up by habitual perjury and operating to produce roguery of every kind. If it does not speedily go by the board, there will be very little value in the apparent revival of the spirit of righteousness in Chicago.

The net effect of this system is that while the value of the property in Chicago, if it were correctly assessed, is nearly 2000 millions, the officially assessed value of the whole state of Illinois, including Chicago, is only 700 millions. Hempstead Washburne, when Mayor of Chicago, said that the Supreme Court of Illinois had decided that all property should be assessed at 33⅓ per cent. of its actual value; but even this liberal standard of 66⅔ per cent. reduction would hardly bring Chicago up to the sum at which the whole state, including Chicago, is now assessed. When you begin to inquire you find that the city throws the blame upon the state and the state upon the city. If the assessors of the city were not to perjure themselves, these worthy officials remark, we should simply be enabling the state of Illinois to run tax-free. All the taxes would be paid by Chicago. If you can get all the assessors throughout the state to assess full value or any regular proportion of the value, we might fall into line and keep our assessments up to the agreed standard. But at present what can we do? We must do as the others do, or hand over the city to be knifed by the state.

The very poor in Chicago do not pay taxes at all. They are excused on account of their poverty. The very rich, at the other end of the social scale, do their best to approximate to the condition of the very poor by reducing their assessments to a minimum. The burden of taxes, therefore, falls on the middle classes. The middle-class man is not wealthy enough or powerful enough to employ tax-farmers to reduce his assessment.

I shrink from using language which would be adequate to describe the injustice of this proceeding. Fortunately there is no need for me to say what I think, seeing that my sentiments and those of every person who looks on this subject from the outside have been expressed with sufficient emphasis by Postmaster Washington Hesing in an interview published by the *Chicago Times*. Mr. Hesing's official position and his familiarity with the facts of which he speaks give great authority to the following scathing indictment of the tax system of Chicago:

'There is not a large corporation in the city of Chicago that is paying taxes on over one tenth of the real value of its property. It is the greatest [illegible] on a municipality ever perpetrated. The [illegible] of Chicago pay the bulk of the taxes and [illegible] of them and galls them to do it. Some of [illegible] to thinking about it and once in a while [illegible] of a man declaring himself an Anarchist. [illegible] its [illegible]or. Can any one blame him? [illegible] str[illegible]

'The lowness of Chicago's tax list is the result of the most villainous bribery and perjury. It is enough to make honest, decent people boil with indignation to hear the naked facts. The property of a big corporation is never assessed for more than one-tenth of its real value. Here, for example, is a syndicate owning a big building. The property is worth a couple of millions. At a forced sale it would bring in the neighbourhood of 1,200,000 dollars. That is the figure it should be assessed at. But it never is. It goes on the assessor's book at about 125,000 dollars. The assessor and his go-between pocket their bribes and go out on Blue Island Avenue or Clybourn Avenue and find a poor man—a small shopkeeper—owning a little place worth 2000 dollars. He pays taxes on 1500 dollars. There is a great merchant in this town. I will not mention his name; everybody knows who I mean. His place was burned out once and he produced fire insurance policies for between 950,000 *and* 1,000,000. He got the money, I presume. At least the companies never made any public objection to paying. That insurance was on his stock—that is to say, chattels—which is taxable. When I heard about it I sent a man over to the assessor's office, and I declare to you that a member of the firm had sworn that the stock was worth 72,000 dollars, and that was what they were paying taxes on.

'The rank dishonesty of the assessor amazes me. I don't see how a man can accept bribes, flagrantly disobey the law, and escape unscathed. The assessor, however, always tries to cover up his tracks and works behind another man. To show these persons operate let me tell of a case that was brought to my attention. There is a business man in this town whose taxes amounted to 1500 dollars. He was going to pay that sum without a kick. One day a man went to him and said: "Your taxes are 1500 dollars. I can get them cut to 750 dollars. What will you give me if I do this?" After some talk the business man agreed to give 400 dollars. His taxes were reduced and he saved 350 dollars. The city was cheated out of 750 dollars. That is only one case. There are scores of others. Of the 400 dollars bribe the assessor got 200 dollars and his agent 200 dollars.

'There are men in the city of Chicago whose business it is to swear to lies, to perjure themselves. A merchant does not like the idea of going on record as a perjurer. So he says to one of these professionals: "Here, I am going out of town. You fix up my taxes. Make the amount so much," naming the small sum on which he wants to be assessed. The perjurer does this and gets his price.

'Whatever is done, the present infamous system should go. It forces men of little means to bear the burden; it takes but a trifle from the rich; it *results in bribery; it causes perjury; it is outrageous.* Let it be wiped out, and that without delay.'

These startling figures as well as this disgraceful state of affairs clearly shows that the Vedic warning against the evils of iniquitous rulers and corrupt custodians

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of national interests is still operative. **Beware, then, of tyrants you have set upon the pedestal to rule over you without first ascertaining that they can rule themselves.**

The Corruption of the Learned.

Knowledge, it has been rightly said, is a double-edged sword. It cuts both ways. Knowledge is power. Standing by itself, it neither makes for morality nor for criminality. It is simply non-moral. Power may be used for building up, it may, likewise, be used for pulling down. It is for this reason that while knowledge accompanied by lofty character and supreme self-control is a great blessing, it at once becomes a curse if it is accompanied by a weak character and an unstable will. Bacon was the wisest and the meanest of mankind. A learned man, if he is degraded, commits the grossest vices and glories over them. He can make the worse appear the better cause. All the preserves of autocracy, all the confederacies of exploitation and all the strong-holds of organised fraud are buttressed by bastions of fallacious argument constructed by philosophers and litterateurs. The Press which ought to be the guardian of the social conscience, is itself corrupt. Says Mr. Stead:—

> That is an abdication of the position of power which in a free democracy they ought naturally to occupy. In a democracy the newspaper is or ought to be chief sceptre of power, and to degrade an instrument of government to the mere level of a corner store—and sometimes to the level of a corner saloon—is not worthy our high calling, and not calculated to help either journalism or Chicago. The ambition to lead, to direct, to educate and to act as the uncrowned kings of the American democracy does not seem to exist among a majority of newspapers, which really often seem to have no other ambition than to heap up an immense fortune and fatten on their gains. I wish sometimes that newspaper proprietors of the present day had as much of the fear of God before their eyes as the old mediæval robber-baron. It is not, perhaps, a very lofty idea, but it is not one which is lived up to by the newspaper proprietors. In the old days, when a man who was stouter, or shrewder or more cunning than his neighbours raised himself above the level of the common fighting herd, and succeeded after a time in carving out for himself a domain, in the centre of which he built his castle, from being a mere *filibuster*, a militant adventurer, fighting for his own profit or for such of his neighbour's goods as he could seize, he often developed under the pressure of the spiritual power wielded by the old Church into something like a civilised ruler. Having 'made his pile,' he used it in order to govern, and civilise and educate the people in the midst of whom he had established his castle. But there is no such recognition of responsibility on the part of many newspaper proprietors nowadays. Instead of regarding the wealth which they have acquired by the success of their journals as merely giving them a starting-point from which they might be able to civilise, and educate and humanise the conditions of life in the midst of the people whose support has given them their wealth, they live self-indulgent, self-centred lives. This system can be changed only by bringing back into existence the real live Church. The old mediæval baron would probably have been no better than the modern newspaper proprietor if it had not been for the spiritual power which, by a judicious use of hell-fire, succeeded in scaring him into something like humanity and decency. We want to substitute nowadays something for the old Church, and I do not at present exactly see where it is to be found, except in the gradual growth of a healthier public opinion on the part of the newspaper men themselves, and an unsparing and unflinching use of the newspaper as a social pillory.

Even philosophers of note are not regarded as being above temptations. Henry George in his "*Perplexed Philosopher*" charges Herbert Spencer with having changed his opinions out of fear of capitalists. His charge was, in this instance, most probably groundless. But the fact is there that Learning serves as the handmaiden of Wealth and, therefore the advice of the learned cannot always be treated as being absolutely disinterested. Only when learning is divorced from wealth will it be possible for scholarship to command the respect and confidence of the community **Beware, then of learning which has axes of its own to grind**

We thus see that this Mantra of the Veda directs the attention of humanity to a source of danger which is hidden but for that reason not less important than dangers which are more patent.

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A NOTE ON THE PERIODICITY OF FAMINES IN INDIA.

(By Prof. Brij Narain M.A.)

It is well known that crises occur periodically in Western countries. The time normally occupied by a trade cycle is from seven years to about ten and a half years.

Famines represent crises in an agricultural country—a famine is an agricultural crisis. Famines in India are of periodic occurrence, but do they recur at regular intervals?

In his article on "Commercial Crises and Sun spots" printed in "Nature" of November 14th, 1878, and reprinted in "Investigations in Currency and Finance," W. Stanley Jevons incidentally discussed the question of periodicity of famines in India. He believed that there was some connection between famines in India and crises in England. He agreed with Mr. J. C. Olleranshaw that "the secret of good trade in Lancashire is the low price of rice and grain in India." When food is cheap in India, the people have more money to spend on imports from Lancashire; when, as in a time of famine, the price of food rises, the people have very little to spend on new clothes, which "produces a marked change in the demand for Lancashire goods." Jevons tried to show that famines recurred periodically in India at an interval of ten or eleven years. He gives in his article a most interesting list of the prices of wheat at Delhi (which, by the way, he thought was in Bengal), for seventy three years ending with 1835 (reproduced below) on which he based his conclusion that commercial crises occurred in England "in almost perfect coincidence with scarcity at Delhi."

Prices of wheat at Delhi in Rupees per 1,000 seers of wheat.

1763	50 M. C.	1800	22
1764	35	1801	23
1765	27	1802	25
1766	24	1803	65 M.
1767	23	1804	48 C.
1768	21	1805	33
1769	24	1806	31
1770	28	1807	28
1771	33	1808	36
1772	38 C.	1809	40
1773	100 M. C.	1810	25 C.
1774	53	1811	28
1775	40	1812	44
1776	25	1813	43
1777	17	1814	30
1778	25	1815	23 C.
1779	33	1816	28
1780	45	1817	41
1781	55	1818	39
1782	91	1819	42
1783	167 M. C.	1820	46
1784	40	1821	38
1785	25	1822	35
1786	23	1823	33
1787	22	1824	39
1788	23	1825	39 C.
1789	24	1826	48 M. C.
1790	26	1827	30
1791	33	1828	22
1792	81 M.	1829	21
1793	54 C.	1830	21
1794	32	1831	26
1795	14	1832	22
1796	14	1833	33
1797	15	1834	40 M.
1798	8	1835	25
1799	17	1836	... C.

The letter M. indicates the maxima attained by the price, and C the years of crisis

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The intervals between the years of famine are as shown below.

Famine years.	Interval.
1763	...
1773	10
1783	10
1792	9
1803	11
1826	23
1834	8

All that the above table shows is that up to 1803 famines recurred at intervals of about ten years. There is no regularity after that year.

The question of the periodicity of famines is also incidentally discussed in some of the early Punjab Settlement Reports. In the Settlement Report of the Sialkot District (1865) Mr. Princep, the Settlement Commissioner, refers to the famines of 1783, 1812 and 1833, and under the heading "coincidence of their recurrence" remarks.

"Adding to these the late visitation of 1861, we have within a period of 83 years *four* famines—which, strange to say, have recurred at regular intervals of from 21 to 29 years of each other, and each one of which must have tended to impoverish the country in a greater or less degree." And he added that it was proper to give due weight to this recurrence of famines at regular intervals when fixing a new assessment.

In the Settlement Report of the Rohtak District (1880) Messrs W. E. Purser and H. C. Fanshawe, the authors of the Report, give a list of famines which visited Rohtak during a period of 124 years, ending 1877-78. The names of famines are given and the popular sayings about them are quoted, from which it may be inferred that the famines actually occurred in the years in which they are stated to have occurred. About the "Satha" famine of Sambat 1860 (1802-03 A. D.) it is said that grain sold at 10 seers the rupee, two consecutive harvests having failed. In the next famine called the "Unhattara," prices rose to 7-8 seers per rupee. About the 'Nawia' famine of Sambat 1890 (A. D. 1833-34) people used to say "Baniya whar gaya kothi men, Balak rove roti men", meaning that the grain dealer hid in his house, and the child wept over its meals". The authors of the Report do not believe in a ten or eleven year cycle of famines. They say:—

"The famines seem to have occurred irregularly, and to have nothing of a cycle nature about them; eight in the present century give one every ten years on an average; as a fact, two have occurred in each of the second, fourth and seventh decades, and none in the third fifth and sixth, though the famine of 1860-61 was only just outside the last"

I have given below in Table I prices of wheat at Farrukhabad in the United Provinces (114 years), Sialkot (94 years), Ludhiana (57 years) and Rohtak (57 years), and in table II, a list of famines and the intervals at which they visited the places mentioned. The information about famines before 1861, where it is not based on the figures of prices, is derived from the settlement reports. An unprejudiced examination of the facts would show that we have very little ground for thinking that famines, recur at regular intervals. As regards Farrukhabad, the first three famines occur at an interval of about 10 years, but there is an interval of 23 years between the famine of 1838 and the next famine of 1861. Then there are two famines in the seventh decade, two in the eighth, one in the ninth, and two in the last decade of the 19th century. Famines in Sialkot, Ludhiana and Rohtak, were, if possible, even more irregular in their occurrence.

TABLE I, WHEAT PRICES.

Year.	Farrukhabad.	Sialkot.	Ambala.
1801	...	...	...
1802	...	...	...
1803	47	...	...
1804	44	..	...
1805	45	...	...
1806	36	...	...
1807	43	...	...
1808	44	...	...
1809	38	...	...
1810	36	...	...
1811	52	...	...
1812	61	...	...
1813	39	...	...
1814	45	...	...

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TABLE I, WHEAT PRICES.—*contd.*

Year.	Farrukhabad.	Sialkot.	Ambala.
1815	48	...	...
1816	47	...	...
1817	15	...	...
1818	23	...	...
1819	20	...	...
1820	21	...	...
1821	40	...	...
1822	43	...	...
1823	27	78	...
1824	30	67	...
1825	41	59	...
1826	23	56	...
1827	15	93	...
1828	33	106	...
1829	37	103	...
1830	32	90	...
1831	34	99	...
1832	45	78	...
1833	38	75	...
1834	27	77	...
1835	48	92	...
1836	34	97	...
1837	30	89	...
1838	14	48	...
1839	34	47	...
1840	29	43	...
1841	27	49	...
1842	26	83	...
1843	35	82	...
1844	32	49	...
1845	32	46	26
1846	34	44	25
1847	36	54	24
1848	44	64	30
1849	48	47	25
1850	42	53	37
1851	44	92	43
1852	45	92	35
1853	34 ...	36 ...	...
1854	25 ...	41 ...	...
1855	40 ...	51 ...	...
1856	34 ...	36 ...	...
1857	29 ...	45 ...	...
1858	33 ...	45 ...	...
1859	31 ...	43 ...	...
1860	24 ...	19 ...	...
1861	14 ... 19	14 18	16
1862	30 ... 28	29 33	25
...	...		
...	...		

2 WHEAT PRICES—*contd.*

Year.	Farrukhabad.	Sialkot.	Ambala.	Rohtak.	Ludhiana.
1863	33	38	32	20	38
1864	23	35	27	23	34
1865	19	26	23	19	25
1866	14	21	22	21	25
1867	21	20	23	24	25
1868	21	16	17	16	19
1869	14	12	11	11	13
1870	20	14	20	17	16
1871	...	22	25	21	26
1872	18	22	21	16	22
1873	17	24	22	21	25
1874	15	21	24	19	26
1875	22	23	24	22	26
1876	28	24	23	24	26
1877	17	22	21	19	25
1878	15	15	17	14	18
1879	14	13	15	14	15
1880	18	15	16	17	18
1881	19	18	19	20	20
1882	18	25	23	19	26
1883	19	25	23	19	24
1884	21	27	23	20	25
1885	21	25	27	24	28
1886	18	18	22	20	22
1887	15	15	16	14	17
1888	14	17	17	15	18
1889	16	20	20	18	22
1890	14	17	18	17	19
1891	16	15	16	15	15
1892	14	13	15	15	15
1893	14	15	18	17	18
1894	16	22	25	20	25
1895	15	18	19	17	20
1896	11	12	13	12	13
1897	10	10	11	10	11
1898	16	16	17	15	17
1899	15	15	17	15	17
1900	12	12	12	11	13
1901	13	15	15	14	16
1902	15	15	17	15	17
1903	17	16	17	15	18
1904	18	17	19	17	19

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2 WHEAT PRICES—*concld.*

Year.	Farrukhabad.	Sialkot.	Ambala.	Rohtak.	Ludhiana.
1905	13	15	15	14	16
1906	11	17	14	14	15
1907	10	14	13	12	13
1908	8	10	9	9	10
1909	9	10	10	10	10
1910	11	13	13	11	13
1911	13	14	14	13	14
1912	12	13	13	12	13
1913	11	12	11	11	11
1914	9	11	10	10	10
1915	8	9	9	9	8
1916	10	11	10	10	10
1917	10	10	9	10	10

TABLE II.

Farrukhabad.		*Sialkot*		*Ludhiana.*		*Rohtak.*	
Famine years.	Interval.	Famine years.	Interval.	Famine years.	Interval.	Famine years.	Interval.
1817	...	1783	...	1730	...	1753—54	...
1827	10	1812	29	1759†	29	1782—83	29
1838	11	1833	21	1770†	11	1802—03	20
1861	23	1861	28	1783	13	1812—13	10
1866	5	1869	8	1812—13	29	1817—18	5
1869	4	1879	10	1833	21	1833—34	16
1874	5	1887	8	1860—60	27	1837—38	4
1879	5	1892	5	1869—70	8	1860—61	23
1888—90	9	1897	5	1877—78	7	1868—69	8
1897	7	1900	3	1887—88	9	1877—78	9
1900	3	1908	8	1891—92	3	1887—88	10
1907—0	7	1915	7	1897	5	1891—92	4
1915	7	...	...	1900	3	1897	6
...	...	...	...	1908—09	8	1900	3
...	...	...	...	1915	7	1908—09	8
...	...	...	...	...	...	1915	7

† Drought but "apparently no famine."

ONE NIGHT.

(BY "A")

It was so still, the moon hung pale,
One of those Magic midnight hours,
That draw from mortal sight the veil
And show the strength of other pow'rs.

And in the calm of that great night
I held communion with my soul,
And like expanded on that height
And blended with the greater Whole.

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And all the incidents of life
Lay bare as on an open scroll ;
Its toil and song, its joy and strife
I saw like one large screen unroll.

On it a snow white hand did write
In letters strong of burnished gold ;
They were too mighty for my sight,
A few I caught, and this they told

" Men dream of great things to achieve,
Fame smiles on high their steel to test,
Ambition strives. But I believe
Life's little things are oft the best.

For there are moments, when one touch,
One simple vision stirs the heart,
A ray through weary labours, such
As are of daily life a part.

And one who sought and could not find
The Godhead in the pulpit Creed,
May hear His whisper in the wind
That moves a swaying water reed.

And one who all the script did scorn
And priests and Doctors would defy,
May have his mortal vision torn,
By one black cloud that sweeps the sky,

And he whom all the books have failed
Who in despair gave up the quest,
May find the mystery unveiled
Within a songbird's downy nest."

Thus saw I written that deep night
While swift the flick'ring vision fled
On the still air from mortal sight,
And thus I give it as I read.

THE GOSPEL OF ACTIVITY.

(By Principal Champati M A)

I. Life is strife.

Man is ease-loving and yet he works. All activity involves pain, and then at every step there is anxiety as to the result. If food were to fall from heaven, if the trouble not only of opening the jaws but of an uneasy craving for it, too, were spared, the lot of living beings would be truly happy.

Such is the idea of some. And yet it is by a day's unbroken toil that the farmer buys his night's rest. Sloth lies uneasy ; labour sleeps soundly. Pain purchases pleasure, and by constant bargaining comes to have an evaluating character for the latter.

Anxiety comes from want of faith. Life is linked to life ; the present can not encompass all planes, through which we have come and have yet to seek our passage in future.

Under cover of the bark, the fibres draw up sap and are busy nourishing the whole living organism. Which leave will sprout out first, which branch will show itself last, is not for the planter to guage. In the seed he has planted the whole tree, and is quite sure, the whole will rear up its head. The process is systematic, it will regulate itself as to time and season. His office is to labour on, and if possible, to lose sight of what will come of it. Human consciousness can grasp one idea at a time. That the labour be undivided, the result should be forgotten.

What is generally expected by men is not the natural result of toil. Conventions most often fail, while natural consequences come inevitably. They can not be helped. In the providence of gods, there is no relationship between study, for instance, and success

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in the examination. Yet students look for the latter as the fruit of the former. Study has given them knowledge. It has put into them learning. What more, it has made them studious—it has given them a scholar's bent. Divine dispensation stops here. It is man that tacks to this whatever results conduce to his pleasure.

Labour is its own reward. The organism works whether you set it working or not. The fear is that it may work in a way that you will not relish. The human body is a state. If not regulated, it will succumb to anarchy. The members must operate whether sysematically and to the good of the whole depends on the watch that is kept over them. The monarch may not be benefited by the good that results from his surveillance, but the evil that will result from the absence of it will merge him in misery. Work, not ease is in the nature of man. The steed must run, that it runs to the goal will be the test of the rider's horsemanship. Multifarious sorts of discipline are recommended with a view to break the horse. Control of senses, shutting out objects from the way of organs, voluntary austerities, restraint of breath, fasts and wakes, keeping regular hours, study under regulations, are the various forms of bondage that lead to spiritual liberty.

Absence of activity is not humanity's aim. Sloth, if it were peaoe, would be the peace of death. Life is a synonym of strife, of which peace may also be a synonym, if duty be performed as duty, and all anixety as to its result be dismissed from it.

II LIBERTY.

In the last section we dealt with strife as the synonym of *peace* in other words with activity as equivalent to so much-desired non-activity. Oblivious of the result we may be to the obvivious of the exertion we put forth, so that labour for us means neither pain nor suspense. We rise, we sleep, we walk, we rest, we eat, we drink—in short we go through the whole round of duties that encompasses human life. Yet we feel not its pinch. Our organs act, not we. We simply control them. Used by constant discipline to a regular course of activity, they begin later to be active themselves, so that the control that is so indispensible in the earlier stages, becomes later a redundancy. It remains but has lost its pressure. Fixed in the nature of the spirit, activity becomes relaxation.

A question arises as to whether this attitude is not one of dependence and whether this dependence, if persisted in, will not lead to slavery. If we perform duty alone regardless of the result, we may by and by lose sight of our rights. Too much faith in providence would destroy the spirit to demand our due. It would be an abuse of credulity to leave our destiny solely to gods.

Believe then, if you will, in the non-existence of gods. An intelligent entity there is that keeps its watch over the workings of the world. Labour and fruit are interrelated through its agency. Lest its control be interpreted to imply interpolation its very being may if necessary, be ignored. It is in the nature of labour to fructify. God neither adds to its merit nor takes away from it, the evil doer reaps the result of his evil, the virtuous reap the result of their virtue. It would add neither to the glory of humanity nor of gods that sins be forgiven and absence of merit blessed. Concession degrades—it degrades him that takes it as well as him that makes him. Gods cannot abet crime. Nor should they encourage idle beggary.

Made to a just providence, prayer has no virtue, unless it be a vow to achieve bliss. Adoration is meditation of excellences—excellences that have no flaw. Prayer in the resolve to acquire those excellences. Unison is the act of acquiring them. The three steps in *Bhakti* are the three steps in spiritual progress. Unless these, *stuti*, *Prarthana*, and *Upasana* have no spiritual significance. They are then vocal exercises, each with a demeaning value of its own. Adoration without meditation is adulation. Prayer without resolve is mendicancy, Unison without the acquisition of excellence is hallucination—a derangement of the brain and of mental organs.

Ask thou in a manly spirit. Pluck the fruit from the virtue thou hast performed. Impatience makes of thee a beggar. Have no cravings. Thine is to act. Let not duty

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depend on fruit. Duty is thine, fruit is of gods. Let fruit be dependent, and with it gods will depend on thee. If thou lookest not for the reward of the performances, highest liberty is thine provided thy performance does not relax.

III FRATERNITY.

Between man and man there is no difference. As regards humanity they stand on the same level. Given requisite instruments to rise, all can scale the same heights. Through a succession of lives, they have been making and marring themselves, so that, today, some shine more brightly than others. If the whole humanity were to be put in the same school, under the same set of teachers, with the same courses to study and the same outlook to command, they would put forth an unequal pace of progress. Allowance must be made for these differences, erroneously regarded as natural. They are of man's own making, and can, if man so will, be reduced by man's exertions.

A greater part of the inequalities however, which make man's lot unhappy, are entirely conventional. Bread is the right of man as man. Intellectual endowments make for intellectual happiness. Physical capacity is a recommendation in athletics. The very fact that one lives, entitles one to maintenance.

Man is social, and if some men are superior to others, their very superiority, no matter, how attained, entails on them a responsibility. Spare power is not for tyrrany. Its ideal is protection.

Among men there are differences of classes. In classes there are differences of individuals. The capacities of the latter, a result of continuous exertions in past ages entitles them to preferential merit. Yet preferential merit has its proper sphere in the higher concerns of manhood. The right to the possession of bare necessities is derived from the very fact of an individual's existence. The output of the world in food and raiment, if not adequate at present, should be so increased as to fulfil the requirements of all. This, at present, is the only concern, to which a social humanity should, with all the resources at its command, address itself. Better than war, better than a league of nations, will, this resolve, if properly conceived and executed solve the economic riddles of man.

Humanity should be worshipped as humanity. A Brahmana, one who teaches and is not superstitious, deserves our highest homage. Yet the rudest *paryah*, who has for generations been shut out of the elevating influence of the *Veda* and knows not how to keep himself above loathsome habits, is not designed for the scorn of his brethren. As man, the meanest *chandala* is a *Brahman's* peer. It is a clause in society's covenant to afford him the same opportunities, and who knows his possibilities may not be a whit less.

Ancient India was a land of Gurus. It taught humanity its ways. Today's India is a depot of coolies. In ancient days the impetus was to rise, not to fall in caste. High and low aspired to be Brahmanas. The chances were for a Shudra to become Vaishya, for a Vaishya to become Kshatrya, for a Kshatriya to become Brahmana. The lowest born, if he so deserved, might sit with the highest born.

Today the forces are reversed. The momentum of the society tends towards degrading. We never raise. The whole community is running along a declivity. And the tendency determines the goal. We ply means to make Shudras of the whole community, and the gods can form no idea of us except within the community.

The obligations of man are not towards man alone. The lord of creation is the guardian of a whole creation. Opportunities are to be created for brutes and beasts and birds to progress within their own sphere. Make better cows of cows, better dogs of dogs, better crows of crows. Yoke them to your service, but mind they have an individuality. Better nourished, and better brought up, they contribute better to the comfort of man. Elevated spiritually—for they too have a spirit—they will be our spiritual helpmates.

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GOD IN SANKHYA.

(By Dr. Biswa Nath Mukerjee, L M S.)

1. *What is Sankhya Philosophy.*

It is one of the six main systems of Hindu philosophy. It was first of all enunciated by the great ancient Hindu philosopher, Kapila. His teachings are dualistic (द्वैतवाद) and admit only of two things —individual soul (पुरुष) and matter (प्रकृति). They are supposed to be eternal or without any beginning and end, but quite different in essence.

The soul, Kapila thinks, is immaterial but conscious and pure in itself and is a passive being, while the matter is active and material, consisting of three different substances called *gunas* or constituents (सत्व, रज, तम) representing (1) virtue or benevolence or any other pleasing attributes in a thing, (2) distinguished by activity and various hurtful qualities; and (3) known as heaviness, rigidity, darkness, fear and anger. But, though nature or matter is the sole originator of creation and the soul is only a witness or spectator, it is only in the interest of the latter that the former works and a creation is possible when both unite. Kapila works under the conviction that unconscious matter or nature (प्रकृति) has in it all the germs of evolution and progress. It is the root and substance of all worldly things and that *karma* or action determines their course. Kapila denies all apparent existence of God and in this he justifies himself in as much as there is no cogent or visible proof to prove Him to be the creator and ruler of the universe. The chief object of the Sankhya system is to effect the liberation of the soul from the fetters in which it is involved by union with nature. The word 'Sankhya' derives its origin from the word (संख्या) number and as it is this class of philosophy which deals with the twenty five entities or principles of creation such as the five constituents of matter (स्थूलपंचभूत) the five constituents of spirit (सूक्ष्मपंचभूत); the eleven senses (एकादश इन्द्रयानि) the principle of wisdom (बुद्धितत्व) the ego (अहङ्कार) of self-consciousness, the matter or nature (प्रकृति) and the twenty-fifth entity the soul (पुरुष).

2. *The two schools of Sankhya.*

The reader must know that Kapila is not the only author of this system of philosophy. The great Rishis, Yajnyavalka and Patanjali are also its joint-authors. The Sankhya system of Hindu philosophy is divided or classified into two sections, one '*Seswar*' or theistic or that which believes in the existence of God and the other '*Niriswar*' or atheistic or that which disbelieves in His existence. The '*Seswar*' class is also known by the name of '*Yoga*' philosophy of the Hindu. And it is in this branch of Sankhya philosophy that we frequently come across subjects dealing with man's duties towards his creator. It says God is self-evident and self-existing. The 'Niriswar' part of the *Sankhya* philosophy owes its authorship to Kapila who in all probability wrote his book to contradict the statements of Yajnyavalka in some of the *Brahmanas* and *Upaishads*. The '*Yoga*' philosophy is purely an invention of Mahamuni Patanjali and was perhaps written with the express purpose of annihilating the doctrines of Kapila which proved to be a virulent enemy of Brahminism and tried to destroy Brahmanic rituals and ceremonies branch and root He, to carry his own points, called it '*Seswar, Sankhya* or one different from the godless views of Kapila.

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3. God's existence is circumstantial, not real

Let us prove this by some concrete examples from his works. Firstly, in the 92nd *Sutra* of the first chapter of his *Sutra* treatise he says "ईश्वरासिद्धेः" meaning "the existence of God cannot be proved." To put it in still clearer language, God is not to be known or cannot be known with the help of our "प्रत्यक्षज्ञान" or knowledge which we gain by means of our material organs of eyes, nose, ears, tongue, skin and mind, that is, we cannot see Him with our eyes, cannot smell Him with our nose, cannot hear him speak with our ears, cannot taste of Him or realise Him by prayer and we cannot touch or feel or think of Him. Some commentators of Kapila are of opinion that he was not a disbeliever in the existence of God. They say, if he was so he would have used the term "ईश्वराभवात्" *i.e.*, he would have denied His existence *in toto* But has he not done so apparently? Our position is made quite clear when we read in the 93rd *Sutra* of the same chapter "मुक्त बद्धयोरन्यतराभावान्न तत्सिद्धि" Translated into simple English it will read as follows. "You cannot prove God's existence either by making Him free from worldly frailties or subjecting Him to them."

Then again according to the 94th *Sutra* of the same "उभयथा प्यसत् करत्वम्" *i.e.*, both the ways are inefficient. That is if you say that He is free from worldly frailties, *i.e.*, He is above all worldly wishes, efforts, enjoyments and pride, then you will have to admit that He is devoid of all temporal ambitions which alone can compel men to assume power and the air of self-aggrandisement. And if you say that He subjects Himself to earthly finiteness and temptations by being a slave of lust and ambition, then you disqualify Him from all privileges of a supreme creator and place Him in the same category with us ordinary men. But the arguments of those who attribute theistic qualities to Kapila are completely annihilated when he writes in the 95th *Sutra* "मुक्तात्मनः प्रशंसाउपासासिद्धस्य वा" *i.e.*, "Atma or the soul which has been purified or has won its salvation by the strength of its wisdom can only be called as something like God by way of praise." That is the all-powerful and the too-much known person who goes by the name of God has no separate existence from the human soul. Kapila has no doubt about such gods. He says they have been highly spoken of in our Shastras, for this sort of praise will induce men to worship them. He classifies '*Brahma*,' '*Vishnu*' and '*Shiva*' as such. Such gods are occasioned by some circumstances, because they come into existence as a result of the desire for worship

By the way, it will be pertinent to remark that this belief of Sankhya latterly made him very popular with orthodox Hinduism and it was on the basis of his '*Prakriti and Purusha*' that mythological heads of later Hinduism as *Radha and Krishna* and '*Shiva* and *Sakti*' came to be worshipped as gods and goddesses. The attempt on the part of the author of *Shrimad Bhagwat* is all the more convincing. The connexion of *Radhika* with *Krishna* by whose illustration the '*Prakriti*' and '*Purusha*' have been personified very faithfully represents the views of the author of *Niriswar Sankhya*, though in a more concrete form than Kapila's. It will be not exaggeration to say that Puranic religions such as *Vaishnavism*, *Shaivaism*, *Saktism* and many others owe their origin to *Sankhya*. As the author of the *Shiva Purana* observes :—

त्वामामनन्ति प्रकृतिं पुरुषार्थ विदैः प्रभो।
त्वाममनन्ति प्रकृतिं पुरुषार्थ प्रवृत्तिरणीम्।
तद्दर्शिनि मुदासीनत्वामेव पुरुषं विदुम्।

It was thus that the '*Prakriti*' and the '*Purusha*' of Sankhya became the primal cause of the origin of all the gods and goddesses of the Puranas, whom they gradually regarded as the real creator and creatrix of the universe. Though the invention of the 33 crores of gods and goddesses of the Hindu pantheon was not till then made and was kept reserved to be manufactured by Bopadeva and his colleagues in the field of the *Puranic* literature, glimpses of pantheism could be noticed in

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the latest compositions of the Brahmans and the Upanishads to criticise whose belief, as we have already observed, Kapila wrote his own books. And though he succeeded in fixing on the minds of the men of his own generation and after, the futility of the idea of a supreme creator other than the matter and the soul, he must be held responsible for having unconsciously helped the birth of a Hindu Mythology which is not a little to be blamed for the present degeneration of the Hindus. But yet it cannot be said that Kapila believed in or accepted the existence of any other gods than these for it was he who first emphatically pronounced "ईदृशेश्वरसिद्धिसिद्ध्य" *i.e.*, the truth of the existence of such circumstantial gods is only consistent with all human reasonings and so must be accepted by all and admitted on all hands. It is doubtful if Kapila was a supporter and advocate of polytheism but it must be intelligible even to the dullest mind that he believed in the plurality of souls. So Kapila's God was circumstantial and not real.

4. KARMA (action) and not God controls our destiny.

This great Hindu philosopher believed "नेश्वराधिष्ठितेपूलनष्यन्ति :कर्मणा तत् सिद्धेः" that is, it is the nature of your own action that will bring you good or bad results, God has nothing to do with them. Thus he appeals to his reader and tries to drive out the very idea of God's authorship in man's adversity or prosperity from his mind. He goes on further and says, "स्वोपकारादधिष्ठानं लोकवत्" *i.e.*, men in general are actuated by selfish motives when they engage themselves in another's service. Therefore if God is the supreme person to mar or make our fortune, then he must be moved by the same feelings as ourselves and must have a selfish motive and cannot be looked upon as a greater person than we are. So he cannot be our creator or the controller of our destiny. Granting that God has such a motive in conducting the work of his creation and lordship, then he must be "लौकिकेश्वरवदितरथा" *i.e.*, no better than a king of this mundane earth. And if in spite of this you call Him as the Lord of the universe then "पारिभाषिको वा" *i.e.*, he is only so in name and not in deed. Kapila says, "न रागादृते तत् सिद्धिः प्रतिनियत कारणत्वात्" *i.e.*, without ambition or strong desire it is not possible for a man to be the author or founder of something. So if you attribute this defect to your God, then he becomes limited, but God, you say is unlimited, so your proposition of such a God is entirely basisless. Again "तद्योगेऽपिन नित्यमुक्त" *i.e.*, this sort of God is not eternal and subject to the limitations of human beings.

Further on he observes, "प्रधानशक्ति योगोऽप्येतत्संज्ञापत्तिः" *i.e.*, God is really self-evident and the very idea of purity, but we have intermingled his creative genius with that of nature. If you say so then you admit that God is liable to suffer from worldly sins and sorrows and you indirectly support the theory that He is not (सच्चिदानन्द) the source of all being, all truth and all happiness. It was with this strong conviction that Kapila enjoined upon all his followers the stern lessons of duty and action, in whose right and popular discharge, he said only lies men's true emancipation from worldly sins and sorrows and not in the worship of a being called God. It is not to be wondered that subsequently in 600 B. C. the founders of Buddhism and Jainism, the two godless but highly philosophical and humane religions of the world got their incentive and initiative from the doctrines of Kapila.

5. NATURE, NOT GOD IS THE REAL CREATOR OF THE UNIVERSE.

Some people say that God is unchangeable, but Nature having the reality and existence of God in view becomes the cause of His creation, its stability and destruction, as a piece of load stone when attached to one piece of iron easily attracts and keeps in a stable position another one and it is for this purpose that we call Him the Creator and Lord of the universe and, there-

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fore, He is worthy of our respect and reverence. Replying to this Mahamuni Kapila says, "सत्तामात्राच्चेत् सर्व्वैश्वर्य्यम्" *i.e.*, the above argument also does not go to define clearly the existence of a separate God, who is real and independent of all worldliness. By your own argument you unconsciously strengthen my own belief that nature becomes the real authoress of creation having come in contact with the individual soul." If you say that you can prove the existence of God to be quite separate and distinct from the soul (आत्मा) he will say "प्रमाणाभावान्न तत्सिद्धिः *i.e.*, for want of a visible proof you are debarred from doing it. The existence of God is neither to be known by the help of the human senses, nor can it be guessed nor realised by human knowledge. If you say, yes, there may be no visible proof but there are inferences which enable us to feel His existence, and prove His reality on this ground. Kapila will reply "सम्बन्धभावान्नानुमानम्" *i.e.*, without relation there can be no induction. You shall have to admit that a thing which never in the past bore any relation with the outward world, with which there exists no such connexion at the present moment, nor there is any possibility of one being in the future, the reality of that thing is unproved. If you say God's existence is proclaimed by the Vedas, then in answer Kapila will say "श्रुतिरपि प्रधान कार्य्यस्य" *i.e.*, even the Vedas acknowledge Nature or Matter (प्रकृति) as the supreme mistress of the universe.

The reader must know that Kapila was a believer in the eternity of the Vedas. But as he denies God's authorship even for it, it is not very difficult to say that his belief was or still is of any value to us Hindus. By subordinating God to Matter, Kapila only held out before the men of his generation the doctrine of the 'survival of the fittest' and may be regarded as a worthy predecessor of Charles Darwin and his theories. Again by publicly saying that God's existence is not to be demonstrated by human intelligence and we must believe in all that we can see with our naked eyes he classes himself with such of the European hylopathists and agnostics as Herbert Spencer, Huxley and others.

6. The Ego, not God, controls our action.

In the sixth chapter of his book Kapila writes, "अहङ्कारकर्त्तृ धीमाकार्य्यसिद्धेस्वराधीना" *i.e.*, "my own self-consciousness or the understanding of my self-existence or knowledge of my own self places me in a position to work, without it no work is possible. All my success depends upon it and not upon God." He goes on further and says. "It has been seen that a man who has no self-consciousness, *i.e.*, who does not understand what he is and how much strength he possesses is a good-for-nothing fellow. Therefore, your God also cannot work without this, and it will be absurd to say that God is the creator of this world and determines all the courses of your action." This is all that has been written or said about God by Kapila. Whatever opinion others may hold about him I do not want to mince matters in the least that he was out and out an agnostic if not a pure atheist. He was perhaps working under the conviction that a blind faith in the existence and omnipotency of a being whom it is difficult to see with two human eyes will be a great folly and will lead men to be idlers and fatalists. So it was his duty to warn men against the evils of such a faith. But in doing so, he was misled, for if instead of emphasising self consciousness, he would have laid stress upon self-reliance, self-government and self-effort in working out the mystery of God's existence, I think, he would never have lent his support in converting millions of his fellow-men into hard adamantine atheists.

God's qualities are so vast and so varied that no amount of cunning arguments, theories or ony other plans could solve their truth. It is the biggest of the *Yogas* or *tapasyas* and though its completion requires untold energy, efforts and sincere motive, it is like the tasting of sweets whose sweetness is only felt by those who buy

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tthe things and eat them and not one who iss standing at a safe distance, but wants to know of the sweet thing without tasting off it. It is true that God is beyond all human perception and devices, but it is allso true that like the sweet smell of a boeautiful rose He is also not outside the mman. He is within him and illumines him aas do the limitless rays of the sun a boig hall though its window. When the liittle pretty rose blossoms into a fully-ggrown flower, it undoubtedly sends forth its sweet scent to the nose of a distant passer bby, so this tiny creature known as man can cconvince men of the existence of God ((though never actively and always passive-lly) only at that moment when he has fully ddeveloped the divine qualities in him and tthe animal part of him has entirely dis-aappeared, *i.e.*, man by his own sincere but eextra-ordinary efforts can only realise and ssee God for himself, but it will be absurd tto think that he will be able to explain His eexistence and reality to others. All argu-ments to prove or refute His lordship, eexcellency and omnipotency are foolish and iimpertinent. He is seif-evident.

7. *Seswar-Sankhya on God.*

Patanjali, Yajnyavalka and their followers ddo not entertain any doubt about God's rreality and existence. Naturally they did nnot have recourse to any contentious argu-ment as to its truth. They have taken it ffor granted that God's existence is well-pproved and he is understood by all. But Mahamuni Patanjali has observed "क्लेशकर्म्म विपाकाशयर परामृष्ट: पुरुषविशेष-ईश्वर:" or that the Supreme Being, who is untouched and unaffected by earthly miseries, worldly actions and their results, worldly birth, old age and death, in short who is devoid of all earthly ambi-tions, prosperity and adversity is the only being worthy of the name of God, the Lord of all. According to him it is in God that from eternity to eternity all perfection virtue, merit, or whatever is good, just, pious and kind will have or reach their completion. Speaking about the soul and its relation to God he says, "तस्य च तथाविधम ऐश्वर्य्यम् अनादे स त्वोत् कषीत्" *i.e.*, the three *gunas* or substances (सत्व, रज, तम) of matter (प्रकृति) as Kapila has explained them can only affect the human soul when it comes in contact with the former, but God is above all the three and is in no way to be affected by them. Again Patanjali says, "स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात्" or He (God) is the only Lord and Preceptor of all and He is eternal in His existence.

I think the reader stands in need of a little exposition of the true meaning of the soul in the Hindu Sankhya philosophy. He knows it well that both Kapila and Patanjali admit the immortality and eternity of the soul. He also knows that though both these ancient Hindu philosophers do not deny its individual purity, Kapila says that it is inactive or passive and so liable to be influenced by Matter. We see Patanjali's views are almost the same. But the difference lies in the fact that while the former admits of the plurality of souls and attributes the authorship of creation to matter and says that if there is anything like God then that is the human soul purified and over-praised for the purposes of worship. The latter while admitting of all the defects of the soul does not believe in its plurality and earnestly thinks that the man's march towards real progress is to realise the Supreme Being, who goes by the name of God by *yogic* means or by concentrating his whole mind (for that consciousness in a living rational creature which is a pro-duction of the Soul's contact with Matter) upon Him leaving aside or refusing to give anything else a place in his heart.

Thus the method or the *modus operandi* which Kapila rejects as unserviceable for the purpose of testifying to the existence of God is taken up by the author of the *yoga* philosophy as serviceable in proving His existence. But while the direction of Kapila's thought is from the Soul down wards to Matter, that of Patanjali's move-ment is from the Soul upwards to God, *i. e.*, the writer of the *yoga* philosophy begins from a place where the author of

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the '*Niriswar sankhya*' has come to a deadlock having found no way to come out. The reader must know that this makes no difference in the doctrines of the salvation of these two ancient philosophers which means the liberation of the Soul from Matter. Let us see which opinion Yajnyavalka holds on this point. Defining the soul he says, "It is the soul which conquers hunger, thirst, grief, delusion, old age and death. When we know this soul then we elevate ourselves from the desire of obtaining a son, from the desire of wealth, and from the desire of gaining the worlds". He goes on further and calling the soul, the Inner Ruler of this and other worlds says,"...unseen he sees, unheard he hears, unminded he minds, unknown he knows. There is none that sees but he, there is none that minds but he, there is none that knows but he. He is the soul, the Inner Ruler, immortal. Kapila, as we have already said, also thinks the soul to be immortal and immune from all the fetters of this world, *i. e.*, it has no hands, no legs, eyes, ears etc., for has he not said, "देहादिव्यतिरिक्तोऽसौ"? This makes it unmistakeably clear that he is not subject to any sorrows or sins of the world, in as much as it is the material body or worldly life about which they centre. So we see the difference between the definition of the soul by these three ancient Indian thinkers all of whom belong to one school of philosophy is very little. For Kapila has accepted that though there is apparently nothing like God, the being who is known in the Shastras as such is only the human soul purified and made immune from worldly defects by its disassociation from Matter or *Prakriti*. Patanjali says the human soul when it gets itself purged of its earthly short-comings, *i.e.*, when it is no longer in contact with or united with Matter (and this he thinks is possible by *kaivalya* or complete isolation of the soul (पुरुष) from the Matter (प्रकृति) by means of *yogic* applications of *samadhi* or deep spiritual meditation; of *sadhana* or the spiritual means for obtaining it, *vibhuti*, that is the miraculous powers it confers upon man merges in God. As the reader has seen above Patanjali has been careful enough to subordinate the soul (Atma) to God (Parmatma). That is both the writings of Kapila and Patanjali leave an impression upon our minds that though the soul is pure, etrrnal, immortal and shapeless, its purity is liable to be affected by Nature when they come in contact with, each other. It is for this purpose that Kapila in his *Niriswar Sankhya* gives greater importance to Matter. And it is for the same reason that Patanjali subordinates the soul to God.

But Yajnyavalka goes a step higher and exempts it from all possible defects and says it is a very intricate thing to be known and is all-powerful, cheerful and immortal. It does not allow itself to be overcome by Matter or Nature and conquers it in the dual fight. Perhaps Yajnyavalka's superiority of God over the Soul is the fact that while Matter has the temerity to try to attempt its victory over the soul, but gets defeated, such attempts on its part in connexion with God is quite unthinkable and beyond all human imagination, so, we see, while Yajnyavalka and Patanjali believe in the superlative strength of God, Kapila denies it *in toto* for want of visibly cogent proofs in his support. But is there really no such proof? Although it is not desirable that God's existence should be an object of doubt and discussion, if space would have permitted I would have proved it at full length by quoting in my support the most forceful arguments of the two great Indian philosophers Udainacharya and Sankaracharya in convincing even the most inveterate disbeliever and atheist of the reality of God's existence. I would rather ask my reader to take the trouble of reading the two books—'*Atmatatvaviveh*' or "The knowledge of own-self and *kusumanjali* or "The Dedicated Flower" by these two authors for his own edification. I think, this will place him in a right position to judge correctly of God in *sankhya*.

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THE PATH OF BHAKTI.

(By Mr. G. A. Chandavarkar.)

(H. E. H. The Nizam's Educational Service.)

Belief in the existence of an All-Controlling Power is co-eval with the history of Man. When he once began to feel the necessity of realisation of God his endeavours to 'reach' Him also commenced. How to reach God, how to realise Him, and how such a realisation is to be called into play to help our fellow-men in their onward march towards Progress have all along been the questions agitating the minds of thinkers and seers in all ages and climes. Different paths have been suggested to approach Him. Spiritual hunger is instinctive in man and to satisfy that, different articles of 'food' have been offered. Thinkers of ancient India proposed the following three paths.

(1) The path of Jna'na—ज्ञानमार्ग.

(2) The path of Karma—कर्ममार्ग.

(3) The path of Bhakti—भक्तिमार्ग.

The followers of the first path declare that true knowledge of the Human Spirit and of its relations with the Divine Supreme Spirit is an essential condition of that realisation. The *Karma Margees* assert that performance of deeds, sacrifices in their real sense—(यज्ञ s) and penances leading to the purity of soul is the *sine qua non* of *Mukti*. The path of *Bhakti* denotes the path of disinterested devotion to God and through His Love the attainment of God is declared far easier. An impartial critic of the doctrines of these three schools of thought will find that there is an element of truth and a soul of reality in all these 'paths.' To assert the superiority of any one path is to display an ignorance of the essentials of true religion or *Dharma*. To all the paths there is much that is common. Real reformers strain to evolve harmony out of these three apparently divergent paths. Time-Spirit demands that we should sympathetically study the excellences of all these and entirely eliminate the warring elements from them. Our progress can be assured only when we begin to feel that there are excellences in these seemingly different schools of thought. Harmony, co-operation, mutual sympathy, a genuine regard for the feelings of others and the recognition of human rights and privileges are more capable of bringing us nearer *Peace*. In this paper we propose refering in brief to some of the salient features of the *Bhakti* movement so familiar to the students of religious history of India. When we state them we by no means imply that there are no excellences in other *Marga's*, nor do we in the least entertain the notion of belittling them.

The *Bhakti* movement in India is as old as the *Vedas* and the Upanishads. But in the 13th and the succeeding four centuries it came into prominence. In these five centuries a galaxy of saints and *Bhaktas* appeared throughout the Indian firmament. Chaitanya in Bengal, Tulsidasa in the Indo-Gangetic Valley and a host of them in the *Maharashtra* lived, worked and died. Saints like Rama Dasa, Tukaram and Eknath were the pioneers of this movement. Their religious reform, call it revival if you like, paved the way even for political reform. The impact of Islamic faith, the loss of political power, the decay of old institutions and faiths and the internal state of social cataclysms, created a peculiar atmosphere in Hindu India and along with everything else, prior to the advent of the beneficent British rule, even 'Religion' was in danger of decay.

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ing and it is to the credit of these great souls that the fateful day of complete annihilation was considerably postponed, nay altogether averted. The salient features of this *Bhakti* movement deserve a careful study.

(*i*) This movement is democratic in its tendencies and its methods of work. It recognises *worth* and not *birth*. It declares that the devotees can belong to any class, high or low. As a matter of fact, in the Maharashtra Saints arose from every class, tailors, cobblers or *Mahars* and preached and practised to tread on the path of devotion. When the 'privileged classes' or self-styled high-class men denied the low-born the pleasures of devotion they protested and protested vehemently. These great souls recognised no special privileges to any one class but threw open the gates to all.

(*ii*) It declares that love of all human and other sentient beings is the love of God which needs no special study of the different branches of learning, half knowledge of which tends to create egotism (अहंकार).

(*iii*) Social Service is an essential condition of sociology and ethics. Help the down-trodden, raise the depressed, feed the hungry and clothe the naked to the best of one's abilities are their mottos.

(*iv*) The path of *Bhakti* is easier to be trodden. It denotes disinterested devotion and love to God and fellow-men. It stands for the constant companionship of God and the dedication of all the actions to Him and Him alone अनन्या श्चिंयतः मां—Those that contemplate Him disinterestedly and without taking any other object in His stead are the *Bhaktas*.

(*v*) It prepared the way for political reform. The rise of the Sikhs in the Punjab and the rise of the Maratha power in Western India bear ample testimony to this fact. Social and religious reform preceded political reform the strength of which lasted only till the effects of this democratic movement were perceptible in the administration and the people in general.

(*vi*) It developed and enriched the Vernacular Literature of the Country. All the Saints preached and carried their message through the spoken language of the people. The services rendered by Tulsi Das, to the Hindi Language and the services rendered by Eknath and Jnaneshwar to the Marathi Language are typical of the effects of the Literary Renaisance which was the direct outcome of the *Bhakti* movement. In modern India. The work of Swami Dayanand the founder of the Arya Samaj, was similar in effect. Literary Revival and Social Regeneration are the *Sin qua non* of a nation's progress. Centuries ago these saints did the work of the modern educational reformers who strive after the progress of Vernacular Universities. Our Osmania University, Prof Karve's Women's University and the Gurukula University mark definite epochs in the history of Indian Education.

(*vii*) The movement does not stand for inaction. It advocates active service. All the writings of Saint Rama Dasa pointedly refer to this aspect of their actavities. Of course the social problems of those times and those of our times do differ in certain respect but the direction of their work is quite clear.

(*viii*) The path of *Bhakti* has the following methods to recommend it. They are in our literature styled नवविद्याभक्ति—*Nine-fold path of Bhakti.*

(*a*) श्रवणं—Hearing of the greatness of God leading to contemplation.

(*b*) वंद्यनं—Reverence to God and for him revering the sentient beings.

(*c*) दास्यं—Disinterested service as that rendered by Maruti to sree Rama Chandra.

(*d*) विष्णोपादसेवनं—Service to God.

(*e*) कीर्तन—Singing the glories and qualities of God and endeavouring to realise them in our daily lives and activities.

(*f*) स्मरणं—Constant remembrance of Him.

(*g*) सख्यं—Seeking his constant companionship as was done by Arjuna in his relations with Krishna.

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(*h*) **अर्चनं**—His worship in spirit which should be genuine in nature and scientific and rational in methods.

(*i*) **आत्मनिवेदनं**—Self-realisation and analysis. Any one of these might with advantage be tried. They are different aspects only of one movement but their aim is identical.

This, in brief, is the message of *Bhakti*. Prahalada in times of yore, Arjuna in the Mahabarata period, the Maratha Saints in the centuries just preceding the British period in Indian History and many others in this blessed land of Sadhus and Sants lived and died for the cause May we take a leaf from the life-history of any one of these and make our lives sublime? Is it possible for us to keep the memories of these never-to-be-forgotten worthies by advancing their cause, which is, after all, the cause of our country and our religion? In what way are we trying to lay the stones on the foundations raised by these nation-builders and national heroes and completing the structure of the national edifice? If we feel that the blood which ran in their veins is flowing in ours also, let us try and do what we can to approach their ideals. Educational reformers, Social regenerators, nay even 'political' reformers, we are sure, will find something in their noble lives and nobler works to work upon. So varied were their activities, so versatile were their geniuses and so brimful were their minds of genuine patriotism.

PRESENT-DAY LACK OF IDEALISM.

(By Professor Keshavlal. L. Oza. M.A.)

The complaint of a writer in a London paper about the present-day lack of idealism is not one of those jeremiads in which verbose scribblers disport themselves when gravelled for want of "copy." A Socratic inquiry reveals some unmistakable links with the past, more especially with the Elizabethan age of joyous elation and the grotesque distortion of perspective which characterised the mentality of the ardent spirits who had either achieved greatness or had greatness thrust upon them. M. Jusserand, whose mental detachment is unquestionable, remarks on the Elizabethan worship of riches and power irrespective of any ulterior consideration Hazlitt has called attention to the clue that unravels Marlowe's outlook on life. Obfuscated with a hunger and thirst for unrighteousness, Marlowe could not help regarding human life as no more than a hideous nightmare —a doctrine of voluptuous pessimism which acquired an immense vogue in England on the appearance of Fitzgerald's elegant version of the *Rubaiyat* of Omar Khayyam. If it is permissible to ascertain Shakespear's ideas about religion by bringing together the utterances of his *dramatis personæ*, we might share Dr. Brandes' view that from *Twelfth Night* onwards, Shakespeare has carried on "an unremitting war against Puritanism, conceived as hypocrisy" and then the celebrated Danish critic proceeds to remark that "it was a consequence of his position as an actor and theatrical manager that he saw only the ugliest side of Puritanism—the one it turned towards him." Elizabethan and post-Elizabethan dramatists occasionally indulge in gibes, taunts, and caricatures of Puritans who were

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at issue with the dominant tendencies of the Renaissance, and the bland humanity of Shakespeare dissuaded him from any overt allusions of the sectarian rancour between the Puritan and the High Churchman, it was because he was dazzled by the splendour and bravery of his age and so could not bring himself to believe in the ulterior significance of life, or else he felt that the age was far too deeply "immersed in matter" to allow of a revival of the old disinterestedness of faith. With his lot cast in an age of spiritual chaos, Shakespeare felt himself—as Matthew Arnold was to feel himself later on—to be "wandering between two worlds—one dead; the other powerless to be born." On this hypothesis alone can we explain the Pythagorean silence which Shakespeare maintains on the question of faith. Verily, like his own Hamlet, Shakespeare wobbled helplessly concerning the plainest duty laid upon him, and faced with the reaction against the Renaissance, the reaction of the Catholic Revival in the South and the Puritan reaction in England, he must have felt himself impelled to the reflection. "The time is out of joint; O cursed spite, that ever I was born to set it right!" And yet he was constrained to make references, veiled it may be, to the contemporary unreasoning hostility to the Puritans for their restrictions on the people's amusements. Thus in *All's Well that Ends Well* we read—

"If men could be contented to be what they are, there were no fear in marriage; for young Charbon the puritan and old Poysam the papist, howsoe'er their hearts are severed in religion, their heads are both one.....Though honesty be no puritan, yet it will do no hurt."

In very much the same strain, the Clown in *Winter's Tale* is made to say.

"She hath made me four-and-twenty nosegays for the shearers; three-man-song men all, and very good ones; but they were most of them means and bases; but one Puritan amongst them, and he sings psalms to hornpipes."

In fact whether we may, with Dowden and Ulrici, absolve Shakespeare from all responsibility in respect of the mordant criticisms levelled against Puritanism by his characters, or whether we take the less charitable view confidently expressed by Dr. Brandes and make him an accessory to the moral and ecclesiastical differences between the papists and the reformed, there can be no manner of doubt that he was sadly deficient in the intellectual disinterestedness that was sorely needed by his contemporaries whose thoughts seldom strayed beyond the pinfold of the world of mortals.

THE ARYA SAMAJ AND THE NEW AGE.

(By Mr. Hy. S. L. Polak.)

In no country can we do without the leadership and the spiritual insight of able, independent, unselfish, single-minded, courageous men. Such giants are, however, rare and the country that produces even one in a generation is singularly fortunate. But of all the countries of the world, none is so greatly in need of the guidance and example of truly great men as India, which has so much leeway to make up in order that she may resume her proper place in the family of nations. It is but fitting, therefore, that the festival of Swami Dayanada should be adequately and intelligently

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celebrated. Like yet another great Indian of more modern times, he was a Gujarati by birth. But his name and fame spread far beyond his province and he is a national, if not indeed an international, figure. Strong and virile in physique, he was equally so in intelligence. He was unfettered by customary interpretations of dogma and tradition, and his broad humanity was poured forth upon all alike. Knowing no artificial distinction of caste, brotherhood became a reality to him as it is to few Indians even of our day, and he was undoubtedly one of the spiritual founders of modern Indian nationalism—a true nation-builder.

Men may and do differ regarding this, that, or the other feature of his teaching. But in his day he knew how to play the man. He was big and fearless, and he held to his beliefs tenaciously, not because he was an obstinate partisan, but because of the truth that was in him. He was true to himself, and was therefore incapable of littleness, meanness, and baseness. For these reasons, among many others, he is admired and revered by vast numbers, not of Indians alone, outside of the communion that he founded.

The Arya Samaj, as he created and visualised it, was a strenuous, sturdy, protestant body. It welcomed all, it excluded none who would accept it, it sought out the unhappy, the distressed, the outcast, the convert. It gave hope. It was active and positive. It was broad and human. It was however natural that, in the earlier days after Dayananda's death, it had a tendency to intolerance. Without some degree of particularism or even fanaticism, it might not, perhaps, have survived. That it has not merely survived but become a great power for good among wide sections of the Indian population is clear proof not only of the need for some such re-statement of religious truth, but also of the positive quality of that expression of truth itself. The message of the Arya Samaj is to many the message of a new life and a new hope, and therein lies its real power.

But important and far reaching as is its influence to-day, and characteristic as is its teaching, it has, it appears to me, even greater possibilities of good in the future. Its followers, under the stimulus of new ideas and a wider conception of religion and nationality, must broaden their outlook beyond the narrow limits of a tradition that may otherwise frustrate their usefulness. Science and philosophy, economics and politics, claim the full attention of the Arya Samajist equally with all other Indians. Intolerance and aggressiveness must give way to tolerance and benevolence. Religious aloofness and particularism must yield to a recognition of the good that exists in the spiritual teaching of all their great faiths. The Arya Samaj may continue to be a purifying and a leavening influence in the lives of myriads of Indians, but its votaries must remember that there are other religious and philosophical bodies that lay equal claim to be the carriers of salvation, and there ought to be between these bodies the utmost co-operation and a most generous emulation. There is as much wastage by futile competition in the sectarian world as in any other realm of human activity, and if the Arya Samaj will, it can become a brilliant exponent of the highest of all the branches of economics—the economics of religious experience.

I could wish that more of the leading spirits of the Samaj would avail themselves of the manifold opportunities of foreign travel. It is a wonderful corrective of parochialism in thought and provincialism in action. One need not lose one's identity in an appreciation of the individual excellences of others But without a broader understanding of these things, without an enlargement of secular experience, Samajists will be unable to use to the full the many occasions for making their great and noble contribution towards that glorious new India that is now in the making.

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SIDE-LIGHTS ON MANU SMRITI.

(By "Historicus".)

Characteristic Laws and Codified Usages.

II

Large Scale Production Condemned.

Industrialism is the curse of the modern age. It has not only increased unemployment, widened the gulf between the rich and the poor, led to the subjugation and systematic exploitation of whole nations as a result of dumping and over-production, produced bloodshed and warfare, but is also directly responsible for sexual immorality in as much as it has destroyed domestic industries and made the promiscuous mingling of men and women an economic necessity. It seems Manu anticipated all this and condemned large scale production in unmeasured language. Says he :—

"*Superintending mines (or factories), of any sort, executing great mechanical* works..... .....subsisting on the earnings of one's wife—(are offences to be expiated). (XI, 64).

Everybody reads every day the harrowing details of accidents in mines and about the terrible loss and shortage of life in mining districts. It is, indeed, interesting to note that Manu does not condemn all machinery, but only machinery on a large scale. If machinery lightens the work of the labourer, it is to be welcomed; if it tends to replace human labour, it is a curse to be shunned. Manu places the starting of large factories and the concentration of capital in the same category with living upon the proceeds of prostitution. This is significant. It shows clearly that Manu fully understood the ugliest of all ugly aspects of industrialism.

Non-violent non-co-operation.

Non-violent non-co-operation with injustice and high-handedness is not a new weapon forged by Gandhi It has ever been a recognised mode of obtaining redress of wrongs. All the Rishis of India advised and practised it. Manu expressly sanctions it. Says he :—

"Let him not dwell in a village where the sacred law is not obeyed, nor stay long where diseases are endemic..... .....Let him not dwell in a country where the rulers are fools, nor in one which has become subject to heretics, nor in one swarming with men who are morally degraded." (IV, 60, 61.)

Terrible Social Boycott.

Manu advises a complete social boycott of persons who have sinned against public morals. In order to make the boycott effective he lays down :—

"The *Spindas* and *Sanadakas* of an excommunicated person must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priest and teachers. A female servant shall upset with her foot a pot filled with water, as if it were for a dead person. His *spindas* as well as the *sanadakas* shall be impure for a day and a night. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son, and in his stead a younger brother, excelling in virtue, shall obtain the share of the eldest." (XI, 183—186.)

The following are the offences for which this terrible punishment is to be inflicted. (1) Assassination of a Brahman (2) Drinking of Spirituous liquours (3) theft and (4) violation of a Guru's bed. (IX, 235, 238.)

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Rights of the Poor and the needy.

Manu's philosophy of social legislation recognises that if a man can find no work and starves for that reason, society is guuilty and not he. A social system which neecessitates forced unemployment stands seelf-condemned. Moreover laws which are owverstrict—in as much as they take cognisaance of violation of the letter of the moral laaw as distinguished from its spirit—only teend to make hypocrites of men and to breed a spirit of casuistry, sophistical pleading and hair-splitting. The following laws stand unique in the history of human legislation aas monuments of their author's deep insight iinto the requirements and demands of human mature :—

(1) "Likewise he who has not eaten (at tthe time of) six meals may take (at the time cof) the seventh meal (food) from a man who neglects his duties, without (however) mmaking a provision for the morrow either ffrom the thrashing floor or from a field, or oout of the house, or wherever he finds it, !but if (the owner) asks him, he must confess tto him that (deed and its cause).....on !him (who for the reasons stated appropriates aanother's possessions), a righteous king shall not inflict punishment;.....".

(XI, 16, 17, 21.)

(2). "The taking of roots and fruits (from trees), of wood for a (*Yajna*) fire, and of grass for feeding cows, Manu has declared (to be) no theft.....A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined if he takes two stalks of sugar cane or two (succulent) roots from the field of another man (VIII, 339, 341).

Special privileges.

In the case of plutocracy, it is the rich that have special privileges and all the disabilities fall to the lot of the poor. A man above the rank of a *Tahsildar* is admitted to a Railway platform free of charge—even though he can afford to purchase fifty platform tickets—and the poor man, who must needs feel the pinch even if he is called upon to spend 2 pice, cannot be admitted to the station platform without payment even though he may have no money to spare and his dearest dying relative may have to be seen off. The best medical advice is tendered free of charge to the most highly-paid officials. Complimentary tickets for concerts etc. are issued not to the learned poor but the stupid rich. Manu's legislation on this point breathes forth a different spirit. In Manu's opinion, only those who are engaged in the task of conserving national culture and extending the frontiers of human knowledge, guarding the moral conscience of the community or carefully nursing in their wombs the future arbiters of the destinies of the nation are entitled to these privileges. Here is a charcteristic law :—"But a woman who has been pregnant two months or more, an ascatic, a hermit in the forest, and Brahmans who are students of the Veda, shall not be made to pay toll at a ferry." (VIII, 407).

इन्धनार्थमशुष्काणां द्रुमाणामवपातनम् ।
आत्मार्थं च क्रिया रम्भो निन्दितान्नादनं तथा ॥
११ अ० ६४ श्लोक

नाधार्मिके वसेद्ग्रामे न व्याधिबहुले भृशम् ।
नैकः प्रपद्येताध्वानं न चिरं पर्वते वसेत् ॥
अ० ४ श्लोक ६०

न शूद्रराज्ये निवसेन्नाधार्मिकजनावृते ।
न पाषण्डिगणाक्रान्ते नोपसृष्टेऽन्त्यजैर्नृभिः ॥
अ० ४ श्लोक ६१

दासीघटमपां पूर्णं पर्यस्येत्प्रेत वत्पदा ।
अहोरात्रमुपासीरन्न शौचं बान्धवैः सह ॥
अ० ११ श्लोक १८६

निवर्तेरंश्च तस्मात्तु संभाषण सहासने ।
दायाद्यस्य प्रदानं च यात्रा चैव हिलौकिकी ॥
अ० ११ श्लोक १८४

ज्येष्ठताच निवर्तेत ज्येष्ठा वाप्यं चयज्ञनम् ।
ज्येष्ठां शंप्राप्नुयाद्वास्यव वीयान् गुणतोऽधिक ॥
अ० ११ श्लोक १८५

प्रायश्चित्तेतु चरिते पूर्णकुम्भमपां नवम् ।
ते नैव सार्वं प्रास्येयुः स्नात्वा पुण्ये जलाशये ॥
अ० ११ श्लोक १८६

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ब्रह्महा च सुरा पश्च स्तेयी च गुरुतल्पगः ।
एते सर्वे पृथक् ज्ञेया महा पातकिनो नराः ॥
अ० ९ श्लोक २३५

असंभोज्या ह्यसंयाज्या असंपाठ्या ऽविवाहिनः ।
चरेयुः पृथिवी दीनाः सर्वधर्मबहिष्कृताः ॥
अ० ९ श्लोक २३८

तथैव सप्तमे भक्ते भक्तानि षडनश्नता ।
अश्व स्तन विधानेन हर्तव्यं होम कर्मणः ॥
अ० ११ श्लोक १६

बला क्षेत्रादगाराद्वा यतो वाप्युपलभ्यते ।
आख्या तव्यं तुत तस्मै पृच्छ ते यदि पृच्छति ॥
अ० ११ श्लोक १७

न तस्मिन्धारये द्दण्डंधार्मिकः पृथिवीपतिः ।
क्षत्रियस्य हि बालिश्यादु ब्राह्मणः सीदति क्षुधा ॥
अ० ११ श्लोक २१

वानस्पत्यं मूलफलं दार्वग्न्यर्थं तथैव च ।
तृणं च गोभ्यो ग्रासार्थं मस्तेयं मनुरब्रवीत् ॥
अ० ८ श्लोक ३३९

द्विजोऽध्वगः क्षीणवृत्तिर्द्वाविभूद्वे च मूल के ।
आददानः परक्षेत्रान्नदण्डं प्राप्तु महीति ॥
अ० ८ श्लोक ३४१

गर्भिणीतु द्विमासादिस्तथा प्रव्रजितो मुनिः ।
ब्राह्मणा लिङ्गिनश्चैव न दाप्यास्तारिकं तरे ॥
अ० ८ श्लोक ४०७

BHAVABHUTI.

I

(By Pt. Jai Chandra Shastri Kavya Tirath B A.)

Mr. Harrvitz in his *Indian Theatre* gives us the following information about the poet. "Bhavabhuti was a lofty moralist, his genius was logical, restless, romantic and he was eager to leave the world better than he had found it. His father was an ecclesiastic in Berar. When the son reached early manhood, he attached himself to the then brilliant court of Kanauj. About A. D. 700, a Kashmir Army occupied Kanauj, and the victorious troops carried the prisoners of war, among them the young poet, back to their Alpine home. Bhavabhuti died in Kashmir full of years and honours. His grateful countrymen have never ceased to venerate the sweet-voiced (Shri-Kanth) poet."

He was grandson of the famous poet Bhatta Gopala and son of Nilakantha, and was born in Padmapura in Vidarbha as is clear from his own writing.

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"अस्ति दक्षिणापथे विदर्भेषु पद्मपुरं नाम नगरम्, तत्र केचित्तैत्तिरीयिणः काश्यपाश्चरणगुरवः पङ्क्तिपावनाः पञ्चाग्नयो धृतव्रताः सोमपीथिन ऋग्वरा ब्रह्मवादिनः प्रतिवसन्ति । तदामुष्यायणस्य तत्र भवतो वाजपेययाजिनो महाकवेः पञ्चमः सुगृहीत नाम्नो भट्ट गोपालस्य पौत्रः पवित्रकीर्तेर्नीलकण्ठस्यात्म सम्भवः श्रीकण्ठपदलाञ्छनो भवभूतिर्नाम जातुकर्णीपुत्रः ।

श्रेष्ठः परमहंसानां महर्षीणा मिवांगिराः ।
यथार्थनामा भगवान् यस्य ज्ञान निधिर्गुरुः" ॥

मालती माधव ।

From this passage we also come to know that Bhavabhuti was a pupil of Gyannidhi who was no other than Kumarila Bhutta as will be shown later on, and he enjoyed the title of Shri Kantha. Commenting upon this Mr. Harrvitz remarks. "The Romans celebrated the harvest festival in honor of Ceres, goddess of plenty. Her Indian name was Shri who abounds in swelling corn and ripe fruit, the sweets of mother earth. Shri as a title of distinction is betowed upon saints, because of the fullness and maturity of their spiritual experiences as well as on poets whose ripe genius and sweet eloquence entitled them to homage and reverence."

As for the locality of Padmapura, the birth place of the poet, Dr. Bhandarkar observes that it must have been situated somewhere near Chanda in Berar territory, as there live even now Maharashtra Brahmanas who belong to the Taitriya branch and whose Sutra is Apastambh. But other scholars differ from the learned Doctor in as much as there live Tailang Brahmanas even there with the same Shakha and Sutra. Pt. Jagadhara, the commentator of *Malatimadhava*, is of opinion, that Padmapura and Padmavati which is described in *Malatimadhava* as the scene of the principal events are the same. To me this view appears to be true. The place that saw the birth of the three known plays of Bhavabhuti and the period of his life in which they were composed have not been determined by the scholars as yet.

To me it seems that it was at Kashmir that the composition first saw the light. The very style "अस्ति दक्षिणापथे विदर्भेषु..... तत्र केचित्तै त्तिरीयिणः....." shows that the poet was far removed from the place of his youthful career and thus was eager to commemorate that in his works. We have ample description of Padmavati in *Malatimadhava*, which is quite sufficient to show the true site of it. In the 4th Act Makaranda says to Madhava "तदुत्तिष्ठ पारासिन्धु सम्भेदमवगाह्य नगरीमेव प्रविशावः" from which we conclude that Padmavati was situated at the confluence of the rivers para and Sindhu. The same fact has again been stated in the 9th Act.

"पद्मावती विमलवोरि विशालसिन्धु-
पारासरित्परिकरच्छलतो विभर्ति ।
उत्तुंग सौधसुर मन्दिर गोपुराढ्-
संघट्ट पारित विमुक्तमिवान्तरिक्षम् ॥
सैषा विभाति लवणा ललितोर्मिपंक्ति-
रत्नागमे जनपद प्रमदाय यस्याः ।
गो गर्भिणी प्रिय न वोपलभाज भारि-
सेव्योपकण्ठ विपिनावलयो विभान्ति" ॥

Here another river Lavana is also mentioned which clearly points out the presence of that river near Padmavati. Again in the same Act we have "अयं च मधुमतीसिन्धु सम्भेद-पावनो भगवान् भवानीपति रपौरुषेयप्रतिष्ठः सुवर्णविन्दुरित्या ख्यायते" ।

from which we know that near Padmavati another river Madumati also flowed, and at its confluence with Sindhu there was situated a temple of Shiva named Suvarnvindu. Now General Cunningham and Pt. Shiva Ram Vaman Apte hold that the town of Narvara in Malva province in Gwaliar territory bore the name Padmavati, as it is situated on Sindha (old Sindhu) and by it flow Pavati (old para), Lona (old Lavana) and Madhuvara (old Madhumati).

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But Narvara can hardly be identified with Padmavati because it stands some 25 miles distant from the confluence of Para and Sindhu. Happily, Mr. Madhava Rao Venktesh Leby has found out the true Padmavati in Gwaliar territory. Between Jhansi and Gwaliar Via Agra Delhi, there is a Railway station called Dabra. A small village named Pavaya lies some 12 miles off it. The village stands at the confluence of Sindhu and Para. The rivers Lavana and Madhumati are flowing hard by it, and at a distance of only two miles is the tremendous waterfall of Sindhu which is alluded to by the poet in the following–"अयमसौ भगवत्याः सिन्धोर्दारितरसातलस्तऽप्रपातः" Just near the place where Madhuvara meets Sindhu we find a Shivalinga and a raised platform. The temple is no more there. It might have been called Suvarnvindu in Bhanabhuti's time.

Pavaya is now a deserted village, being stripped off of its former glovy. But once it was the Capital of Naga dynastv. Hundreds of coins of the said dynasty have already been found, and there are remains of buildings which existed between 1st and 8th centuries A. D. Also, a stone pillar with Brahmi characters has beeu found out and deciphered by Mr. M. B. Garde, the Superintendent of the Archeological Department of Gwaliar, which commemorates the erection of Manibhadra's statue, found in a dilapidated condition. The writing was carved on it in the reign of King Shivanandi, not known to History.

But the residents of Pavaya still cherish the view that it was once ruled over by the long line of mighty princes. The only question remains whether in the time of Bhavabhuti the place round Gwaliar City was included in the Vidarbha territory, which fact is far from being improbable.

As for the time of Bhavabhuti, the beginning of the 8th century A. D. can be safely assigned to him. In the 4th Taranga of Rajatarangini we have the following couplet.

"कविवाक्पतिरोजश्री भवभूत्यादि सेवितः।
जितो ययौ यशोवर्मा तद्गुणस्तुतिवन्दिताम्" ॥

It describes the defeat of Yashavarma at the hand of Lalitaditya of Kashmir, also the presence of Bhavabhuti with Vakpati and others in his Court. King Lalitaditya reigned in Kashmir from 693 A. D. to 729 A. D.

Moreover, Dr. Buhler has secured a copy of (गौड़बध) "गौड़वहो" a Prakrita Kavya by the said Vakpati. In it he has given a detailed account of Yashavarma and his defeat. Writing about the merits of his own composition in the following couplet, he clearly shows that he was a contemporary with Bhavabhuti.

The couplet runs thus.

"भवभूइ जलहि णिग्गय कव्वा मयरसकणाइव स्फुरन्ति। जस्स विसेसा अज्जवि वियडेषु कहा-पबन्धेषु" ॥

i. e., in whose composition the merits shine like the sprays of nectar in the form of the poetical works of Bhavabhuti ocean."

Besides Pt. Madhava Rao Venkatesh Leby has secured a Mss. of *Malati Madhava* in Bombay. In it is written "भट्ट-कुमारिलशिष्य भट्ट भवभूति" Also in the introduction of *Gourabadha* we find it written that a copy of the Mss. of *Malatimadhava* has been found in Indore in which occurs the following clause "इति—कुमारिलशिष्य कृते" Therefore "ज्ञाननिधि" should be identified with Kumarila Bhutta.

Now Kumarila flourished in the end of the 7th century, therefore Bhavabhuti should be placed in the beginning of the 8th century.

Again, according to *Shankara Digvijaya* the Acharya Shankara visited Raja Shekhara the author of the *Viddhashalbhanjika* and *Balaramayana* &c. In the *Balramayana* he writes—

"वभूव वल्मीकभवः कविः पुरा
ततः प्रपेदेभु विभर्तृमेदुताम्।
स्थितः पुनर्यो भवभूति रेखया
स वर्तते सम्प्रति राजशेखरः" ॥

From this we understand that Rajashekhara lived towards the end of the 8th century which was also the time of Shankara. Therefore

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Bhavabhuti may be safely located in the beginning of the 8th century.

The famous Bhutta Bana flourished in the middle of the 7th century. He has cited the names of the prominent poets prior to him. The name of Bhavabhuti does not occur in that list. Therefore it is reasonable to conclude that Bhavabhuti lived after Bana.

Only three plays are found which render the name of Bhavabhuti immortal. But in *Sharangdharapadhiti* we find a couplet ascribed to Bhavabhuti which is as follows—

"निरवद्यानि पद्यानि यदि नाट्यस्य कांक्षति।
भिक्षु कन्था विनिक्षिप्तः किमिक्षुर्नीर सोभवेत्" ॥

Now this couplet does not occur in the known three plays of Bhavabhuti, so the poet perhaps wrote some other work too.

CONTEMPORARY THOUGHT REVIEWED.

THE NAGPUR CONGRESS.
IMPORTANT RESOLUTIONS.

The New Creed.

"That the object of the Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful means."

Non-Co-Operation.

Whereas, in the opinion of the Congress the existing Government of India has forfeited the confidence of the country;

And whereas the people of India are determined to establish Swaraj;

And whereas all methods adopted by the people of India prior to the last special sessions of the Indian National Congress have failed to secure due recognition of their rights and liberties and the redress of their many and grievous wrongs, more specially in reference to the Khilafat and the Punjab;

Now this Congress, while reaffirming the resolution on non-violent non-co-operation passed at the special session of the Congress at Calcutta, declares that the entire or any part or parts of the scheme of non-violent non-co-operation with the renunciation of voluntary association with the present Government at one end and the refusal to pay taxes at the other, should be put in force at a time to be determined by either the Indian National Congress or the All-India Congress Committee and that in the meanwhile, to prepare the country for it, effective steps should continue to be taken in that behalf.

(*a*) by calling upon the parents and guardians of school children (and not the children themselves) under the age of 16 years to make greater efforts for the purpose of withdrawing them from such schools as are owned, aided or in any way controlled by Government and concurrently to provide for their training in national schools or by such other means as may be within their power in the absence of such schools.

(*b*) by calling upon students of the age of 16 and over to withdraw, without delay, irrespective of consequences, from institutions owned, aided or in any way controlled by Government if they feel that it is against their conscience to continue in institutions which are dominated by a system of Government which the nation has solemnly resolved to bring to an end and advising such students either to devote themselves to some special service in connection with the non-co-operation movement or to continue their education in national institutions;

(*c*) by calling upon trustees, managers and teachers of Government, affiliated or

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aided schools and municipalities and local boards, to help to nationalise them :

(*d*) by calling upon lawyers to make greater efforts to suspend their parctice and to devote their attention to national service, including boycott of law courts by litigants and fellow-lawyers and the settlement of disputes by private arbitration ;

(*e*) in order to make India economically independent and self- contained, by calling upon merchants and traders to carry out a gradual boycott of foreign trade relations, to encourage hand-spinning and hand-weaving and in that behalf by having a scheme of economic boycott planned and formulated by a committee of experts to be nominated by the All-India Congress Committee ;

(*f*) and generally inasmuch as self-sacrifice is essential to the success of non-co-operation, by calling upon every section and every man and woman in the country to make the utmost possible contribution of self-sacrifice to the national movement ;

(*g*) by organizing committees in each village or group of villages with a provincial central organization in the provincial cities of each province for the purpose of accelerating the progress of non-co-operation ;

(*h*) by organizing a band of national workers for a service to be called the Indian National Service ;

(*i*) by taking effective steps to raise a national fund to be called the All-India Tilak Memorial Swarajya Fund for the purpose of financing the foregoing national service and the non-co-operation movement in general.

This Congress congratulates the nation upon the progress made so far in working the programme of non-co-operation, specially with regard to the boycott of Councils by the voters and claims in the circumstances in which they have been brought into existence that the new Councils do not represent the country and trusts that those who have allowed themselves to be elected in spite of the deliberate abstention from the polls of an overwhelming majority of their constituents will see their way to resign their seats in the Councils and that if they retain their seats in spite of the declared wish of their respective constituencies in direct negation of the principle of democracy, the electors will studiously refrain from asking for any political service from such councillors.

This Congress recognises the growing friendliness between the police and the soldiery and the people and hopes that the former will refuse to subordinate their creed and country to the fulfilment of orders of their officers and by courteous and considerate behaviour towards the people will remove the reproach hitherto levelled against them that they are devoid of any regard for the feelings and sentiments of their own people.

And this Congress appeals to all people in Government employment, pending the call of the nation for resignation of their service, to help the national cause by importing greater kindness and stricter honesty in their dealings with their people and fearlessly and openly to attend all popular gatherings whilst refraining from taking any active part therein and more especially by openly rendering financial assistance to the national movement.

This Congress desires to lay special emphasis on non-violence being the integral part of the non-co-operation resolution and invites the attention of the people to the fact that non-violence in word and deed is as essential between people themselves as in respect of the Government, and the Congress is of opinion that the spirit of violence is not only contrary to the growth of a true spirit of democracy but actually retards the enforcement (if necessary) of the other stages of non-co-operation.

Finally, in order that the Khilafat and the Punjab wrongs may be redressed and Swarajya established within a year this Congress urges upon all bodies, whether affiliated to the Congress or otherwise, to devote their exclusive attention to the promotion of non-violence and non-co-operation with the Government and inasmuch as the movement of non-co-operation can only succeed by complete co-operation amongst the people themselves, this Congress calls upon public associations to advance Hindu-Moslem unity and the Hindu delegates of this Congress call upon the leading Hindus to settle all

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disputes between Brahmins and non-Brahmins, wherever they may be existing, and to make a special effort to rid Hinduism of the reproach of untouchability and respectfully urges the religious heads to help the growing desire to reform Hinduism in the matter of its treatment of the suppressed classes.

Exchange.

Whereas his Majesty's Government and the Government of India, by bringing about an unprecedented rise in Indian sterling exchange and issuing reverse councils in wanton disregard of Indian opinion, as expressed in the minority report of the Currency Committee, to the enormous and serious loss to the Indian export trade, have pursued a ruinous policy conceived in the interests of British manufacturers with the result that Indian trade and commerce have been entirely unsettled and dislocated while the British Treasury has been relieved of a substantial part of its indebtedness to India and the British capitalists and manufacturers have been given enormous opportunities for dumping into this country goods which could not find their old markets in Germany and other countries, this Congress calls upon the British Treasury to make good this loss and further declares that importers, merchants and dealers in British goods will be entirely justified in refusing to complete their contracts at the present rate of exchange.

Further this Congress appoints a committee to be named by the All-India Congress Committee to take steps to deal effectively with the situation.

The Duke of Connaught's Visit.

That this Congress is of opinion that, in pursuance of the policy of non-co-operation, the people of India should refrain from taking any part in the functions or festivities in honour of H. R. H. the Duke of Connaught during his forthcoming visit to India.'

Land Acquisition Act.

'That this Congress invites the attention of the public to the policy pursued by the Government in the different provinces of India of forcibly acquiring lands on a large scale in the interest of capitalists, and especially foreign capitalists, by the reckless and unjustifiable use of the Land Acquisition Act, and thus destroying the hearths and homes and the settled occupations of the poor classes and land-holders, and is of opinion that it affords further grounds for non-co-operation against the Government. This Congress further appeals to the Indian capitalists concerned, and calls upon them to avert the impending ruin of the poor peasants.'

Miscellaneous.

"That this Congress places on record its sincere sympathy with those political persons who have been arrested and imprisoned with or without regular specification of charge and open trial, and who are still detained in prison as state prisoners, or whose freedom of movement and association are still restricted by executive order, and this Congress expresses the hope that their devotion to their country and the hope of early attainment of Swarajya, which will render these acts of injustice impossible, will sustain them in their personal trial.'

This Congress extends its hearty support to the Indians in East Africa and South Africa in their heroic and noble struggle against the treatment meted out to them, a treatment that threatens their social, economic and political ruin, by the Governments of East Africa and South Africa. This Congress approves of the policy of peaceful non-co-operation initiated by the Indians of East Africa with a view to securing complete equality of treatment alike in law and in practice.

This Congress is painfully aware of the fact that in the present enslaved condition of the peoples of this country it cannot give protection to their countrymen in Fiji who have been so inhumanly treated by their Government and planters as to result in the enforced return of the poor men and women who had made Fiji their home.

This Congress considers that the helplessness of the nation in the matter of treatment of Indians in the British Dominions overseas is a clear demonstration of the necessity of non-co-operation for the establishment of Swarajya.

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This Congress places on record its grateful appreciation of the valuable and selfless services rendered and being rendered by Mr. C. F. Andrews to the cause of indentured Indians in Fiji and elsewhere and the Indian settlers in East and South Africa.

This Congress condemns the Government for its callous disregard of the immediate needs of the Indian people in preference to its policy as regards the exportation of food-stuffs in spite of famine conditions prevailing, and in order to mitigate the disastrous consequences thereof this Congress advises the traders not to export food-stuffs (particularly wheat and rice) and further advises the producers and the public not to sell such food-stuffs to traders and agencies or help in any way the export of these stuffs.

CURIOSITIES OF HINDU EPIGRAPHY.

Mr. V. S. Sukthankar writes informingly on the above subject in the November-December number of the *Asian Review*. The following extracts from the article will, doubtless, be read with interest by our constituents :—

No list of Indian epigraphic curiosities can be complete without a mention of the monumental slabs from Central India on which lengthy poems and dramas have been engraved by royal patrons of literature and the fine arts. Bhoja (ca 1050 A. D.), king of Dhara, was not only an enlightened patron of learning but himself a writer of some ability. Works on poetics, astronomy, architecture, and other subjects are attributed to him. Let into a wall of a building which in his time had probably been an academy of some sort were found inscribed slabs which are monuments of colossal industry and superb workmanship. First we will describe an inscription of eighty-three lines, which comprises two poems in a Middle Indian dialect containing together 218 couplets. The engraving has been done with such neatness and precision that this lithic record may rank as the most remarkable specimen of the stonecutter's art of all times. The slab of polished black stone on which the record is incised measures roughly 5 feet 8 inches by 5 feet. It was found set up with the writing facing inwards in a wall of a Muhammadan mosque into which the academy of Bhoja was in subsequent times converted. The peculiar orientation of the slab was the work of the Muhammadans who had usurped the Hindu building for their own purposes, and, as remarked above, converted it into a mosque. The Hindu engraving was a work of the *kafirs*, i. e. the infidels, and as such could naturally not find a place in the House of Allah. The bigoted iconoclasts were fortunately not blind to the value of a massive slab of polished stone, nor to the uses to which such a slab could be put. They replaced the slab in its original position with the inscribed face turned inwards, in which position it remained until a mere chance revealed a few years ago what was on the reverse of this slab as it then stood fixed in the wall of the mosque, and the massive block of stone was turned over once again so as to expose the inscribed surface.

An inscription bearing a strong family resemblance to the preceding and containing a fragment of a drama was engraved in the reign of another mediaeval Hindu king, by the name of Arjuna, who was a descendant of Bhoja of Dhara mentioned in the last paragraph. Arjuna was apparently as great a lover of the *belles lettres* as his illustrious ancestor, and he also has the distinction of causing the *chef d'œuvre* of his favorite court-poet to be committed to writing in indelible letters. The slab on which this inscription is engraved was found set up in the same mosque, and like the other with the writing facing inwards. The slab was taken out in 1903 and is now kept framed at the mosque. The inscription, which is perfectly intact, consists of eighty-two lines of writing and comprises the first two acts only of a four-act drama in Sanskrit and Prakrit. It is to be presum-

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ed that the remainder of the play was set down in the same manner on another slab, but this other slab has not been recovered. It is interesting to note that the prologue of the record implies clearly that the play was enacted in the presence of the royal patron who had subsequently caused it to be engraved on stone. As the hero of the drama is no other than the king himself, it appears to be a reasonable presumption that the plot of the drama is not without a historical basis. The little fragment may thus with some probability be regarded as reflecting a more or less faithful picture of the court-life of the times.

At Ajmer in Rajputana we have stone inscriptions which contain the fragments of two other Hindu dramas in Sanskrit and Prakrit. The inscriptions are set down on four slabs of polished basalt. The slabs include together 156 lines of writing and measure respectively: 3 feet by 1 foot 10 inches, 3 ft. 6 ins. by 1 ft. 11 ins., 3 ft. 2 ins. by 2 ft. 2 ins., 3 ft. 4 ins. by 2 ft. The technical execution is faultless. The dramas deal with the exploits of a mediaeval king of Rajputana, and are dated in a year corresponding to 1153 of the Christian era.

The fascination which the study of grammar has at all times exercised over the Hindu mind has materialised itself in one instance in the preparation of certain engravings consisting of alphabetical charts and inflectional terminations of nouns and verbs. One scheme—the simpler of the two—takes count of the letters of the alphabet and nominal terminations; while the other is devoted to verbal terminations exclusively. The first series is arranged so as to form a figure representing a serpent, the letters of the alphabet forming the body of the serpent, and the terminations its tail: The second series is a more complicated scheme including two intertwining serpents so arranged that the elongated bodies of the serpents cut each other at regular intervals and form little meshes in which the terminations are pigeonholed. In passing it may be pointed that the Hindus have from the earliest period of their cultural existence shown their predeliction for a systematic study of the grammar of their own dialects. Not only did they at a very early stage work out an alphabet which now ranks, in the opinion of those who are qualified to speak on the subject, as the most scientific alphabet in general uss at the present day, but they also perfected the science of grammar to an astonishing degree. The masterly way in which the Hindus formulated and solved grammatical problems has called forth unqualified words of praise from modern workers in the same field; and it is not an exaggeration to say that the Hindu grammarians had in some measure anticipated the results of the modern science of comparative philology. In fact it was the study of Hindu grammar which gave the initial impetus to the evolution of the modern methods of linguistic analysis. The above inscriptions, which on palaeographic and other grounds may be assigned to the eleventh century, must have been set up in a grammar school of the period to which they belong, no doubt with a view to place the important factors of Sanskrit grammar constantly before the eyes of the junior students. There are replicas of these engravings of two or three places in Rajputana and Central India.

We will now proceed to the notice of a curious little archaic record inscribed on a wall of a temple in Central India, which quoting a veterinary authority enumerates the average duration of life among a number of domesticated quadrupeds. It is worthy of note that the respective ages assigned in this inscription to the different animals are in remarkable accord with the modern estimates of longevity of these animals. It should be borne in mind that exact records regarding the longevity of mammals are remarkably few. The existing records are besides mostly those of animals in captivity, which must differ to some extent from those of the same animals in a free state of existence. The first animal in our list is the Indian elephant. Elephants are usually supposed to be capable of reaching great ages: our

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record assigns a hundred and twenty years o a healthy elephant. Actual records pparently do not reach above thirty or orty years. Our inscription further assigns thirty-two years to the horse, which is in fair agreement with the limit of thirty to thirty-five which is mentioned as the average duration of life of horses and zebras. Domestic cattle may, as is well-known, live from twenty-five to thirty years, and we find that our record assigns twenty-six years to cows and domestic buffalos. There appear to be no exact records of the duration of life of camels. In the absence of these it is interesting to note the age limit twenty-five which we find in this text for these animals Sheep and goats live from twelve to fourteen years, and deer are reputed to live longer than sheep. Accordingly we find in our inscription rams and goats and deer classed together as animals which attain the age of sixteen years. Even dogs have received a notice in our table of longevities. The duration of their life is set down as twelve, which figure is perhaps just a little too low.

In conclusion we will devote a few lines to the description of a record which is perhaps the only one of its kind in the world, and is certainly the only one of its kind in India. The inscription which is written in characters of the seventh century, is engraved on a massive block of stone situated within the confines of a remote Independent Native State in South India. It consists of nothing less than the text of notes of seven typical modes (*ragas*) of Hindu music arranged for the Indian lute! The record runs into thirty-eight lines, and refers to itself as the composition of a certain king, intended by him for the use of his pupils. A work scientifically tracing the history of Hindu music is yet a desideratum. This inscription which has preserved unimpaired the music of thirteen hundred years ago is a mine of reliable information for the historian of Indian music. The significance of many of the symbols used in this record is still involved in obscurity. We are moreover in the dark on the subject of the exact scale of notes which was then in use. Thus some pioneer work is necessary before we shall be in a position to do full justice to this remarkable find But once the key to a satisfactory interpretation of this record is in our hands, the inscription may safely be relied upon to yield its secret of the forgotton melodies of a bygone age.

PROFESSOR BAL KRISHNA IN LIVERPOOL.

We have received the following for publication :—

October 26. Professor Krishna of the Gurukula, Hardwar, India, addressed a meeting of the Liverpool Branch of Britain and India. He took for his subject the *Ecnomic condition of India*. He shewed that owing to the decay of the manufactures the people of India were drawn to agriculture which represented now their main industry. The land was thus made to support far more people than it could, with the consequence that a large proportion of the agriculturists were insufficiently fed. In the opinion of the lecturer the chief remedy was to revive the other industries for which India was once so famous. Substituting machinery for hand work, the industries to be village rather than urban, the motive power for the machinery being obtained from rivers and canals. He also thought that the practice of agriculture should be carried out on a more scientific basis than was done at present—the implements being driven by machinery rather than by hand or cattle labour. India could only take her rightful place among progressive nations by making herself their equal in material matters.

The lecture was followed by a lively discussion. Several members deplored the necessity of India's entering into material competition with other nations, but they were not able to show how else her present disastrous condition could be altered for the better. The points raised by the lecturer were incontrovertible.

On October 27. Prof. Krishna addressed the Literary Society of Pembdhe Chapel on the Hindu conception of Godhead. He

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shewed that according to the Vedas, which he as a member of the Arya Samaj held to be divinely inspired, there were 3 Separate Entities, God, the soul and matter. Each being uncreated—eternal. God was Omnipotent, Omniscient and Omnipresent, it was therefore impossible that he could be incarnated in any one form. He is in every soul but never can be limited to any one soul. The soul interacting with matter as a result of laws which proceed from God produces life. Every sentient thing therefore possesses soul, when soul leaves matter the latter is dead, but the soul passes on to other forms of matter untill it has worked out its salvation. It then enters a state of bliss. The Hindus were the first to postulate the Fatherhood of God, and the brotherhood not only of man but of Every Sentient thing. The lecture was followed by questions in the course of which the lecturer was able to further elucidate these great conceptions. Some criticisms were made about the philosophy of the Vedanta, which is a later conception than the one expounded by the lecturer. Some of the audience attacked these conceptions but there was no criticism advanced which the lecturer could not refute.

On October 28. Prof. Krishna addressed the weekly Social meeting of the Church of Humanity on "Some Socialistic Experiments in Education in India." He first shewed the system of Education as presented in Ancient India, *viz.*, the giving up of children after the age of 7, by their parents to teachers with whom these children lived away from town untill they reached the age of 25 years when they returned to worldly life to become householders. During their period of student life they were all absolutely equal, whether they came of rich or poor parents—of high or low caste. Before they entered the life of the world they chose what station in life they would like to occupy and it often happened that sons of Brahmins chose to become warriors or merchants, whilst sons of parents of lower castes chose to become Brahmins and so forth. When they reached the age of 50, they then gave up the worldly life, leaving their heirs to carry on their work and they returned into the forests to meditate. After having meditated for a certain number of years they went back into the world as preachers and teachers. Having no abiding place, no worldly possessions and only one object in life to preach the truth that had been revealed to them during their period of meditation. In modern days an attempt has been made to revive what was best in this Ancient System. An Institution has been started at Hardwar, situated in the Punjab at the base of the Himalayas in which boys of every caste and creed are educated from the age of 7 untill they grow up. No distinction is made between them. All are equal, when they are fitted to take their place in the world they are thoroughly equipped for the work they have chosen to do. After the lecture was concluded a discussion followed, during the course of which it was evident that some of the audience could not appreciate the necessity of the withdrawal of the student from the life of the world and how the breaking of all social ties after the age of 50 was needed. The Lecturer, however, shewed conclusively that each period of life called forth the qualities demanded by the conditions, and that what was required in one was not needed in another.

NATIONAL EDUCATION IN GUJRAT.

The following from the *Maharatta* will show what the first fruits of constructive work in connection with educational non-co-operation are:—

The University and the College, being in infancy, seem to be rolled into one. Both are lodged in the same building; the Vice-Chancellor of the University is also the Principal of the College; the professors of the College are the members of the Senate. But there is nothing wonderful or derogatory in it. All undeveloped organisms are in the same amorphous state and it is only as time passes that differentiation of functions and organs sets in. For the present the College is located beside the Sabarmati in a small, silent but good-looking bungalow, surrounded by tall shady trees overlooking it and beautifying the whole aspect. As soon as we step into the premises we realise that we hsve entered a *National* institution. National in spirit no less than in from. The classes being conducted on National ground unpolluted by the

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pomp and circumstance of modern civilisation, the common root carpeted all over in a truly National way, the professors clad in scrupulously Swadeshi white garments, all these combine to fill the spectator with a reverential awe and a spirit to be experienced only in the hermitages of sages of yore. The profossorial staff consists of eleven professors to be shortly reinforced by three or four more. Suffice it to say that the College can bear comparison with any Government college in point of efficiency and competency of professors. On the roll there are about 80 names and the number is likely to run into at least a century ere long. For the time being, the curriculum of the Bombay University *mutatis mutandis* is kept up only a few changes necessary for giving the whole a National aspect being made. The greatest of them is the introduction of Gujerathi as the medium of instruction from the first standard upto the B. A. class. Gujerathi is compulsory throughout and for the First Year in Arts Class Political Economy also has been prescribed. Most of the members of the College staff being non-Gujerathis, a special class in Gujerathi for them is taken. This is, in brief, the objective part of the College. The observer of the subjective part is struck, more than anything else, by the earnestness about National education and the burning zeal for Swarajya that appear engraven on every face in the institution.

To turn to National High Schools. The biggest High School that has got itself divorced from Government is the Proprietory High School of Ahmedabad. It is now eleven or twelve years since the foundation of this ideal institution was laid by two Gujrathi gentlemen who left off Government service in utter disgust. The history of the High School since that time is a record of continuous and uniform progress. In the percentage of passes at the Bombay University Matriculation Examination the school was never below the third rank. With this brilliant career the whole institution was nationalised on the 8th of October. Before this remarkable date the school contained 1530 students. After it, to the wonder of all, only about 250 students left and those too mostly from the topmost class and some Parsis from among the lower standard boys. Now that the first wave has subsided, no more withdrawals are expected. From the beginning the institution took no grant from Government. At the present moment it is self-supporting and even if more students leave it and the credit side diminishes the founders are bent upon carrying it on in its usual efficient fashion. The fees too are not unusually high. The system of teaching, the discipline of students, the library and the laboratory, all these are perfect beyond cavil. Another institution which has been Nationalised is the Model High School of Ahmedabad. The pre-Nationalisation strength of the High School was 600 and the number was reduced only by 60 as a result of disaffiliation. The Coronation High School of Nadiad with about 300 students is transformed. The Lokamanya Rashtriya Shala of Surat has on its roll some 150 students. Ankleshwar, Godhra, Sabarmati also claim each at least one National institution. Nor is the list yet exhausted. Several Vernacular and Anglo-Vernacular schools in diffierent places such as Nadiad, Mehomdabad, Broach, Talsana, Jambusar, Kalol, Dhundakuwa, Sarsavni, Abrama have either been transformed into National institutions or have been newly started. In some places even National primary schools have begun to work. This story of the movement of National education shows that the movement in Gujerath is all-sided extending to all classes of students.

DEGRADERS OF THE CHRISTIAN PULPIT.

We take the following from *The Literary Digest* dated October 30th, 1920.

Lurid Advertising cheapens the Church to the level of a side-street show, and the minister who must resort to slang and the stunts of a county fair in order to get an audience would seem to place little dependence in the power of the Gospel, lay writers to the religious press complaai. Whistling women, free lunches, shady politicians posing as brilliant statesmen, moving pictures with an inoffensive smear of religion on them, represent some of the offerings in church notices observed by a layman who writes of them to *The Continent* (Presbyterian). "And the topics of the sermons!" he exclaims. "What poor, benighted heathen would even guess these performances had anything to do with Christianity?" These are church notices he observed in a Western paper: "Has God Got Your Number?" "The Wild-West Man"; "The Man in tke Moon"; "Pussy-cat, Pussy-cat, Where Have You Been?" "A Wonderful Invention—a Lunch Box, Hand Mirror, and Bath tub in One." The authors of these catch-phrases, we are told, are Presbyterians, Baptists, and Methodists, "all men of prominence in their respective denominations," On the other hand.

"Happily there are hosts of ministers who are upholding the dignity of the Church, who are above this miserable vulgarization of religion, but the number of those who fill the church columns of the secular papers with their disgustingly sensational advertisements seems to be on the increase the country over. The church page is beginning to suggest a riot of department-store bargain-counters-a printers' ink scramble for business. It is beginning to be a noisome, indecent reek of commercialism.

"What shall we do with these degraders of the Christian pulpit? We must either correct them to a belief in the power of the Gospel of Christ, or, in the event of our failure to do this, escort them out of the Gospel ministry."

W. C. E. Newbolt notes in the London Post with accents of despair that slang has invaded the pulpit. "We hear in sermons, in close juxtaposition with the most sacred things, the words and

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the phrases common in the camp and barrack, which the army chaplains brought home with them." And now "an oath or a profanity is not unknown; it adds point to the discourse, and wakens the languid interest of the audience."

Now that Christianity has lost its hold upon the mind of the educated, the ministers of the Gospel have to adopt queer makeshifts.

REVIEWS AND NOTICES.

(By Mr. Harish Chandra M.A.)

The Heart of the Bhagavad-Gita by Lingesha Mahabhagavat now His Holiness Sri Vidya Shankar Bharati Swami Jagadguru Skankaracharya of Kawn and Sankeshwar. Printed by Messrs. Srinivasa Varadachari & Co., 4 Mount Road, Madras, Published by Professor A. G. Widgery, the Collegs, Baroda. Price Rs. 2-4-0.

The book forms the third number of the *Gaekwad Studies in Religion and Philosophy* and has a foreword by Prof. Widgery, the learned publisher, whioh is not only a survey of the book but an admirable appreciation of it as well.

The learned author in the words of the publisher has discussed the question "What is the value of the Gita as a guide to practical life"? and he has achieved marvellous success in his task. In fact he has put before us the heart of this grand philosophy, in a manner which not only commands our speechless admiration but makes us fully grasp it, and utilise it in our life.

In all the commentaries that have been written on the Bhagavad-Gita stress has always been laid only on one of the four ways of reaching the goal; the way that appealed most to the particular commentator. But here it has been clearly shown that the Gita does not solve the problem simply for one kind of individuals but for all the four chief types of mind in this world. The path through work or love or concentration or knowledge leads but to the same ideal and by following any of these one can make his life a success and achieve the end

The author has also fully rebutted the arguments that are advanced by many of the Western philosophers to show that work without attachment is impossible or that the ideal preached therein is pernicious and harmful. Again as is sometimes asserted that the Gita teaches us to leave the world and lead a secluded life is shown to be quite false. The true renunciation that the Gita requires us to practise is something higher and nobler—a renunciation of the world while still remaining in the world, an absolute indifference to the joys and pleasures of this world. Again the critical analysis of the technical philosophy of Kshetra and Kshetrajna (the objective and the subjective) is very remarkable. In short this book is a very valuable addition to the modern literature in English which helps the English reading people of the country in understanding, admiring and appreciating the renowned philosophy of our ancient *dharma.*

Goods and Bads by A. G. Widgrey M.A., Professor of Philosophy and of the Comparative Study of Religions, The College, Baroda. Price Rs. 3.

This book is also named 'Outlines of a Philosophy of Life.' The author says that by philosophy he means "a general view of experiences on all sides, with special

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reference to experience as involving processes related to human ideals." He remarks that it is an attempt to come to as comprehensive, clear and consistent an understanding as possible of the nature of life as it is actively lived, to bring order and harmony into the value of ideas, feelings and activities."

Goods are those experiencas which attract, which we would undoubtedly preserve, repeat or continue.

Bads are experiences which repel and which we should get rid of and not repeat.

Values are all goods and bads. They are intrinsic, if the experiences in themselves are goods or bads, apart from any reference to experiences other than themselves; and extrinsic which are experiences which are good or bad on account of their relation to intrinsic goods or bads. These values are discussed under the five headings of Physical Values, Intellectual Values, Aesthetic Values, Moral Values and Religious Values. In the end the author shows that a progressive soul seeks and finds out a unity in these experiences—a unity in his life and the world.

The book is useful when agnosticism and scepticism are in vogue and when materialism is leading the way, showing how these empty names are misleading us: the Epilogue is important, for it clearly reminds us that humour also is a most essential part in making our life successful. The style is lucid and the book more interesting than many others on the subject.

The Scope and Aim of Education in our Rural Schools by Vepa Varahanarsunham. Printed at the V. R. C. Press, Vizag apatam.

This tract shows the extreme inutility of the present system of education and gives us a detailed constructive scheme of reform. The example of this writer may well be followed by educationists in other Provinces, who, instead of only trying to enforce all the recommendations of the Sadler Commission, should give practical help in making the system of education more useful and healthy by putting before us such practicable and constructive schemes.

ARYA BHASHA (HINDI.)

We have received the following from Swadhyaya Mandal, Aundh (Satara District) by Pandit Shripad Damodar Satyavalekar.

(1) बालकों की धर्म-शिक्षा Part I and II. Price 0-1-0 and 0-2-0 respectively. They contain extracts out of the Upanishadas as well as from the Vedas annotated in the simplest diction possible and hence precious for those who want their children to learn a little of their religion. From a moral point of view they cannot but be most invaluable.

(2) "रुद्रदेवता का परिचय" and (3) ऋग्वेद में रुद्र देवता, Price 0-8-0 and 0-10-0 respectively. They form the first and third volumes of the series called देवता-परिचय-ग्रन्थ-माला. Both of them are scholarly works. In the first the author tries to prove that Rudra is a symbol for the Force of Motion in this universe. In the second he has taken all the *Mantras* of the Rig Veda having Rudra in them and given an exposition of those *Mantras*. They may not be very interesting for the average reader, but for the scholars of Vedic research they lead the way.

(4) "पुरुष-मेध-प्रकरण" अथवा मनुष्यों की सच्ची उन्नति का सच्चा साधन (पूर्वार्ध) Price Rs. 1-0-0. This belongs to the series यजुर्वेद का स्वाध्याय being an exposition of the 30th *adhyaya*. This pamphlet is important for it clearly proves that पुरुष मेध does not at all mean human sacrifice. The word मेध is fully explained. The latter portion of the book contains practical instruction from the Veda helping us in making our life progressive and more spiritual.

(5) "सर्व-मेध-यज्ञ" (पूर्वार्ध) "सर्व-पूज्य की पूजा" अर्थात् "एक ईश्वर की उपासना" Price

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0-8-0 This is another of the same series, being an exposition of the 32nd *adhyaye* of the Yajur Veda. Again in this Chapter of the Veda, it is shown, that it is not a wholesale sacrifice that is preached, but the worship of the Divine one. It also tells us how it is that so many epithets are used for Him and how a man can ultimately hold communion with the Almighty.

(6) **"सच्ची शांति का सच्चा उपाय"** Price 0-8-0. It also belongs to the same series—an exposition of the 36th Chapter. It teachers us how true peace can be truly obtained.

These pamphlets on Vedic literature are unique creations of the day. They are instructive as well as inspiring. Will it not do good to the country—and to the world at large—if some energy were directed in this direction also? To unearth the oldest literature of the world and to put it before the public in a form in which it may easily be accessible and intelligible to an ordinary educated man will in itself be a glorious achievement; besides its value in the realm of literature is great.

(7) **वैदिक राज्य पद्धति** Price 0-2-0. This is the first book of the series called **आग-मनिबन्धमाला.**

The author here gives us selections out of the Veda dealing with the subject of Kings and Government;—what governments are recommended and how are the people to be governed. The modern politician also may find things therein that are not only interesting but also instructive and useful.

(8) **मानवी आयुष्य** Price 0-4-0. This is the second book of the series. It is a paper on "A Man's Age." It compares the age that the Indians used to reach in old times with that of the people of to-day and describes the way in which one can attain one's natural age according to the Vedas. It is a book of immense practical value for all

प्रास-पुञ्ज *by Narayan Prasad Betab Price 1-0-0. Can be had of the author.* The name of the book sounds strange. It is a treatise on Hindi prosody, dealing specially with rhyme. The author being a famous dramatist and poet—the author of the popular play of the Mahabharata and the Ramayana—this book will soon gain favour specially with those who are fond of the art of Hindi poetry.

URDU.

Lanka-pati Ravan Part I by Pandit Vidyaratan Parashar. Price 0-2 0.

Of late there has been a tendency, amongst the Brahamans specially, to prove that Ravana is not the demon-god as depicted in the Ramayana but a learned Brahaman having nothing against him even in the epic. We cannot here enter into a discussion about Ravana's character, but this pamphlet seems to be nothing else but an echo of Brahamanic egoism.

EDITORIAL REFLECTIONS.

THE NAGPUR CONGRESS.

The Nagpur session of the Congress was, indeed, an epoch-making session. It was epoch-making in more senses than one. In the first place the number of delegates was the highest ever recorded. The number of visitors, too, was unprecedentedly large. The

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enthusiasm evoked was, indeed, unparalleled in the modern history of constitutional fight for freedom in this country. India is surging with the currents and cross-currents of a new life. Self-conscious India demands her birth-right. She does not crave for a boon on bended knees. On the contrary in terms of dignified indignation she asserts her grim determination to get back forthwith what no power on earth has any moral or legal right now to withhold from her. The Punjab and the Khilafat wrongs had roused her slumbering and dormant self-respect and no fair promises, pledges worded in grandiloquent language, proclamations drafted by clever ministers and foisted upon people in the name of a sovereign whom constitutional usage has reduced to the position of a majestic and magnificent symbol of the patched up unity of divided counsels and conflicting standpoints or declarations of policy which can always be variously explained and explained away by "servants" of the crown will satisfy indignant and awakened India urged onwards at once by the inspiring example of a glorious past and the entrancing vision of a future still more glorious. This is the present mood of India. And any casual visitor could read it in the faces of the delegates, in the mottos that decorated the pandal, in the oil paintings and drawings that one could see all round the platform, in the severely simple and rigidly ascetic garments which distinguished the leaders from the mass of delegates, in the speeches, the whispered talks and other outward expressions of the strong and irrisistible current of the stream of national life that has overflown its banks and distributed itself into a thousand channels of national activity.

Another feature that struck even the least discerning and the most unobservant was that the demeanour and attitude of the thousands that had assembled at Nagpur to push forward their country's destiny clearly demonstrated that the age of leaders had passed away giving place to the era of a Dictator.

The President of the Congress was not the people's idol, nor was his the heart that mirrored forth the budding and pulsating aspirations of rejuvenated India or his the utterance that gave a voice to the people's *soul*. A president there was for form's sake, but like his predecessors he was not there to *guide* the deliberations of the Congress or to shape its resolutions. He was, there, merely to keep order. He was more like the Speaker of the House of Commons than the President of the United States of America. Even more than the Calcutta Congress the Nagpur Congress was a Gandhi Congress *par excellence*. It is no use blinking the patent fact that Gandhi is at the present moment, to all intents and purposes, the supreme figure in Indian national life, the leader of awakened India, the chief representative of the Indian standpoint in world-politics who is the Dictator of New India precisely because he has a rare insight into the working of the national spirit and is an unerring interpreter of what passes not only in the conscious self but also in the subliminal self of this ancient people. His dictatorship is broad-based upon the united suffrages of his grateful countrymen, whom he has, in the past, led from victory to

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victory. At this supreme crisis in the history of India, they have, led by a sure instinct which never deserts the masses in times of national peril, sensed that divided counsels and Junto Rule will only ruin their cause. What they need is fearless, resolute and unerring guidance and for that they have selected the right man. India is at war—though the war is bloodless and non-violent—with her foreign Government and the War cannot be won if there is not a generalissimo at the head of national forces. And the generalissimo can be only one. Other distinguished soldiers must be content with the position of trusted lieutenants. This is the position which Nehru has earned and to which C. R. Dass and Lajpat Rai now seem to have reconciled themselves For grumblers and croakers there is no place in the national assembly except as grumblers and croakers playing the role of critics-in-ordinary who will be tolerated and even utilized to further the national cause but never trusted as guides and leaders. This is the plain truth which must be faced by all whom it may concern. It is no use confusing issues by floundering into a mass of verbiage or entertaining and encouraging hopes that are bound to be disappointed.

THE PRESIDENT'S SPEECH.

The Presidential speech of Mr. Vijyaraghavachariar is a piece of original vigorous thinking which bears marks of extensive study, long meditation and a wide outlook upon world-issues. It is, further, bold and courageous and is the utterance of a man who does not hesitate to state his view in uncompromising language even though he knows that it is not the popular view and is not likely to win acceptance. Transparent honesty and love of truth are writ large on the speech. India has reason to be proud of her Achariar. She has adopted spiritual weapons in her fight for freedom in an age steeped in materialism. And, therefore, the need for leaders who will risk even unpopularity is supreme at this moment.

The chief fault of the speech is that it reads more like a disquisition on the Theory of Politics than a message to a people engaged in actual struggle embodying practical rules of conduct. The President elaborates the Theory of Original Compact and of the inalienable rights of nations to freedom. Says he :—

> The problem for us now is how best to accomplish this great task. At the outset let us know what we are exactly in order that we might clearly know what we are about. We are, of our own free-will and consent, a constitutent people of the great British Commonwealth by virtue of an original compact and this national institution of ours was for years in the womb of time and was started into life thirty five years ago in order to persuade and compel the other party to the compact to loyally perform their duties and obligations under it in view to the political regeneration of our country and to reach our destined status of an equal partner in the possession and enjoyment of the blessings of the English constitution with the rest of the nations composing the British Commonwealth. We are satisfied, mournfully satisfied, that the time has arrived, if it had not risen years ago, for the immediate establishment of responsible government for British India with an instrument in writing containing a declaration of the fundamental rights of the people and a constitution similar to the constitution of the United Kingdom and the Self-Governing Dominions. We are here to ask the other party to the original compact that they may not further postpone the performance of their part of the agree-

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ment integrity, in letter and spirit and to et us arm ourselves with law and machinery o prevent them and their agents henceforth rom committing breaches thereof, at least not with impunity, as hitherto.

And again :—

This idea of an original compact between the people and their king and their right to dismiss and replace him for misconduct or degeneracy is ever present to the mind of the modern Indian England owes the origin of her political relations with India to this unique Indian character. It is authoritatively admitted that England has succeeded to the status and rights of the Hindu and Mahommedan sovereigns. If it has any meaning, the succession must mean to the rights as well as obligations of the best Hindu and the best Mahommedan kings and not those of the effect and wicked ones whom the people of this country, Hindu and Mussalman, replaced by inviting the English and co-operating with them in every way. The political entry of the English into India is parallell to the entry of King William III as sovereign of England. The foundations of English sovereignty in India may be truly said to have been laid in the middle of the eighteenth century with the success of Clive at Arcot. In the seige of Arcot he was besieged by a numerous army including French soldiers while his own garrison consisted of 120 English soldiers and 200 Indian sepoys. He was hard pressed and provisions fell short and starvation stared them all in the face. The sepoys displayed a remarkable trait of Indian selflessness and offered all the substantial food available to their English comrades, themselves subsisting on the water in which the food was cooked and strained. Complete success was the fruit of this devotion on the part of the Indians. One important result of this was that the brave Maharatta Chieftain, Moraro Rao of Gooty, with 6000 brave soldiers of his at once threw in his lot with the English as he saw them helping themselves. He had been wooed by the French and the English. It is thus clear that the people and chieftains of India desired to save their country, distracted by feuds between princes and by anarchy, by making England legal sovereign of India. Malleson in his History of the French in India says that the siege of Arcot "presents one of the most glorious pictures of Anglo-Indian history: it is the turning point in the eastern career of the English and the foundation stone of their present Empire." And subsequent history proves that throughout their career the English almost entirely relied upon Indian co-operation both as to money and men Sir Alfred Lyall of the Indian bureaucracy and by no means one of the best advocates of Indian national freedom, admits that from the first the people of India welcomed and assisted the English in their acquisition of India. It is thus conclusively clear that the political relation of England to India is one of voluntary compact between her and the people of India.

If behind the extraordinary claim involved in the preamble there really lurks, as several assert and many of us suspect, a feeling that is based on the right of conquest, we must distinctly and most emphatically repudiate the sinister doctrine of this English might versus Indian right and we are well warranted in so repudiating it by the conclusive historic proof to the contrary as stated above. Assuming for argument's sake that British India is a conquered dependency of the United Kingdom of Great Britain and Ireland—and let us not forget that India has never been formally annexed to England as conquered country—, yet we are entitled to deny the claim of mere might as against our right. The glorious French Revolution has established the divine principle that every people are one person and are entitled ever to provide for its own salvation. France then established for the benefit of mankind that there is no such thing as war and conquest except as a means for self-defence owing to lack of international sanction for enforcing international justice and that there is no such thing as a mere war of conquest and in the recent Great

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war it was the proclaimed maxim of England and her Allies that war was only justifiable in self-defence for punishing international misconduct and for the protection of the rights of self-determination of the people, in short, for making the whole world "fit and safe" for its people to live in. But if our claim of an original compact between us and the people of England is repudiated and ignored by the Parliament of England on ground of right of conquest, may we in our turn ask the question on what ground the English claim of original compact on which the glorious Revolution of 1688 and the immortal Declaration of Rights are founded, rests? Is not England a more conquered country than India? With which king did the people of Britain enter into their original compact? With Julius Cæsar, the Roman? With Egbert the German? With Kanute, the Dane? With William, the Norman? or with Cromwell? or with which other? There is *no historic proof* of an original compact between the people of England and their kings. Hooker started the theory and the great statesmen of the English Revolution of 1688 welcomed the idea and made it their basis of the Declaration of their Rights and the condition of English kingship. The English idea of an original compact between the king and his subjects is theory first and fact next, presumed from the theory. The Indian idea of such a compact is fact first and theory afterwards, inferred from thst fact. Our's therefore is a more valid anee sounder title-deed for responsible governd ment than that of the people of England. And the claim of the Parliament that they are the sole judges of our salvation here below is as empty as it is pompous and it is death to us as a free people with God-given rights of self-determination, if we allow this unnatural claim to exist.

Her part of the compact India has been throughout maintaining and performing in intergrity and in absolute loyalty. We not only replaced the effete prince of India by the English but we also fought our countrymen for the maintenance of the English sovereignty in India at the time of the great mutiny; subsequently when the world war broke out we enthusiastically joined with England and co-operated with them and with the Allies, for saving the world's freedom. While England was not yet quite ready and before the Dominion troops could arrive at the scene of strife and before America and Italy thought, of joining England and France, our troops, ill-fed, and ill-drilled and ill-equipped as they are, went to France and mingling with her brave soldiers made the historic shambles of Flanders and died in erecting and maintaining there the trenches of the world's liberty to arrest the progress of the mightiest foe which human liberty has yet had. We were further buoyed up in our enthusiasm and spirit of self-sacrifice by the new and expanded angle of bright English vision towards Indian rights and Indian aspirations and when in consequence of Turkey's temerity and folly in throwing in her lot with Germany our Mussalman brethren were subjected to a phenomenal, strain, from the necessity caused by this unforeseen event to divide their allegiance and to weigh their political allegiance against their religious. England gave them solemn pledges to preserve the Khalifat and adjured them to stand by their secular sovereign. India was determined to stand by England and she did her very best to enable England and her Allies to win this greatest war on earth. Armistice was reached and peace was within sight. But alas! the misfortune and the misery of British India began almost simultaneously and tragedy overtook her. And here we are in a position without a parrallell in the history of civilized mankind.

All this is, indeed, very learned and very creditable as a piece of intellectual exercise. But it has very little practical value. Original compact or no original compact, the people of India are convinced that not only their progress but their very national existence is dependent upon the attainment by them, forthwith and immediately, of full and complete self-rule. The learned President, therefore, was not

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called upon to elaborate this theory with a view to convince his own countrymen. It may be said that he has done this to make an appeal to the reason of British statesmen. We should have thought the task is useless. What British statesmanship suffers from is not incapacity for sound argument but lack of will and courage. Their reasoning faculty is, in fact, abnormally developed. Mr. Achariar speaks of a theoretical—at best tacit—compact, but a leading British statesman once tried to explain away a written and solemn compact entered into by the soverign of Great Britain with the people of India. The case for India's self-rule needs no elaboration. It is a part of the eternal order of the universe and is self-evident. The right is there. The question is how to vindicate it and to obtain it. On that point the President has scarcely anything of value to say. We are asked seek an alliance with the Labour party. The Labour party has not yet succeeded in gaining from the Capitalist Government the legitimate rights of the working classes. It is engaged in a long and arduous battle and the promised land is not yet in sight. The Labour party is a fellow-sufferer with our nation and its sympathy can cheer us up but beyond this can effect nought. The President pleads for the wider diffusion of primary education. As if this were possible without Swarajya. The President puts the cart before the horse. We want Swarajya, among other reasons, in order to be able to educate our masses. If the free development of our national life and the right utilization of national resources were possible without the attainment of Swarajya, Swarajya would hardly be worth striving for. The President accepts the principle of non-co-operation but condemns the programme before the country without offering a rival programme which may appeal to the reason of the classes and fire the imagination of the masses. This is the fatal defect of the presidential address.

ANCIENT INDIAN POLITY.

It was Lord Dayananda who first proclaimed to his despairing countrymen, who were sunk knee-deep in the mire of national self-abasement, that their ancestors fully realized the value of national freedom and individual liberty. He was the first great Indian to realise that India could be placed upon the path of national development not by appeals to the past glories of England, which could not rouse our people but only tended to emphasise their fancied racial inferiority, but to the highest achievements of her sons and daughters. It is characteristic of the times that, in this as in most other respects, political leaders of India have accepted the mighty master's standpoint. We commend to our readers the following extracts from the Presidential speech :—

The system of civil administration was perfected to a degree rarely reached in modern times. The theory of the original compact between king and people was ever kept alive so much so that when the state failed to discover and restore property lost by robbery, the state had to make adequate compensation to the loser. Helpless subject, *viz*, minors, idots, aged, and women in pregnancy were all maintained and protected by the state The duties and obligations of the kind were maintained and enforced by several sanctions the sanction of public opinion, of religion and the right of revolution. It was part of ancient Hindu polity

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that a king who mis-governed could be deposed by the people and replaced by any of children and even by other relations and strangers. The reign of law in ancient India was supreme and the king was as much bound by it as any of his subjects. It must be remembered that the ancient Hindu king was not the maker of laws. The Hindu Law was evolved from the Shastras and supplemented by customs and usages and the whole was interpreted by judges. That the law was obeyed by the king was an accepted canon and test for appreciating a particular king's rein. Says the prince who wieldeth the sceptre in accordance with the law: seasonal rains and rich harvests have their home in his land." The position of ancient India may be summed up in the words of Professor Max Miller, "Take any of the burning questions of the day—popular education, higher education, parliamentary representation, codification of laws, finance, emigration, poor-law and whether you have anything to teach and to learn, India will supply you with a laboratory such as exists nowhere else." It is clear from all these facts that the ancient Hindu king owed his authority entirely to the people and that he forfeited his right as king for misconduct. The idea of the sovereignty of the people and the fact that the highest power emanated from them cannot be more conclusively proved.

It is worth our while to inquire what our own ancient Indian state was considered from this standpoint. I have already called your attention to the importance universally attached in an ancient India to the science of polity as being the highest of science. Ancient Hindu state was government by discussion and the villages and the towns which constituted the country were all quasi-republics and self-contained whose affairs were carried on by open discussion and deliberation by all the people. The King is enjoined to seek counsel for all administrative measures from a group of ministers and never to act alone or take counsel from a single minister. It was left to him to consult them individually or collectively but consult all of them he must and the number of ministers recommended varied from 12 to 20. The judgment of a single person even in judicial matters was repugnant to ancient Hindu judicial system a court never meant a single. In this connection Indra was praised because he has one thousand counsellors for consultation and assistance. Hence he was called thousand eyed aud the high degree of importance the ancient Hindu writers attached to government by discussion may be gathered from their precept that the King shall despise the opinion, for "even a child's sensible utterance might be found wise." Therefore, the genius for government by discussion is in our inherited blood and it behoves us to see that in seeking responsible government we seek the best form of it viz, government by discussion as being most suitable to our national genius.

THE GRANT OF SWARAJYA BY EXECUTIVE ORDER.

The President having established a case for the supreme necessity of the immediate establishment of complete self-government within the empire points out a novel way in which we can be granted self-government at once, in utter disregard of the will of the British and the Indian Legislatures. Says he :—

I desire next to invite your attention to the question how this responsible government is to become an accomplished fact technically, if our rulers are prepared, as we expect them to be, to consent to the immediate establishment of it. There are three ways by which this problem can be solved, (1) by a statute of Parliament, (2) by Letters Patent of His Majesty the King Emperor and by instructions by The Secretary of State for India, (3) and by an Act of the Indian Legislature. Ths first and the last would be most difficult to achieve and when achieved, by no means most satisfactory for all practical purposes. We have seen the mentality of the Parliament, especially of the House of Lords, as displayed in connection with the two recent matters vitally affecting the freedom and well-being of this country, namely, the Reform Act

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and Rules and the Punjab Tragedy. The key-note of the mind and spirit of Parliament inferable from conduct on these two occasions as on many others, is to be found in their contempt of the vital rights of the people of this country and the upholding by all possible means the power and prestige of the existing Government and bureaucracy of India. We cannot easily forgive, much less forget, the resolution of the Lords on Lord Finlay's motion to defend and even consecrate the wilful murders of the "splendid beast" General Dyer. I am sure that you would be most anxious to avoid the House of Lords if we can get our responsible government without being obliged to have recourse to it. I believe, we can.

I would respectfully ask you to dismiss from all consideration the third of the methods mentioned above. Even if it be possible for us to get the elected and non-official members of the new Indian Legislature to act in concert and to originate a measure for the conversion of the existing system into responsible government, which, in my humble opinion they have the power to do, the bureaucracy would not allow the successful passage and termination of such a meassure in anything like the form which we should like to have, or in any form at all. By law and rules they have immense powers of obstruction to enactment of popular measures.

Victoria, Cape Colony, and Natal converted their governments with mere representative legislatures into governments with ministerial responsibility to the legislature by acts of their own legislature which were approved by the Sovereign by Order in Council and without any reference to Parliament.

I have now come to the second of the two methods and I should crave your permission to detain you at some length on a consideration of it. In the first place it must be remembered that the prerogative right of the English King includes legislative powers and quasi—legislative powers except when restrained by parliamentary statute. On the other hand no parliamentary statute is constitutionally needed to change and elevate a merely respresentative government into a responsible government. Responsible government is merely a more efficient and a more perfect representative government. The responsible Government of England is a development of the representative system. It does not owe its origin to any parliamentary statute. We all know that it was in view to get more and more money for carrying on the war on the continent against Louis XIV, that William III hit, under the advice of Sunderland, at the idea of constructing his ministry from that party in parliament which commanded the confidence of the majority in the Commons, that party being then Whigs. Thenceforward conventions and usages due to several circumstances perfected the system of Cabinet Government and Parliamentary sovereignty. There are precedents in support of the view, I ask you to accept, to be found in the history of the introduction of reponsible government in the British Colonies. For instance, Transval and Orange Free State were constituted into responsible government by Letters Patent in 1906 and 1907 respectively. In several other instances in the colonies the change from representative to responsible government was effected by private instruction to the Colonial Governor from the Colonial Office without recourse to Imperial Legislation or even to Royal prerogative. Indeed, it would be difficult to imagine a parliamentary statute that can fully embody the conventions and usages governing parliamentary sovereignty and cabinet responsibility.

This is all very fine! But the point to be considered is whether any British Government has the courage to render justice to India, irrespective of the wishes of the House of Commons and in the face of the opposition of the Bureaucracy and its British supporters. In the case of Victoria, Cape Colony and Natal, the Government of the day was merely the mouth-piece of the people of Britain and was assured of their tacit support. Can this be

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said of India? In spite of the fact that the Government of India Act has been passed by both branches of the British Legislature and has received the King's assent, Mr. Montague feels that he must conciliate the bureaucracy by means of increment of salary etc. How can, then, we expect the British Cabinet, which cannot exist for a day without the support of Parliament to act in defiance of its wishes? The fact is that Swarajya will never be *granted* to us. We shall get it at once when organised pressure of Indian public opinion forces the British Government to yield. When that point is reached, there will be no difficulty whatsoever in obtaining the necessary parliamentary sanction.

THE CONGRESS CREED.

The Congress has changed its creed. The change is tremendous. It is a fresh demonstration of the awakened self-respect of India. The change of creed is an announcement to the civilized world that India and India alone will have a deciding voice in the determination of her political destiny. If she remains a member of the British Commonwealth—if and when that international federation comes into being—it will be of her own free will and choice and not out of fear.

This self-consciousness will react upon the attitude of England towards India and, paradoxical though it may seem, the change of creed has strengthened and not weakened the chances of India remaining within the Empire.

THE NON-CO-OPERATION RESOLUTION.

The Non-co-operation resolution passed at Calcutta has been reaffirmed at Nagpur with certain modifications which have the effect of emphasising certain points and casting certain other points into the background. This recast represents the harmonisation of differences between Mahatma Gandhi and Messrs. C. R. Dass and Lajpat Rai. Like all compromises the resolution, as it stands now, lacks the logicality and self-consistency of the Calcutta resolution. But if this amended form will bring into the fold of active non-co-operation propagandists indefatiguable workers like Mr. C. R. Dass, Mr. B. C. Pal and Lala Lajpat Rai, the compromise will be a decided gain to the national cause. We hope that Lala Lajpat Rai will now make a tour in the Punjab, induce the guardians of schoolboys to withdraw their children forthwith, (the word gradually has now been deleted) will rouse the conscience of college students and then advise them to leave their colleges without delay and regardless of consequences and will further do all he can to multiply national schools and colleges. It is, further, only reasonable to expect that Mr. C. R. Dass has decided to suspend his practice forthwith for the resolution moved by him calls upon the lawyers to make greater efforts to leave their profession. All's well that ends well.

THE ALL-INDIA LIBERAL FEDERATION.

The Liberals met In solemn conclave at Madras and held their session simultaneously with the Congress sitting. At Nagpur there was a dearth of leaders and the followers assembled in their thousands. The gallery ruled the platform and forced the pace. In striking contrast to the Nagpur Congress stands the Madras Federation. At Madras one could see any number of leaders but scarcely any followers.

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The federation was a gathering of leaders whom the country refuses to follow. They are willing and ready to give the lead but the difficulty is that the people won't be led by them. Their fate is a warning to would be leaders. Leaders if they are to continue to lead all their life must not let those whom they captain move faster than they themselves can move. This the erstwhile national leaders of India have failed to do and now they find their occupation gone. They must now change their vocation. They will spend the evening of their lives as ministers, executive councillors or even governors but not as leaders of India. They have organising ability but the nation won't be organised by them. They have distinguished talents but their brain cells cannot reshape themselves and receive new ideas by making fresh pathways for nervous discharge. The tragic result is that such distinguished talents cannot be enlisted in the service of the nation. They can only be utilized by the state which in India is not coincident with the nation. The fate of these veteran officers is indeed piteous. They would fain lead armies to victory, only people would not enlist in their regiments. Sometimes nations perish for want of leaders. India has a surplus of leaders who are available for the benefit of leaderless communities.

BANKRUPTCY OF MODERN CIVILIZATION.

The following from the *Unity* of Chicago speaks for itself.

Another deplorable consequence of the War is noted in a recent issue of the *Churchman* where it is pointed out that divorce statistics in the Allied countries have become positively "terrifying." In 1913, 5,160 divorces were granted in France; in 1919, 8,097 divorces were granted; and every month now is marking an increase in the number of cases. "Divorce," says M Henri Bordeaux, "is almost a fashionable thing; to seek a dissolution of marriage has become a custom, like that of not paying one's landlord." The connection of the War with this situation is indicated by the very common refusal of wives who were living happily with their husbands before the fatal August of 1914, to reunite with them. Conspicuous also is the passionate insistence of many women on the right to live their own lives in their own way.

"So it has been after other wars," says the editor of the *Churchman*. "War is the most demoralizing force known to history, but should we have another world war in 1950, we wonder whether our preachers and poets would not hail the event as a means of spiritual redemption just as they did in 1914?"

We venture to say that they would! Every war is a great moral event until it is over, and then we see that it has been nothing but a moral debauch, the corruptive effects of which have ruined the generation involved, and from which the next generation is fortunate indeed if it escapes.

Will the West recover from the after-effects of this demoralising war or will it succumb to them? Let us hope for the best.

WHY INDEED?

The *Unity* asks a pertinent question to Christians and preaches to them a much-needed sermon. Says our contemporary :—

Why on earth do Christians want to proselyte Jews? Have the churches such a surplus of energy, and is the work of religion so nearly done in the world at large, that the synagogues must be invaded and transformed? Here is the Presbyterian Church, for example, appropriating $200,000 for Jewish proselytizing in New York City, and placing a man in the field for the doing of this one particular

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job. What wonder that leading Jews throughout the country are protesting against this proposal; and that the Union of American Hebrew Congregations has issued a formal statement, calling upon the Jews to reply to the attempt to convert them, by strengthening their allegiance to their own religion and supporting its institutions more vigorously than ever before! For ourselves, we are free to say that this proselytizing of Jews by Christians impresses us as a piece of colossal and shameless impudence. If the Presbyterians have got $200,000 that they don't know what to do with, we respectfully suggest that they use it for the conversion not of Jews but of Christians to Christianity. Religion, like charity, begins at home! When the Christians have got something more to show for their faith than indiscriminate greed, hatred and slaughter, they may be fit to talk about bringing this faith to other people—but not before!

May we put the same question to Christian Missionaries out here in India? Let them first Christianise the West and Anglo-India. When they have accomplished this gigantic task, they will have a right to turn to India to find perhaps that higher Christianity is only a rehash of higher Hinduism.

THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

Winter is at its zenith. A biting piercing keen wind rises daily during the small hours of the morning and subsides a little before dawn. It is extremely trying to leave the bed early or to stir out in the evening. Sunshine is very pleasant. It is seldom or never cloudy. The landscape is devoid of all vividness and strikes you with a sense of desolation. If a man happens to stroll out into the forest close by, he is sure to come across peacocks, hares, foxes, jackals deer and even wolves basking in the glades. Bridges have been constructed over the Ganges streams and Brahmacharies and members of the staff enjoy short picnics every week.

OUR HOCKEY TEAM.

Our Hockey team played in the Tournament held at Meerut this month. It beat all other teams and was awarded the Shield. Each of our players was presented with a gold medal as well. The skill and agility of the Brahmacharis won the appreciation and sympathies of the people of Meerut who assembled in large numbers every day to cheer them up. The team returned to the Gurukula on the 22nd December and was received very cordially by the Brahmacharis and members of the staff. A meeting was held wherein the Captain entertained the audience with interesting information re-

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In return, members of the staff invited the players on the 24th December in the afternoon. The players have been inspired with great enthusiasm and self-confidence by their success and it is to be hoped that they will prepare themselves effectually against the next tournament.

TECHNICAL CHEMISTRY.

The Chemistry Course for the College Department has been altered and revised (according to the instructions of experts like Drs. P. C. Ray and Ramji Narain) so as to include a course of Technical Chemistry also. Those who take up Chemistry in the College Department will have, in future, to devote the last two years to the study of Technical Chemistry. Besides gaining a general acquaintance with the important industrial processes, they will have to specialise in some one industry.

A LECTURE.

Pundit Yogindra Nath Prof. of Sanskrit Philosophy delivered a lecture on the Transmigration of Souls and the Karma Philosophy, the other day. The lecturer spoke with his usual eloquence and impressiveness. The subject being very vast, he merely broke the ground and promised to do full justice to it in a series of lectures.

SWAMI SHRADHANAND.

Revered Swami Shradhanand came back to the Gurukula on the 7th December after having been abroad for about two months. He had been to Burma in response to a pressing invitation from the people of that province. The splendid reception accorded and the numerous addresses presented to the illustrious religious and political leader by the Burmese testified to their love, reverence for and confidence in him. Swamiji brought home to the people of Burma the usefulness of the Gurukula system of Education and the peculiar facilities afforded by their own institutions for adopting it. At most Chicago speaks addressed huge audiences

Another deplorable consequ as twenty War is noted in a recent issue visited *Churchman* where it is pointed ou within divorce statistics in the Allied coun g to have become positively "terrifying." ery

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lecture to the Brahmacharis and members of the staff assembled in the Yajnashala. He narrated his reminiscences regarding Burma and showed the various things he had been presented with, to give an idea of Burman art and industries. The wealth of information that the speaker supplied about Burma and her people spoke volumes for his shrewdness of observation. Swamiji again left the Gurukula after a few days' stay. He is expected to come back to the Gurukula in January 1921.

PUNDIT INDRA CHANDRA VIDYAVACHASPATI.

Pundit Indra Chandra is acquitting himself very admirably in the discharge of his heavy and onerous duties. Swami Shradhanand has numerous calls on his valuable time and he generally has to entrust all the executive duties to the Assistant Governor, sometimes for two months at a time. But Pundit Indra Chandra fulfils the trust nobly. Besides working as Professor of Arya Sidhant and the Senior Professor of Economics, he sees to the management of every department. Long before sunrise he is in his office and pays the closest attention to the details. In spite of the pressure of work, he never loses his temper, but is always calm thoughtful and considerate. A man of his diligence, integrity and mental calibre is really a boon to the Gurukula.

THE STAFF.

Pundit Nalini Mohan a, Bengalee gentleman, has joined the staff as Professor of Ayurveda. Prof. Shiv Ram Iyer M.A., Prof. of Economics resigned his post owing to ill health. Puudit Kanhayya Lal Shastri, Sankhya Vedanta Tirath who has been on the school staff for the last ten years has been promoted to the rank of a Professor. Our Headmaster Lala Gopal Rao B A., too, has been made a Professor. This is a very healthy and long desired change, for it will obviate certain practical difficulties in the way of an efficient management of the school department.

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वैदिक संदेश ।

वैदिक सन्देश नाम का मासिक पत्र गुरुकुल कांगड़ी से शीघ्र ही निकलेगा ।
इस पत्र में वेद और वैदिक साहित्य सम्बन्धी लेख रहा करेंगे ।
पत्रका सम्पादन निम्न लिखित सम्पादक मंडली के सुपुर्द होगा—

(१) पं० विश्वनाथ विद्यालंकार
(२) पं० चन्द्रमणि विद्यालंकार
(३) पं० देवराज सिद्धान्तालंकार
(४) पं० इन्द्र विद्यावाचस्पति वार्षिक मूल्य ३) रखा गया है ।

आशा है कि पत्र का प्रथम अङ्क आगामी जनवरी में निकल आयेगा ।
जो सज्जन ग्राहक होना चाहें वह कार्य्यालय, गुरुकुल कांगड़ी में पत्र भेज कर अपने विचार की सूचना देने की कृपा करें ।

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THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

PHALGUN 1977, FEBRUARY 1921.

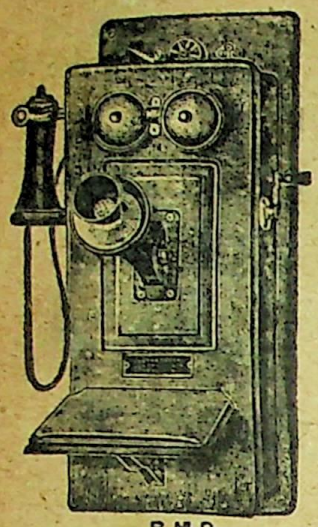
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THE
Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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PRAYER.

LORD, make of me an instrument of Thy Peace!

Where there is hatred—let me bring Love.

Where there is offence—let me bring pardon.

Where there is discord—let me bring union.

Where there is despair—let me bring hope.

Where there is sorrow—let me bring joy.

O, Master, let me seek to comfort, rather than to be comforted; to understand, rather than to be understood; to love rather than to be loved.

For it is by giving that we receive.

It is by forgetting ourselves that we find Thee.

It is by forgiving that we are forgiven.

It is by dying that we are raised to life eternal.

AMEN.

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THE VEDIC CONCEPTION OF EQUALITY AND FRATERNITY.

(By Pt. Ganga Prasad M.A., M.R.A.S.)

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय। युवा पिता स्वपा रुद्र एषां सुदुघा पृश्नि तुदिना मरुद्भ्य। ऋ० ५। ६०। ५॥

(**एते**) These (**भ्रातरः**) brothers (**अज्येष्ठासः**) with no elders and (**अकनिष्ठासः**) with no youngers among them (**संवावृधुः**) seek to progress together (**सौभगाय**) for highest prosperity. (**एषां**) Their (**पिता**) father is (**युवा**) the ever young (**स्वपा**) and almighty (**रुद्र**) God. Their mother is (**पृश्नि**) the earth presenting variegated and beautiful colours, (**सुदुघा**) supplying well the various needs of and **सुदिना** bringing prosperity to **मरुद्भ्य** men.

Note.—The word **पृश्नि** *prishni* has been translated by Pr. MacDonnel into a "spotted cow." It means the "earth presenting variegated colours." The word **गो** *go* also which means a *cow* signifies the *earth* as well, and there is frequently a play on the two meanings of this word and its synonyms in Vedic literature. This explains why **पृश्नि** is called **सुदुघा** which literally means "of good milk." In the *Atharva Veda* XII, 1, 61 the earth has been similarly described as **कामदुघा** "supplying all our needs or desires as the cow supplies milk." That the word **पृश्नि** here stands for the *earth* follows conclusively from the fact that in another verse of the Rigveda (X 66·3) where too **पृश्नि** is similarly designated as mother of men, the sons of God, **रुद्र**, the word is used conjointly with **मही** which means the *earth*.

Brotherhood of mankind.

The first teaching contained in the verse is the great doctrine of *universal brotherhood of mankind*. It is practically recognised by all theistic religions being deduced from the *fatherhood of God* and is regarded as the cornerstone or fundamental doctrine of Theosophy. The *mantra* further emphasises the doctrine and strengthens the argument on which it is based by saying that as God is the Universal *father* so the *earth is the common mother* of all human beings. The Earth on which we are born, live, and move; which supplies all our needs, including food, drink, and raiment,—not only all our necessities, but also our manifold luxuries and our pleasures of life, has been properly called our common *mother*, as God is called our father. It is with a true poetic instinct that the great Bengali writer has in his celebrated song **वन्दे मातरम्**—which has deservedly become the *National Song of India*—hailed the land of his birth as *mother*. It is no stretch of language when we speak of our *motherland* or **मात भूमि** and no hyperbole

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or inaptness of comparison when the poet says जननी जन्मभूमिश्च स्वर्गादपि गरीयसी "The mother, and the land of our birth are higher than even the heaven." Love for the motherland is identical with the love for one's countrymen or *patriotism.* Similarly love for the mother Earth is the same thing as love far all mankind, or *humanitarianism.* Patriotism rightly understood is, or at least should be, a stepping stone to humanitarianism. In other words, the love for our own country should lead to the larger love for the Earth as the common mother of all men. Nor can there be a better or more practical mode of serving God than by serving his children or human beings.

Equality of All Men.

Another teaching inculcated in the *mantra* is the *absolute equality of all men.* Nothing could be more explicit or more emphatic than the words अज्येष्ठासः अकनिष्ठासः "having no elders or youngers among them." All men are *equal* in the eye of God or religion and there is no distinction of primogeniture or difference of birth among them. If all men do not *equally* enjoy the good things of the world, it is because all of them do not *equally* avail themselves of their opportunities and many of them simply throw them away. They might be doing this now, or might have done so in their previous birth. But all have *equal* rights as *equal* children of God and the Earth, and it would be an act of the greatest iniquity and monstrous injustice to deprive any human being of his natural rights on account of his birth in a particular caste, creed or country. What a refreshing and ennobling doctrine is this when contrasted with the unnatural and pernicious system of *hereditary castes,* with its inequitous distinctions based on the mere accident of birth, which is attempted to be fathered on the Vedas!

Caste System and Bolshevism.

Some people may smell *Bolshevism,* the extreme opposite or the very antithesis of the caste system, in the above teaching. Now apart from the somewhat fantastic system of social reconstruction and ethics associated with the name of Bolshevism, it must be allowed that there is an element of truth and justice in it *viz.*, the inherent *equality* of all men,— which accounts for its great success in several countries in spite of its other defects or excesses. But the Vedic doctrine of *varnas* is as distinct from Bolshevism as it is from the system of hereditary castes. Bolshevism is right so far as it insists on equal rights and equal opportunities for all men and inveighs against the unjust domination of the poor by the rich. It is wrong when it contends that all are entitled to *equally* share in the good things of the world *irrespective of the merits* they possess or the endeavours they put forth.

Democracy.

This is the age of *democracy* Its war cry is: *Liberty, equality and fraternity.* The *mantra* teaches *equality and fraternity* in the most unmistakeable manner. As for *liberty* there can be no denying it to the *sons* of *God.* The *mantra* thus teaches democracy in its truest form for सौभगाय the highest prosperity and happiness

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of mankind. Prosperity and progress are the birthrights of every man; they are the end of his being. And the means of attaining to them is by co-operation, union and joint action, संवावृधुः। When all men, the *Brahmans* with their wisdom, and learning the *Kshattryas* with their strength and organisation, the *Vaishyas* with their wealth and resources, and the *Shudras* with their patience and industry, in other words when wisdom and strength, capital and labour, all combine and work together for the common weal of mankind, then is the highest prosperity attainable.

WHAT IS WRONG WITH OUR EDUCATION?

(By Prof. Vaswani M.A.)

What is wrong with the current system of education? That there is *something* wrong is generally admitted to-day. How many of the graduates of our Universities are celebrities in literature, in philosophy, in music, in medicine, in science? Is the result due to a long

conspiracy of circumstances?

The fact is, the problem of education has been conceived in *mechanical* not *biological* terms; our universities have simply *imitated* some of the great universities of the west and stand unrelated to the problems and experiences of our own life. Tagore rightly points out that our "evil fortune has been brought under the influence of the conjunction of two malignant planets—those of *imitation* and *badness* of *imitation*—producing a machine-made University."

Indian Universities have stood apart from

the stream of Indian life;

but the University in the case of Europeans, as Tagore rightly says is, "in their society, in their parliament, in their literature, in the numerous activities of their corporate life." Our Universities 'machine-made' now, must become *living corporations* if, indeed, they are to help us in the coming days. Thought must be linked up with life. As it is, our schools and colleges are, for the most part, like houses in which there are no windows; they stifle the growth of their pupils;

they do not contribute to that

freedom of the spirit

which is, to my mind, the end of education Indian Universities have been *receptive*; they will not become *creative* until they become *free* and are linked up with the life of the nation; clear and honest thinking is not a function you may expect of a *fettered* university.

To be *free* and *creative* our universities must help the *inner spirit* of India to realise itself. India has a mind, a spirit of her own; this needs to be awakened, and developed: this needs to become conscious of itself, and to realise and enrich itself for the highest service of man. No teacher is worthy of his office who has not some appreciation of India's mind, some sympathy with India's inner spirit; and that educational system is devitalising which is sceptic of

India's genius.

Indian education must reflect the history, traditions, and aspiration of India, the essential genius, the fundamental philosophy of the Indian mind. And Indian philosophy has not ignored the

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physical, the economic aspects of human life. Co-operation in agriculture or industry of which we hear in these days has not been unknown to India; and in the life as it was lived in the old *ashramas* there was *economic* co-operation, no less than intellectual and spiritual fellowship, between the teacher and his pupils. The *ashrama* was not simply a centre of intellectual instruction; in the *ashrama* the *guru* and the *shishya* lived a common life, tending the cattle, cutting wood in the forest, studying the scriptures and science as members of one family.

The old Indian system recognised the fact that man has a body as well as the mind, that, therefore, the student must train his senses, develop his body and do some work economically productive. The *Institution libre Ensenansa* of Spain is, perhaps, the only notable school in Europe which has introduced

manual work

throughout the whole course of elementary education and made it compulsory in the secondary course. The Aryan teacher recognised that manual labour was an indispensable element of education

A number of schools should be arranged round a central farm, so that pupils and teachers can work together, finding in it a centre of their co-operative efforts. Such schools will be of real interest to the villagers; they will teach the things bearing upon the farm, the garden, and home and sanitation. Such schools, too, will gradually become centres of village life and train the village-folk in social service.

As to the intellectual aspects of education, we must not be afraid of the values of Western Culture; we need the literature and history of Europe rich in the inspiration of freedom; we need the discipline of Western science; but we must not belittle the values of India's own cultures—the Hindu, the Muslim and the Zoroastrian cultures have a value for us and the world; indeed, without some appreciation of these we can not assimilate the culture of the West. The cultures of India must be co-ordinated with those of the West: how to do it? This should engage the attention of Indian Universities. As it is, intoxicated with the wine of European thought we often trample upon the culture of the East. I know of youngmen who disdain to talk in their vernacular or to read vernacular literature. But as I remarked on an earlier occasion, to speak in a foreign language is, for the vast majority, to put chains on their souls. Your heart can not speak out of the artificial environment of a language not your own. Therefore have I pleaded, again and again, for a revival of vernacular languages and literature. In Sanskrit and the vernaculars is stored the wealth of Aryan wisdom. India must be responsive to modern needs; but she must also be loyal to the inspiration of her past. The study of Indian culture must include our folk-literature. As I believe a great service would be done to India by opening

folk-schools.

for the study of Indian traditions. Such schools will be national in the fine sense of that word; they will give the pupils the knowledge of their past; they will create in them a new pride in their ancestors; they will bring back to us a knowledge of our ancient songs and stories. These folk-schools also teach modern subjects, economics, science, technic s, agriculture; so will the modern be linked up with the past and tradition will be used for building up the nation culture and the nation's future. Tradition is race-memory tradition must be the basis of popular; education; tradition comes out of the heatr and life of thepeople; and education fails of its purpose when it fails to stir the memory and dreams and aspiration a people. Our folk-literature has a value for us to-day; it has lived on through the rise and fall of many kingdoms and many dynasties; and its appreciation may yet deliver our society from some of its sordid dreams. Our folk-literature is educational in the widest sense of the word; it is not merely mental it has.

an æsthetic quality

which comes from the mighty heart of things. It is the inspiration of the Beautiful our education needs; the Beautiful will

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make us strong; the Beautiful will keep alive in our heart the flame of love and courage and sacrifice; the Beautiful will shield us against those outbursts of pride and ambition and selfishness which mar our public life.

Here then is work before us to develop a system of education Indian in spirit, responsive to the claims of the modern mind, and enabling the pupil to earn his livelihood, to train his mind, to educate his emotions and get the daily strength for life's work in communoin with the Wonder and Beauty of the world. This education is essential to India's social renewal and political progress; and without it our coming democracy will be no better than a herd of sheep.

DAMAYANTI—A DRAMATICAL POEM AFTER A TALE IN THE MAHABHARATA.

(By 'Bisudhatman.')

Act III.

In two scenes.

Scene 1st.—Kala walks alone. Enter Dwipara.

Kala.

And why hast thou come down unto the Earth?

Dwipara.

I may have come on business, e'en as thou.

Kala.

Business is slack of late, the Earth is dull.
Too much of *mantras* and of temple rites.

Dwipara (*winking.*)

It was to lock up temple doors thou cam'st.

Kala.

Thou thinkst the witty but thy wit's fool's.

Dwipara.

And thou like a fool's wit art a bit late.

Kala.

Too late for what? To honour thee, thou thinkst?
I never was too late yet for myself.

Dwipara.

Nay, not for me; but, aye, too late alas,
For Swayamvara at King Bhima's Court.
That's o'er and past; that went off without thee.
But hadst thou earlier been,'t had done no good.
Where four of Indra's Court see their defeat.
Such folk as you and I stayed well away.
The Princess Damayanti has been wed.
Unto King Nala of Nishada land.

Kala.

Unto King Nala, to that gambling knave?
I'll have a word to say in the affair.
I'll settle yet, Sir, with "Nishada's King"! (very sarcastic.)
I'll get that little crown from his wise head,
I'll play his boasted land into the hands.

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Of one who has an eye upon it now.
Think not, my Nala, thou canst play thy tricks.
On Mighty Kala, he's a match for thee.
And more,—he'll see thy lady go to one.
Who soon will be more fit and able be
To faster to her wants than thou, my King.
Ho for the game. Come, cousin, help me on.

Dwipara.

Agreed, friend Nala, I join in the game,
And laugh me sick to see the jolly sport,
And then I'll turn and laugh me well again.
It's fun for devils to see sighing swains.
When their true ove turns to the other man,
The one who holds the coffers and the keys.

Kala.

Agreed then, but it may take us some time
To catch that Nala he's a stubborn one.

(*They walk out.*)

Scene II.—A room in King Nala's place. (Pushkara alone.)

Pushkara.

Fate is unfair; the world is all unfair
Why should my cousin, Nala, have the realm,
While I must live and on his mercy wait?
Are not my claims quite equal unto his?

(Enter Kala on tip-too. He walks stealthily up behind Pushkara and puts his mouth close to his ear.)

Kala.

Pist, mark thee, there's a way to get it all.

(Pushkara starts and looks about bewildered.)

Kala (*rattling his dice.*)

Try him—thy King—thy cousin—with the dice.

Pushkara (*as if he suddenly caught an idea.*)

I have a lucky thought, I'll try the knave.

(He takes the dice out of his pocket and rattles them. Kala laughs.)

Kala (*huskily.*)

And thou shalt win; I promise thee, thou shalt.

(Pushkara rattles the dice again. Kala laughs fiendishly and rattles his own dice near Pushkara's ear. Pushkara stands puzzled and as if listening.)

Kala.

Lo that's the sounds; now try the noble knight.
First for his money, then his horses, jewels,
Then for his elephants, his kingdom next,
And lastly for the lady he calls wife.
This is our moment; Nala's hard to catch.
Long have I watched, he thinks him mighty strong,
Is all in league with that insipid crew.
That hang round Swarga's gates and send their fumes.
(That make one sneeze and run in sheer disgust,
Of sandal wood and tulsi and the like,
And howl down silly rhymes unto the earth
Of which old women prattle, when we try.
To do our business with a lad or two.
It makes one sick to see that Nala sit.
Cross legged and quacking prayr's like an old crone.
Then he goes out and sees all kind of folk.
That were far better left unto themselves.
What's that to him when other folk cry "*pain*"
Or howl hunger, clamour for new rags.
They've made their Karma, let them wear it off.

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And thus he runs about the live long day.
Gives not a descent devil half a chance.
It's moons since last he tried his hand at dice.
"Will never play again," that is his vow.
But, ho, this morn I trapped him unawares.
He tripped a bit in those old croaking rhymes.
He calls his morning pray'rs at 4 o'clock.
And I slipped in, and now's our chance or n'er.
The chap is slipp'ry, be we on our guard.

(Enter Nala, followed by Dwipara. Kala nods to the latter and he takes his stand behind Pushkara, while Kala steps behind Nala.)

Dwipara (*Into Pushkara's ear.*)
Hist, be about thy business, now's the time.

(*Pushkara cheerfully.*)
Well, there is cousin; it is a long time.
Since I to see thee had the pleasure, friend.

Nala.
My time is not my own, as well thou know.
My subjects and my State are claiming me.

Pushkara.
There's such a thing as over doing it.
If thou fall ill, then who will mind the State?

Nala.
I scarcely have the time to think of that.

Pushkara.
High time, thou should, thou art like other men.
A little recreation did thee good.
He rattles his dice again, the two devils (do likewise and laugh.)

Kala.
(Making circles and othor signs over Nala.)
Come and ease thy mind at play.
Burdensome is the hot day.
Just a little, don't say nay.
(Pushkara throws the dice on the table.)

Pushkara.
Let's have a throw, just for to pass the time,

Nala. (*Looking about as if dazed.*)
Nay, cousin, nay; thou knowst I play no more.

Kala (*still making circles.*)
Try a throw,—just once or twice.
Cooling to the nerves are dice.

(Pushkara throws and laughs, then hands the dice to Nala who holds them playfully in his hands.)

Kala. (*very eager.*)
Whete's the harm in just one throw?
Try thy hand,—now—let it go.
(He hits Nala's elbow; the dice fall on the table.)

Pushkara.
Well done; now, cousin, let me have my throw.
He takes the dice with great eagerness and throws. Dwipara guiding his hand.)

Nala.
Nay, nay Pushkara, I've no time for this.

Pushkara.
Oh, well I see thou art a business man.
When I throw a bit high, thou mak'st excuse.
I knew not such a coward dwelt in thee.

Kala.
Hay, he is taunting, wouldst be coward called?

(Nala passes his hand over his eyes. Kala takes his arm and puts his hand on the dice, looking whistfully about as he does so. Nala throws down the dice listlessly.)

Nala.
There then, now take thy Chance, but mock me not.

Pushkara.
And what's the stake?

Dwipara.
Say,—just his treasury.

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Pushkara.

I think thy treasury gainst mine were fair?
He throws. Nala gives no reply, but plays on listlessly.
(During the entire game Kala guides his hand and Dwipara Pushkara's.)

Pushkara.

This time it's mine. This makes my stake full large.
Say next then for the jewels of the crown?
They are not worth the double treasury.
That now is mine.

Dwipara.

Take up the dice, be quick.
(They throw again; Nala as absent-mindedly as before.)

Pushkara (cheerfully.)

No luck this time; still do not lose all hope.
Say next the horses and the elephants.
(They throw again.)

Pushkara.

It seems, Nala, thou art a bit dull to-day.
Now just once more, this time the game be thine.
Let's say the kingdom, just a joke, you know.
(Enter Damayanti.)

Damayanti.

What does this mean? My husband, play no more.
Throw not again, or thou'rt a ruined man.

Kala.

Go on and play and heed not woman's wail?
What know they of the manly arts of men?

Pushkara.

It's but a play, Madame why interrupt?
Only a joke, it's but a game, you know.

Damayanti.

I fear a bitter game and a grim joke.
I pray of thee, my husband, heed my word.
(Nala is still dazed. Kala again makes circles over his head.)

Kala.

Silly women prattle, prattle.
Throw the dice and hear them rattle.
(He rattles the dice into his ear and laughs.)

Dwipara (to Pushkara.)

Throw quickly, and the kingdom too is thine.

Damayanti.

Do heed, my husband, rise and be a man.
List to me now, ere yet it be too late.
(Pushkara throws, Nala has a vacant look in his face. Kala puts the dice in his hand and hits it looking the while whistfully at Damayanti. The dice fall on the table.)

Pushkara.

Ha Nala, now what say thou unto this?
One little throw made me Nishada's King?
(Kala relaxes and laughs, in fiendish glee. Nala rises, looks about bewildered and shakes his shoulders as if throwing off something.)

Nala.

What does this mean? Am I under a spell.
An evil spirit seem to master me.

Kala.

Thou fool, now on the devil cast the blame.
No fiend in space can put into thy hand.
What thou not first at one time touched thyself.

Pushkara (to Nala.)

It means that I am King of this, my realm.
And thou my subject.

Dwipara.

Say there's yet one chance.
And the fair Damayanti too is thine.

Pushkara (with sarcastic calm.)

Yet grant I thee one chance, don't lose thy nerve,
Thou hast yet one thing to put up for stake.
One rare and valued gem, and this may bring.
All thy lost treasures to thy hand again;

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Nala.

I know of nothing; I have nothing left.

Pushkara (calm, as before.)

Thy greatest treasure is thy lady fair.
She was e'r lucky, play we now for her.

(He throws the dice again. Nala grasps them and throws them in his face.

Nala.

Thou low born villain, halt, no more of this.
Thou art in league with all the pow'rs of hell.

Pushkara.

Methinks we both have sprung from the same stock.
And the degree of birth belongs to both.
Small invitation drew thee to the game.
It's thy old pastime; thou knowst all its tricks.
It's the result, makes a man laugh or swear.
It matters not just how the game was won,
But when it's lost, the other man's at fault.

(Damayanti shows signs of deep agitation. The two devils nudge each other and point at her.)

Kala.

See, how she twitches, now comes the best fun.

Nala

Oh Damayanti, what—what have I done?

Damayanti (collecting herself.)

No fear not, it was but a game no more.
Thy cousin would not rob thee of thy own.

Pushkara.

A game indeed, and a high game, Madame.
No need to rob; he's thrown all in the dice.
Nishada seemed a bit too small for him.
Well, the world's bigger; be the big share his.

Damayanti.

Mean thou to say that thou wilt exile us?

Pushkara.

Why *us*? Thou well doest grace a regal throne.
Thou mayst remain as Queen, the choice is thine.
The country and the crown are mine; I'm King.

Damayanti.

Vishnu, preserve us; has it come to this?
And have we shared our roof so long with one.
In whom hell lurked, who vilely watched his chance.
To bring his evil nature to the fore?
Come, husband mine, here may we not abide.

Kala.

Aye take thy leave, the jungle lands are wide

Nala.

Oh shame, oh shame—the ruin I have wrought!
But mine the curse. Seek thou thy father's Court.
Thou canst not live the life that awaits me.

Dwipara.

(Tapping Pushkara on the shoulder)
Now push thy suit; she never will do that.

Pushkara.

Why, is Nishada then too small for thee?

Damayanti.

Hush villain, ope thy demon lips no more.
Thy vulgar speech is all beneath contempt.
(To Nala.)
Wher'r thou go'st, my husband, there go I.
Thy fate is mine through all eternity.
Gladly would I with thee o'er deserts roam.
My life were happy in a forest home.
My joy to comfort thee, what'er thy lot.
Forget thy one mistake; I blame thee not.

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But glory to be with thee. With glad heart,
As to thy realm I came, I now depart
What'er my life, love makes all burdens light.

Kala (*laughs.*)

Yes? let me hear thy tale at twelve to-night.
Then call thy servants—yes—and will they come?
Oh for the beauty's of a forest home.

Nala (*to Pushkara.*)

I had not thought thee capable of this.
I shall not linger neath this roof an hour.

Pushkara (*laughs in derision.*)

Good reason for it. God speed on the way.
And may thy jungle subjects serve thee well.
Or may thou serve then for a midnight meal.
It's evening now,'t were just the time to go.

(He walks out, laughing again.)

Damayanti.

Come, husband, linger not; we go away.
Better the jungle path than here to stay.

Nala.

I could not live within these halls henceforth.
The very walls would mock me, fling on me.
The echo of my voice in very shame.
Here have I lived, known all life's happiness,
Laughed through my infancy and shared the games.
Of boyhood with my cousin, called him brother,
Told him those plans in which young life delights,
Looked on him as a friend in riper years.
And was all that to lead but to this hour,
To hear in wanton mock'ry ring those lips.
That gave me troth, swore fealty unto me.
As King and Kinsman? God behold my woe.
And give me strength to stand in misery.
As I have stood in life's fair summer hours.
Thy Breath sustain me, guide me on my path.
And grant that through it all I still may see.
A higher purpose. And now, all farewell.
Home of my childhood, friends of happier years.
I shall not see them, stir their sympathy,
Nor speak a word of ill of him whom now.
They must accept as King in loyalty.
But go ere all the truth be known to them.
Home of my childhood,—one again,—farewell.

(They walk away slowly while the curtain drops.)

MARRIAGE—A MENTAL MATING.

(By Doctor Keshava Deva Shastri m d.)

Developed men of 24, 36 and 48 years should enter with mature experience into matrimonial alliance with developed women of 20, 25 and 30 years of age respectively. Their physical, intellectual and spiritual natures unfold relatively as they progress from the first to the second period and from the second on to the third and the highest

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state of their development. The power of fecundity in women and the capacity of genital activity begins to decrease if not permitted to functionate at the period of 30 and 48 in women and men respectively. The inextinguishable and indelible impress of their physical and intellectual culture can at this period be safely transmitted on to their progeny with characteristic stability.

The mutual relations of men and women have been beautifully discussed in the Vedas where they have been compared to the heat and light properties of the ray. All the properties of heat are met with in the masculine gender while all the attributes of light are found in the feminine. Interwoven into each other's embrace they travel millions of miles from the sun down to the earth in order to replenish and beautify our globe. Each is compliment of the other. They complete the whole. Their relations consequently are not of equality but of identity. Separated from one another both are incomplete By their union alone they can aspire to the full realization of self-expression.

Men and women by nature are opposite sexes. They have been compared to the positive and negative forces of electricity. Their mutual attraction gravitates towards one another. This is love. It was love that moved electrons in the beginning of cosmos to attract each other. The negative electrons revolving round the positive by their inherent attraction grouped into atoms and molecules. It was love that led moons and planets to revolve round the worlds and the sun. Love is the source, the flux and the adhesive cement in nature. It is a birth-touch of evolution, a keystone that sustains all life, a vision that irresistibly draws out what lies dormant in our wonderful natures It is a rhythmic balance, a reciprocal demand and supply and an inflowing as well as outflowing tide of life's ocean. Love is a rain in the dreary desert, a singing bird in the snow, a ripening fruit in the tree, a flowering rose amidst thorns and a thread of continuity of life. It beautifies, blends and creates.

Love is the highest expression of human development. Like all other feelings it attains the highest state of expression in human life. All animate kingdom seeks perfection and perpetuation of life through conjugal love. Human nature is complex and it demands not only the physical but intellectual and spiritual mainfestation through love. In creative energy lie hidden the secrets of the propagation of species and the inheritance of racial as well as mental traits. Love in the beginning is a diffused feeling. By attraction it aggregates round certain centres and finally gravitates to the one agreeable soul. Happiness in married life depends upon this pivotal point. Success and failure reveal the gravitation of the one to another in their right and wrong direction.

An idyllic union requires an approximate agreement between the sexes in their merits, qualification and ideals of life. Marriage between unequals is always a hotbed of heartburnings and sufferings. No dull husband will ever suit a bright wife; no ignorant woman can agree with the aspirations of a learned man. Marriage of convenience ends in chilling the live-wires. Superior women make inferior men their slaves. When woman is a stalwart oak and man the clinging vine even the gods laugh at this ridiculous spectacle. Greater stature and stronger muscles are electrodes toward which the heart of a woman-flows. Love injured by the domination of sex, compulsion or other ulterior motives like an unfirmly rooted tree under tempest never attains full growth much less spiritual development.

Love manifests itself in beauty—physical, intellectual and spiritual Beauty is subjective. Travel the world over, you will not find beauty if you do not carry it within yourself. A mutual harmony of the respective members of the body animated by a healthy constitution brings home to us a presentation of physical beauty. But the same attributes in a vampire become repulsive to us. because our mentality is not fully satisfied with

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physical attributes alone. It is the stainless soul within that outshines the fair skin. The outer is only the shell—a beautiful and charming casket adjusted to the needs of a still more beautiful pearl within. The perfection of the outward loveliness reveals the soul shining through its crystaline covering. The perception of actual beauty requires time and close acquaintance. Its lustre gleams through the crystal web woven by love's fine fingers.

Those who aspire to mental mating should clearly realize that deathless souls enshrine within their bodies. Their evolution to a great extent depends upon the co-operation of the opposite sexes. The propagation of species and comradeship both hinge on the central pivot of conjugal love. Souls with intellectual and psychic powers concentrate their energies more and more toward comradeship and subject their physical appetites to moderation. The dross is neglected and the pure metal is secured. There can be no friendship without mutual trust and confidence much less mutual mating. It is a sensitive plant that can not bear even a touch of unkindness; a flower which is chilled by indifference and blasted away by suspicion. It needs to be watered by showers of tender affection and guarded by impregnable walls of tender regard. Love flourishes most vigorously when grafted on love already rooted in the heart. To be the idol of one's love is exceeding the limit of human joy. It is as warm as vesuvius.

Human love properly developed should be a supreme love. The love of humanity is necessary before we can really love any one person toward whom we gravitate. This is a great manifestation of compassion and tenderness. It is the key that unlocks the closed heart and allows to march therein special forms of various attractive forces. It is something sweeter firmer and bigger than the universal love. The best mother is one who had had no child. She mothers every child she sees. She mothers her servants nay her companion.

It is a brooding tenderness that protects and cherishes every life it touches.

Delicate women afraid of cats and mice in their homes are converted into heroines under the influence of their all-permeating love for their companions or children.

Real love can never function on the physical plane alone. It is based on all the three planes—a soul calling to a soul. This is the only love that lasts. When you love a companion because he is the strongest, the most intellectual and the noblest you have ever known, it is spiritual and should endure. Attune the character on a higher life, there will be fewer compound fractures.

Let maternal love develop after marriage. If the husband fails let her look upon him as she looks upon a weak child and help him overcome his passions. You cannot afford to hate or cherish jealousy—whatever your provocation.

It quickens perception and drives away selfishness. Throughout the pages of history such loves have been immortalized. Call it FREE LOVE or passionate escapades, it has strengthened the bond of union and ennobled their natures. The buckling on of the knights armour by his lady's hands was not a mere caprice of romantic nature but it was a psychological truth that it braced the courage and warmed his enthusiasm. Knights and kshatriyas won the gratitude of fair sex through constant sacrifices. Love under gratitude blooms into affection irrepressible, indissoluble and unfathomable. Such becomes the truest and the tenderest companion, a balm of comfort and a source of constant joy. She becomes indomitable, persevering and ready to suffer and die for her beloved. Distressing conditions of life turn her weakness into a mighty power and her timidity into an adamantine firmness. Unhappy the husband whose wife has not made all other women sacred to him: unhappy the wife whose husband has not made all other men sacred to her.

FLOUTING ALL MORAL LAWS.

Modern society criminally fails to recognize the importance of such alliances

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On the other hand it shelters all sorts of crimes. No legal blessing of the church or sanction of laws can render a marriage a mental matting. They are rather paralysing human nature by justifying legalized prostitution so commonly observed in married life. Laws of society are held more inviolable than the laws of nature. What wonder then, if intelligent people are seeking new adjustments. They are advocating free love, trial marriages and temporary alliances. Not the act but the motive behind it should justify the course of life. Any measure that retards growth, hinders unfoldment and brings about venereal diseases and degeneration is suicidal to the well-being of society. To create a little flower is the labour of ages. To evolve human beings on a higher plane of life demands clipping and chopping of all the deleterious influences that hamper growth. Virtue springs, blooms and ripens beneath the animating rays of mutual confidence and freedom.

Hindu sociologists accorded the prerogative of selection to women. She must select her companion in life—an organically sympathetic soul out of many indifferent, repugnant or sincere persons. The future of not only the woman but her offspring depends upon this selection. It is but for her and not for man to determine the nature of wifehood and motherhood. Amazon or courtezan; savant or idiot; saint or savage; virgin or wife; companion or chattel, every one of these phases depends on the merit of selection. As a rule, a woman freely surrenders herself unto him who appeals to her inner self and who satisfies her ideals. Physicians, relatives and friends should assist the parties in determining their qualifications. Hindu social laws declare men and women inelligible if they are stained by ten transmissable diseases. A stranger should find no place in such matrimonial selections until his antecedents are thoroughly known. Individual whims and peculiarties should be studiously discovered. Thus helped the parties should be introduced. Nothing should be concealed from one another. It is some one who is drawn by the mysterious process of natural laws, who is swayed in choice and before whom she finds herself swept irresistibly away from others for his attraction. Delicate green tendrils of her love spin threads round the heart like a dancing spindle. The hearts grow warmer, the flowers bloom and sprout into the light of love.

Marriage should be celebrated after selection not by the church, nor by the state officials but by relatives and friends. The sanctity of oral confession in public is more elevating than legal or ecclesiastical documents. With solemn pledges the intending companions blend their personalities as two different streams coming from different directions blend their waters and march together then on to their journey in life. They supplement their defciencies, giving strength and excellence, sympathies and tenderness to one another. They are now perfectly aware of their mutual defects and scars-faults and discrepencies. Genuine comrade, ship overflows all weaknesses. Their angularities are rubbed under its soothing influence. Individual capacities are sharpened for adjustment. They have entered with veneration and enthusiasm into this alliance to co-operate with one another. They are willing to endure and suffer, to enjoy and exalt one another, on the basis of mutual love, service and sacrifice. Such mental mating prepares the woman for the duties and responsibilities of wifehood and motherhood and finds the man respecting hesitation and entering on the threshold of true companionship in all the stages of life.

Those who disregard mental accomplishments, expansive thoughts and high ideals and pay more regard to physical charms they seldom touch mutual hearts. Intoxicated with joy of carnal pleasures they enter into matrimonial alliance but find to their bewilderment that their heaven of joy is obscured with threatening clouds. The opening flower is ready to be blasted any minute of their life. The life of genuine love is chilled into indifference. Life languishes

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sway and parties begin to mortify themselves and become human sacrifices at the merciless altar of social evils. They have gathered with their own hands the feul to feed this sacrificial fire. They have nurtured in their own bosoms the worm that is eating into the vitals of life. Their lives are wasted and can seldom be made to bloom again.

Under the fostering care of *mutual* love souls grow stronger and revivify themselves by daily contact like a never-ending fountain. The fountain does not stop to calculate through what directions its streams shall flow. It flows from its own fulness with an irrepressible motion.

A VISIT TO THE GURUKULA AT KANGRI NEAR HARDWAR.

(By the Late Mr. M. Venkata Suba Row Puntulu of Ongole.)

II.

Before giving some details of the enquiries made by me and the results of these enquiries I must bring it to the notice of the public here that there are in the Gurukula, sons of very rich men, sons of some chiefs and princes, sons of Upper Middle Classes, such as pleaders, deputy collectors etc. and sons of poor people also. Except in the case of very poor boys, in all other cases, each boy is charged Rs. 10 per mensem for instruction, food and clothing and lodging below the high school standard and Rs 15, for each college student. All are treated alike, prince or pauper, Brahmin or non-Brahmin, Kshatries or Chandals, for all are looked upon as brahmin brahmacharies. This treatment and observance of equality is education in itself.

The one most wonderful effect which the teachings of that great sage—Swami Dayanand Saraswatee—had produced and is still producing, on the people of the Aryavarta is great self-sacrifice among all classes of people that is to say, rich, poor and middle classes See for example there is that, Aman Singh Mahrajji the proprietor of Kangri and Shiampur, two small villages. While Mahraj Mahatmaji Munshirama was in search of some site for the establishment of the Gurukula, Amansinghji requested Mahatmaji to go and visit Kangri but the Mahatmaji thinking that he might offer some small site after all hesitated for some time to comply with his request However Mahatamaji having been "bored" by that gentleman very often, the former went and saw the village, but then it was almost an impregnable forest frequented by wild boars, bears and cheetahs. The site being a very lovely spacious site, situated on the banks of the Ganges, preference was given to it and the Singh gave away that village worth Rs. 30,000, for the establishment of the Gurukula and the Shiampur village to the Anathallya at Jallandhar. I am told that having reserved a property out of those two villages fetching only about Rs. 30 or 40, per mensem Amansinghji gave away his all. He has no children and this is all due to the inducement, I am told, of his most cultured and good wife. This is charity pure and simple in deed, instead of some of our childless people adopting boys and then fighting in the courts, so that half the porperty, if not the whole might be

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consumed by the courts and the pleaders. Mahatmaji himself has contributed besides his whole life and his two very learned sons nearly a lac of Rupees for this institution. I need not mention about the sacrifices that are made by offering their services by the Professorial staff for a mere subsistance allowance. Their abilities and character are so great that each of them could earn at least not less than Rs. 300, a month, if employed in any Government or private institution, because all of them are distinguished Masters of Art or B.A.'s of the Government Universities. This is no wonder, one might say because all of them being highly educated and cutured men, the sacrifice is not great—very well then; what about the people who knowing very well that there children would not get any appointment under the Government nor could they become members of the bar or other learned professions and yet put them in this institution, only to become learned and build their character and restore their ancient culture and religion ? That sort of sacrifice seems to me to be of a higher kind than the sacrifices of these. Since I have been here for a month or so and had the advantage of talking over the subject with many a person whom I had the good fortune to meet, I wish to give below about the conversation I had had with them and I hope the public would not get tired because not only it is interesting but somewhat instructive two. A trader in wheat etc. of some town near Multan has four sons and three of them are studying in this Gurukula and another in the Kurukshetra branch. The oldest being a very intilligent boy now gets a scholarship who is studying in the 12th class, equivalent to our senior Intermediate class for whose education and boarding no payment is made but for the other three boys Rs. 30, is paid monthly at the rate of Rs. 10, per boy per month. He seems to be a somewhat well to do man, otherwise it would not have been possible for him to spend something like Rs. 40 a month on education, which does not seem to bring, as at present seems, any profit in return. I asked him why he was making so much sacrifice and if he spent a little more he could have got his children educated at Multan City or at Lahore which was far much nearer to his place, because this Gurukula is about 850 miles from his place or Lahore. His answer was this. "We don't wish to sacrifice our Dharma (means religion) and character at the altar of the Government and other institutions, where boys are losing both their religion and character whereas in our Gurukula we are acquiring both and also good and sound education. I hope those who want Government service or to enter into Vakil's profession are quite welcome to go to these institutions. We do not want either Panjabi Government education." (In Panjab people do not like Government education) Further, if many Gurukulas like those were started in different parts, I am sure all the students will resort to those institutions. The moral and the sacrifice are very clear and comment is unnecessary. One Mr. Ghanshiamdas a millionaire of Ajmere, who has different banks at Ajmere, Delhi Jullundhar, Peshawar and several other places and is, I am told, a very rich man one of whose sons is studying in a Government institution at Ajmere and another son at Gurukula. This gentleman and his elder son came here to see the boy at Gurukula and stayed here for a few days, in the very same Dharamsala in which I am put up. He was followed by his peons, servants and all. I asked him why a very rich man like himself should have preferred sending his son here while princely comforts and education might have had in his own place and here he is treated like any other common boy etc. He replied "Yes, it is true but character-building is not to be had in Government institutions and specially at Ajmere, the moral atmosphere is very bad and so I keep him here and one son is with me. That is enough" Then I asked him was it because of the religion of the Arya Samaj that he put his son here. To which said he "No. we have our own religion (probably, I believe, he is a Jain as he is a Marwari) not so much for religion but we don't care for the Government service or any other profession than our own banking business, and here there is very good discipline and they learn uprightness

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and truthfulness and thus form an excellent character. As I have business in different centres in Northern India, I would be coming here once in 6 months or so. You see it is not good that we should see him often." This gentleman is very highly respected here. He must have contributed a large sum also for its funds. In honour of his visit he gave a splendid feast to all the Brahmacharies and others of this Gurukula. Let us examine another case. A pretty elderly lady and a very respectable woman the wife of a certain gentleman came here to see her son and she was here for 4 or 5 days. Being asked whether she was going to take her boys home. She replied "If every mother that comes here to see her son were to take him away, what should become of this Gurukula? no. He must be here. I have put him here to learn our Dharama and also to become a truthful and righteous man, when he grows old" I said that he would probably get nothing in his after life, because this is not a recognised Government institution and hence he would not be employed in Government service, nor could he become a pleader like his father and there are no worldly prospects. She replied "Never mind the worldly prospects. God forbid the pleader's profession—for they have to tell a member of lies every day. This boy's father is a pleader (pointing to the boy near by) and it is enough for the day." She seems to be strong-minded good and a very modest lady. This is the sort of women we want and we are glad we have them, but we do not want immodest, impudent and impertenent sufferagettes, though they might be "educated" Shall I say not educated but only literate though to a high degree? The lady I referred to above knows very well to write, for I noticed her writing very fast and conversing very intilligently but at the same time very respectfully and very modestly, in the Arya Bhasha *i. e.*, Hindi. These people call India or Hindustan as Aryavarta or Aryadesa and the Indians as Aryas. I asked them why and their reply was that Hind or Hindu is a foreign word and that word is not to be found in any Aryan literature or its lexicans and it is fairly a Mohammadan coinage. Next comes a case from Ahmedabad. A Gujrati brahmin of Ahmedabad Bombay Presideney residing now at Calcutta for trade purposes came here to see his neice's son. He is a very young chap of about 9 years old. In reply to my usual question why he should have placed the boy under the Gurukula tuition, and if Calcutta or Ahmedabad could not give education he gave a most noble and pathetic account of the circumstances It seems his elder sister's daughter gave birth to this boy and died of child birth. At the time of her death, she called all her relations *i. e.*, father-in-law, mother-in-law, husband, brothers, her own mother, mother's brothers and others, a lot of them, for entrusting this child to this gentleman and told him to put this boy in this Gurukula for his education after he attained the age of seven and took a consent letter from her husband, his father and brothers that they should not interfere with this boy and that she gave him away to her uncle (mother's brother) and the husband might be satisfied with his two other children. Her death-bed injunctions they all obeyed and never interfered with the subsequent arrangement made seven years later. It seems all her relations remonstrated with her at the time but to no purpose, she replied that her son should be brought up as a Hindu and true Brahmin. Evidently she seems to have been very young when she died for her uncle himself was a young man of about 33 or 34 years. What a sacrifice and love for her country and traditions.? What English education she received to learn patriotism from the boasted west? They belong to a very poor brahmin family, but by dint of industry and honesty and straightforwardness, her uncle is now in a good and respectable position, for I learnt it from his own history. That itself it a very good moral lesson. Though very interesting, I do not propose to give it here as it is foreign to the subject in hand. Since this Brahmchary was of 4 years old his uncle took him alone with him, when he went on business, to Calcutta, Southern India, Colombo and many other places, so that, the boy might not feel loneliness, when placed in Gurukula two years later, as a sort

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of preperatory lesson. This gentleman laughingly told me that his boy and himself remembered Rajahmundry much better than any other place for, at a brahmin hotel there the boy got some chutney on his tongue and cried for a long time with tears rolling down his eyes like torrents. He could not first understand the cause but learnt it immediately that was due to our chillian delicacy. He told me he still resides at Calcutta and he is a manager of well known firm Gokaldas Hans Raj and belongs to a Kathiawad millionaire and he came to see the boy n one month's leave all the way from Calutta. I leave it to public to draw the moral rom the above lesson. Now there are some more instances of some interest. A gentleman and his wife came from Aurangabad in Nizam's Dominions to see a brahmchary, who is the brother of the latter. When I had my own course of questions he gave me the same story of Dharma and character and discipline. He seems to be a very rich man. A brahmchary was shown to me as a telugu boy. He belongs to Raichur and his father's name is Srinivasacharya. When I spoke to that boy, who is now reading in the 9th class *i. e.* 9th form in Telugu, he said he had forgotten his Telugu because he never spoke that language for 9 years and he was only 7 when he joined this institution. One gentleman of Bulandshahr—an old man, lost his wife, did not marry again and had an only son, whom he put in this institution. When I asked him why he should have separated himself from his son under such pathetic circumstances, he answered he might die on any day and, therefore, his son should learn dharama and be of upright character. What answer shall I give him and what answer, does the westernized and anglicized Indian proposes to give ? I wait for an answer. But let us have a true answer which would satisfy the great people of this great Aryavartha and not the people elsewhere Yet another man from the north western parts of the Punjab—a trader in brass ware and iron ware, whose son is studying in the 9th class. The same question to him and the same answer. He told me he did not send bit by bit Rs. 10, a piece but wholesale for one year all the Rs. 120, at once. He further said if a man of education and good culture such as is given in the Gurukula entered into trade nay his own trade, behaved honestly with his customers and established a good name which was a rare commodity among the present-day traders, surely he would get his livelihood here and salvation there : I won't trouble you any further, because we have got a sufficient number of illustrations to come to a right conclusion. However I am tempted to give one more incident and then I have done with this portion of the subject. A gentleman of good English education about 30 years of age brought his son 7 years old to put him in the Gurukula. He is a very pretty looking intelligent boy, whose name was Sarvamittra. The evening the boy came here he was all cheerful and joly, jumping and playing and telling his father he might even go that day so on and so forth. Somehow the next morning he came alone from the Gurukula portion of the Dharmshala and he started crying and weeping I asked him why he was crying, his relation also was in Gurukula more or less of his age, and he was all cheerful the day before and he should not do like that and so on. No ; floods of tears rolled down his lovely eyes and I was much moved by his cry just a moment, and only for a moment. I thought such an act on the part of the parents was crual though it might be unselfish.

In the meanwhile the lady who came from that part of the country to see her son, whom I mentioned above cajoled him and did all she could, but no. However, by this time his father returned from the Gurukula and patted him on the back affectionately and then the child smiled and it was alright. Imagine what sort of feelings arise in the mind of the father and specially in the mind of others who have been observing all this. I am by nature very emotional and this scene has completely unnerved me and upset me for a moment and I have even thought that it was an unnatural estrangement. The father of the boy left the next day and the parents of the other boy also, who came to see him. In the evening at about 5 p. m. the first class Teacher, Mr. Mohanlal and Sarvamitra came to the Dharamsala and the

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latter with a very dejected face. The teacher told me as the boy believed that his father and others were still in Dharamsala and he was not permitted to go there, therefore he had brought him to show that they had gone home but would come soon to see him It was then a sight to see for the cruel gods, who have inflicted so much sacrifice on mankind. Again tears rolled down from my eyes and then at once it flashed to my mind that all this is the sacrifice for the sake of our great country, and for the restorations of our ancient civilization, our pious religion and our once political greatness which stood so high while the other nations of the world were yet savages clad in nature's dress and mental equipment only next to that of our once common ancestor the Huxley's ape or the Darwin's monkey, nay or that of the still missing link between the ape and the man. Vain thoughts. Are they vain thoughts ? Will not the All-powerful and the Ommipotent and Just God accept our sacrifices we now offer for the sins of thepast and restore us to our deserving position ? He will and He shall, because no nation on the face of the earth has suffered and yet survived so long. I should now leave you where I left, for it is my duty not to have painful impressions as regards Sarwamitra. I followed them as far as the Gurukula and gave some almonds to the boy but he would not receive them till his teacher told him to do so. I gave the boy some encouraging words and left him. What great and kind teacher masterji Mohanlal. I observed always with him taking him to the garden or play ground and at meals near him

The next day or the next day after, when I went there he called my attention to the boy who was then taking his morning meals cheerfully with the other boys. I patted him on the back and asked him if he was alright and the only reply was a most cheerful smile—the smile of a Budha. But who knows that this little man by the grace of the Just, the Kind and the Loving Almighty, may not become a great man for the uplifting up of his great country again: om, Santi, Santi, Santi, Santih !!!

Conclusion

From the above observations it is clear (1) that the ancient civilization and culture of India is not yet dead but still alive with latent vigour.

2. That the ancient civilization and culture of India did not suffer much except in form, with all the vicissitudes it had had as was rightly observed even by very eminent occidental scholars of the west.

3. That it is possible with some effort to raise India to its pristine purity in no time provided our patriotism is earnest and sincere.

4. That even as it is, there is no chance that our civilization could be killed by any power on earth or all the powers combined and conspired together with all their forces as was rightly observed by James Lyall, a great Historian. He expressed great astonishment that an ancient religion and society, which had survived so many social cataclysms and political vicissitudes was in instant danger." He observed that, he could not bring himself to believe that what Greek culture and the Moslem fanaticism could not effect, the wave of unbelief would accomplish, and ventured to hope that, some Reformer would spring into the arena and restore the ancient religion in all its pristine purity.

5. That as at present seen, the Arya Samaj seems to be the only institution which is moving actively and vigorously towards that goal which is sought after by the Indians as well as some of the noble souls of the west, however, much we may differ from them in some of the irrelevent tenets, for the present, irrelevent on both sides.

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THE GURUKULA SYSTEM OF EDUCATION SOME OBJECTIONS ANSWERED.

(By Pandit Satyavrata Sidhantalankar, Bangalore).

'National Education' has become a catchcry with the platform speaker in India. Anyone and everyone thunders out at the pulpit about national education without knowing in the least what it is.

To-day one goes to America. The din and noise of the workshops settles down upon his ears. Tomorrow he comes and exhorts his country to imitate America. Another man happens to go to Japan. He thinks that none but the Japanese have understood the principles of education and his country can do no better than to follow them. A third man returns from Germany. He says that both of his aforesaid friends are either 'traitors or idiots.' There is no future for his country if it does not adopt the German system of education. But all the time the enthusiastic patriots are innocently ignorant of the possibility of a system of education which though diametrically opposed to the one followed in America, Japan and Germany is yet better than and superior to all of them for India. They characteristically forget in the flights of oration that while uprooting the English system of education they are substituting others which are as foreign to India as the English system itself.

The question is 'What is National education for India?' And our answer is, that which is in consonance with the true Indian soul, that which develops the highest in the man, that which leads to the spiritual life, that is National Education for India. If it is a system of this kind then take it, if it is a literature of this kind then take it, if it is a language of this kind then take it, for all this will tend to bring about the integration and development of the National Consciousness. We further suggest that the Gurukula System of Education is the only true Indian system, that the study of the Vedas and ancient spiritual books is elevating and ennobling and that the Sanskrit language is the most highly evolved language on the surface of the globe. Hence we should adopt Gurukula system of education. Hence we should again begin the study of the Vedas. Hence we should again learn the Sanskrit language.

But we have been advised, times out of number, that the word 'Spirituality' should be dismissed at once from our vocabulary; that 'Sanskrit' should be left only to the historian for his researches of antiquity; that the ideas of reviving and resusciating the ancient institution of Brahmacharya by starting Gurukulas away from the toil and turmoil of the cities should be abandoned. It is argued that spirituality is a word without a meaning; Sanskrit is a dead language; revival of Brahmacharya is impossible; 'segragation' of the boys in jungles is overstrictness. No benefit can be derived from talks on spirituality; much time is wasted in teaching Sanskrit; no moral strength can be acquired by not facing temptations and remaining 'prisoned' as it were in the jungles. Spirituality should be replaced by Power-Looms; Sanskrit should be substituted by Laboratories and the boys should be kept in the midst of temptations to gather strength by facing them.

All this has been said with much fervor and show of reason. But is India really going to profit if she gives up Sanskrit, Spirituality and Ashram Life, are questions worth pondering over. Upon right decisions about these matters depends the fate of the education which India is going to adopt as National. What, then, is the choice of India?

Does India want the education given in the Western Universities which accentuates the struggle for existence and

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perpetuates the evils thereof or does she want the education of her own sages who taught humanity to bridle wants by self-mastery and sought to solve thereby all the harassing problems of life? Does she want to follow the course where every satisfaction is a greater dis-satisfaction or does she want to live up to the teachings of the ancient seer who taught "Rise above earthly joys?" There is the problem of misery and want. Does India want to accept the solution of the West which says "Run after the desire and you will be satisfied" or does she want to calmly listen to the declaration of the Upnishads wherein it is stated "Desire is like fire. Its pursuit is like pouring oblations of Ghee into the flames. The more you will satisfy them the more will the flames enkindle."

Let us not be misunderstood here. Everyone knows that we are men with bellies. We feel cold. We feel hot. All of us are not born with tendencies for mastering the Sanskrit language or for developing the spiritual virtues. All this is true and therefore the wise have divided the society into four categories. The Brahmans, the Kshatriyas; the Vaishyas and the Shudras. We never propose jumping at spiritual heights, we simply point out to a gradual series of self-development unavoidably to be gone through to reach a higher plane of existence. Shudra type of our life should be to begin with, not to end with. Those who think themselves as big bellies without head, heart or spirit must know that they would die of voluptuousness. Remember, Indian teaching does not forget the belly. Vaishya is given so conspicuous a position in the composition of Indian society because he is the belly of the Social-Man. The evil lies in the belly's monopolizing the whole constitution and not in its legitimate right of co-operatively independent existence. This much by way of explanation.

As we have already hinted, India stands with the message of the Upnishads in her hands. She has a mission to fulfil, a duty to discharge, a Dharma to perform. She has the largest part to play in the evolution and betterment of the world. If that Dharm has been dropped, India should be blotted out from the surface of the globe. Wherefore is she required any further? But why allow such an idea to be conceived. India will never be found wanting in the power to discharge her duty which is as clear as the noon-day.

Realisation of the permanent in the passing, of the eternal in the changing, of the Real and True in the unreal and deceptive, of the essence and substance in the vast mass of confusion and chaos, in brief, of the spiritual in the material, is the goal of the being of India. Even a step away from it is a step towards ruin. India must be spiritual, India must be saintly. India's message to the dying, suffering humanity is the message of Hope, Peace and Happiness. India must stand like an angel white, showering her soothing words upon the aching hearts of her fellow-nations. Harmony unbroken, peace undisturbed, happiness unalloyed must vibrate through India's message. India represents a civilisation, a powerful and perfect civilisation. Tradition says that the loin and the deer, the cobra and the peacock drank water from the same fountain near the Ashram of the Rishis in the good old days. It was that atmosphere which imperceptibly taught, the paw of the loin to keep at rest while the deer was within an ace of it, and it was that atmosphere which witnessed the spotted cobra playfully hanging round the neck of the peacock as if it were a necklace of pearls. There the nails and the fangs left their injuring function. It is not mythical. It may be a myth to the mind full of enmity, hatred and distrust, but it is nothing short of a personal experience to the mind full of love, affection and fellow-feeling. India should, again, try its best to cultivate an atmosphere where guns, batteries and æroplanes should lose their power of affliction, instead of cultivating the deadly art of inflicting sorrow and misery upon fellow beings. Let, then, the West come armed with Krupp's deadly

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weapons but no sooner she breathes the Indian atmosphere than she should begin honouring and worshipping this soil of saints and sages.

Don't imitate the West. The West is suffering from over-civilisation. It has driven 'art to museums and picture galleries, knowledge into libraries and book-stalls, religion to Sundays and Scriptures' music into gramophones and concert halls. It has changed' man into an 'automaton led by the power of greed' society into a group of irresponsible individuals, education to cram and exam and life into imitation and copy. How lifeless, how mechanic! No, no, India does not want it. Says Euken in his 'Problem of Life':—

"If our powers are wholly concentrated on outward things and there is an ever diminishing interest in the inner life, the soul inevitably suffers. Inflated with success, we yet find ourselves empty and poor. We have become the mere tools and instruments of an impersonal civilisation which first uses and then forsakes us, the victims of a power which is as pitiless as it is inhuman, which rides rough-shod over nations and individuals alike, ruthless of life or death, knowing neither plan nor reason, void of all love or care for man."

But some say that India has suffered too much from—spirituality. Well, it is false. None suffers from spirituality nor is there any excess in it. On the other hand it can well be said that but for her love of the world beyond, India should have lost her existence altogether. To say that India suffered from over-spirituality is as absurd as to say that she is suffering from over-feeding. India was honoured as long as she was spiritual. The period of her so-called over-spirituality is the one of no spirituality. To call it over-spirituality is a mis-nomer. It was not spirituality, it was idleness—that killed India. Idlers sprang up in this country when the message of her Teachers was lost sight of. Spiritualism is a life of incessant exertion, without a stop. The street Vedantin using the oneness of life as a pretext of his inertia does not represent the true Indian spirit. "None can remain without action even for a second," says Manu. If there is no rightly guided action, there is no spiritual life. Spiritualism is like a spiritual horse under ruins. Materialism is power and energy run amock. That some Indians have become idle is not a sufficient reason why India should leave alone her spiritual life or should undergo the same operation which the West has undergone

The West has still to learn what the East has learnt ages ago. The West is still passing through the stage of evolution which the East passed through long, long before.

India was in her power at some time, my history tells me. Don't try to compress every event within A. D's. Read the Upnishads. Such lofty ideas were discussed freely even in the so-called pre-historic times. At that time India had struggled up through-millions of years' journey to the spiritual plane of existence. Then followed a reversion. *Satoguna* vascillated into *Rajoguna* and our history shows us some glimpses of that India, the India of the Mahabharat time, immersed in a *Rajsik life*, a parallel to which can be found in the life the West is leading to-day. The great war of yesterday was but a repetition of the one fought in India five thousand years ago. To those who could read the events, the vast destruction of 1914, came with none the least surprise. *Tamsik life* followed in the wake of *Rajoguna* and through a mistaken conception of spirituality that period is termed by some students of history as the one of spirituality instead of being termed of idleness and no spirituality. But, now, through the help of the British Raj our inertia is about to be shaken off. It has aroused us, it is needless here to enter into the discussion through what means, to an awakening and a pleasant dawn. But before the sun rises we have to chalk out a plan of work, otherwise we are likely to commit blunders and bad blunders.

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The queetion is this. From our fallen *Tamsik* condition we have to commence our journey again. What will be our aim, then? Shall we aim at *Satoguna* or shall we aim at *Rajoguna*? It is doubtless true that *Rajoguna* would make a milestone in our journey. But that is not the question. India is not against *Rajoguna*. The question is whether *Rajoguna* is a milestone in our journey or a goal? Whether it is a means or an end?

Say what you may; but in practice the West is regarding *Rajoguna*, through mistaken conceptions in the head no doubt, as the Alpha and Omega of all her activities. If India accepts her teachings, she accepts *Rajoguna* as the ideal, she accepts 'an age of industrialism which brings in its trail a hideous slum life, unemployment, long hours of labour, liquor traffic' and sexual corruption. Beware of the consequence when you exhort India to copy America, Germany or England. You will come across passages in your books which say that ancient India knew æroplanes, wireless telegraphy and all that the West boasts of to-day. But we admit she did not pursue the game to an excess. She reverted to spinning wheels not because her people lacked the intelligence of the West but because the standard of life of her children was higher than any dreamt of even to this day. Her standard of judgment was not the possession of motor-cars and number of suits but the amount of control one wielded over one's brutal tendency of aggrandisement and repression. The West *creates* new wants, India teaches us to *control* wants. The West goes *outward*, India *moves inward*. The West is *objectively minded*, India is *subjectively minded*. The West propounds *experimentation*, India propounds *introspection*.

To-day India is on the point of revising and remodelling her schemes. Let India compare and contrast her notes with other nations. Let her not copy them. Let her take the best from the West but let her stand fast to the Indian ideal. Is history without a lesson to us? Was the drama enacted in the fields of France all in vain. Think how much waste of time and labour it would be if even the individual had to undergo all experience by himself. But when the question is of nations, the waste is immeasurable.

The recent war has clearly brought into bold relief the fact that the Western civilization has reached an extreme. Sometimes the brute in the man yells out that the war has taught us to prepare for a greater war, but God forbid that such an evil day should await us. We are no better than beasts if the war has not opened our eyes to the urgent necessity of crying, a 'Halt' to the headlong blind rush with which we are dashing off. We are not rational beings if it has not aroused in us suspicious about the Western Civilization of Industrialism and Commercialism. The West was and unfortunatelv still is engaged in an experiment of the scientist who piled heaps upon heaps of fuel around himself and set fire to it at last and exclaimed "How grand it burns"!

With a lesson from the West must India contemplate upon her national problems. We have much to learn from the West, indeed. 'The benefit of the Western Civilisation is doled out to us in a miserly measure by the *Nation*', says Dr. Tagore. But with all this let India not forget her own mission. Let India learn as much as she can of sciences and industries from the West but let her not forget at the same time that she stands with her sister nations with an errand and a message. She has her own duty to fulfil, her own function to perform, her own temperament to look after and her own Dharm to observe—the duty, the function, the Dharm of spiritualizing life, of supplying the dead machine with a living soul a d a feeling heart.

But, our readers may question us, why we are in favour of Sanskrit literature? The answer is because Sanskrit literature would help us most in the accomplishment of ur object. It records the highest flights oof imagination, the purest thoughts of spirituality ever reached to this day. It has inspired many and reclaimed not a few from the clutches of rampant materialism. Does

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it require to be reminded that many of the educated persons of our times would unceremoniously admit that the debt they owe to the study of Sanskrit literature is beyond their power to repay. Thus burst out Shouponheaur in the praise of the Upnishads :—

"In the whole world there is no study so beneficial and so elevating as that of the Upnishads. It has been the solace of my life, it will be the solace of my death." Max Muller broke out into appreciation after realising the beauty of this language of gods. Rabindra Nath sings the songs of the ancient Indian lore. It is said that when Dr. Tagore visited Emerson's abode in America he found a copy of the Bhagvad Gita in his library and on inquiry the philosopher's son told the doctor that his father used to read that book everyday early in the morning. How many others there might be like Carlyle, who filling their small jugs from the fountain of the Gita or the Upnishads are distributing the pure water of it in their own land, and sometimes even to us, who have forgotten, through superstition and ignorance of ages, that the spring takes its rise in the sacred land of ours.

We wish India not to part with Sanskrit language. We do not say that we should stick to it because it was a language of our ancestors. Be it far from us to argue from sentimentality. While on the one hand the Gita and the Upnishads have left many a scholar in raptures and in trance, on the other hand they have supplied the student with rich food for investigation and research. India held Sanskrit language as sacred ; it was not without a reason. Speaking on language says Herbert Spencer in his *First Principles* :—

"In Ricaree vocabulary, extending to fifty names of common objects, which in English are nearly all expressed by single syllables there is not one monosyllabic word. Things so familiar to these hunting tribes as dog and cow, are, in the Pawnee language *ashakish* and *tecragish ;* the hands and the eyes are respectively *iksheeres* and *keereekoo ;* for the day the term is *shakooreoceshairet,* and for devil it is *Tsaheekshkakooraiwah,* while the minerals are composed of from two syllables upto five and in Ricaree upto seven."

The more monosyllabic words there are in language the more evolved it is. From this test Sanskrit is the most evolved language on the surface of the globe. Can any other language of the world stand comparison with Sanskrit in this respect ? Sanskrit is a language where every letter has a meaning. The symphony. the music and the beauty of it cannot be exaggerated. Therefore it was styled as the language of the Devas. If the crude scientist of to-day calls it a superstition, he cannot, at least, deny its claims for standing at the top, if all the languages of the world were put in a line according to their merits This being so, why should we take resort to the lame excuse of bowling out 'Dead Language' to dispense with the most evolved language existing on the earth. It is a mistaken conception that Sanskrit is as dead in India as Latin and Greek are in Europe. Says Max Muller : "Even at present moment after a century of English rule and English teaching, I believe that Sanskrit is more widely understood in India than Latin was in Europe at the time of Dante." One need but go to the Gurukula Kangri of Hardwar and several other Gurukulas to realise the truth of this sentence. Leave alone Gurukulas. Every city in India is keeping up the ancient love for Sanskrit in the form of Pathshalas or Sanskrit Schools. Name a city worth the name and I shall find out for you some or the other school solely devoted for the Sanskrit education. Their simplicity of life, cleanliness of habits and plainness of manners can well be admired and imitated by our educationists. The spiritual influence encircling these seminaries excites wonder and admiration. In an age when everyone is running after motor-cars it soothes one to note some sparks of spirituality enkindling the atmosphere fogged with the dark clouds of materialism.

The teaching of Sanskrit has, in the Medieval period of our history, produced more fools than wise men. It has produced hair-splitting logicians It has produced men who put an end to their existence

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because they failed to answer, why *Panini*, instead of saying two syllables has said three syllables. And not unfounded is the indignation of some of our revered leaders for Sanskrit teaching. But would it be a wiser course to exterminate the teaching of Sanskrit altogether because want of foresight in its teaching has been a source of so many evils? I for one don't think so. The Doctor's skill lies in remedying the disease by killing the disease, but never in remedying it by killing the patient himself.

My personal experience tells me that the love for Sanskrit is so engrained into our people that it would be a fatal mistake to leave alone Sanskri while casting the curriculum of a National University. We want some changes, no doubt, in the way of teaching it, but let it be remembered once for all that we do not want to part with it.

But there is a talk also about 'Segregations' and 'Prisons'. It is urged that if the Gurukula system of Education were adopted, our boys would be thrown away from the centres of civilisation and would lose the advantages accruing from society. Their growth in 'Hot-houses' would leave them unfit to cope with the difficulties and temptations of life. And again, Gurukula System is but for the few. It cannot be risked on a large scale and therefore it cannot be a national one

We think that both these objections are untenable. We want the Gurukulas away from the city not to cut the boys off from the main springs of all the activities of the world but to keep them aloof from the fountain-heads of all vices of the world. City life has got many advantages but many more disadvantages and misadvantages also. We want only the former, we do not want the latter. Away from the city we shall build Gurukulas on "town-scales" affording all the advantages of the city life but barring all the disadvantages or evil influences thereof. Our ideals are "University Towns". In our scheme Gurukulas would be the centres of civilisation and culture. The influence of Universities in ancient times was far too wide to be compared to the influence of Modern Indian Universities. The head should rule the body and Universities stand as heads of the society. Some of our critics, either because of the ignorance of the *modus operendi* in the Gurukula of Hardwar, or of a defective judgment or of a prejudice, begin, parrot-like, to pour forth words committed to memory 'Hot-houses', 'Prisons', 'Segregation', etc. It may well contribute to the noise of a sonorous oration but it regretfully lacks the true representation of facts. Any chance visitor to the Gurukula at Hardwar and Brindaban would have noticed that the institutions promise to grow ito University Towns in a few years. They are not 'Hot-houses', 'Prisons', or 'Segregations'. The ancient Indian education was based upon University Town system. If lacs of students studied in our ancient Universities, which were without a shadow of a doubt away from the hurry and noise of the cities, how could they, in any respect, be short of the modern models of towns? What is a city after all? There are cities, called cities, with lesser number than one lac of people. If the Gurukula is a prison then, the city also is a prison and all we can say on this point is. "The greater the number of such prisons, the better for mother India."

The deplorable condition of Indian Universities at this time is very painful. Their presence is nowhere felt. Their work is limited to the small number of educated mass. They seam to have nothing to do with our everyday life. This state of affairs should not last longer. Universities must be potent factors in exerting an influence over the people's lives and character. Their presence should be felt everywhere. Their work should filter down to the villager. For this you need not build your University buildings in the heart of the cities. There is the danger of the existence of the University being lost in the overflowing life of the city. New towns and cities entirely devoted to culture and learning would exercise an immeasurable influence over moulding the country's future. Such sacred places should stand by themselves. Independently they command greater attraction

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than livings a tiny existence in a bulky city. However humble an attempt it may be, the Gurukula at Hardwar and Brindraban aim at growing into University-Towns.

But there is the second question. "Is it all possible? "Is it possible to practice Gurukula system of Education on a large scale? We think it is! If the idea of town planning is possible, then, University-Towns also are practicable. But, perhaps, the question is as to who will defray the expenses? Who will give lands? Who will erect buildings? Who will pay the teachers?

The answer is—the Government. If the country's welfare is needed, money will have to be spent. Is not the Government spending much of the revenue of the country in military organisations, magisterial offices and Criminal Investigating Department to keep up law and order? Is it not incumbent upon the same Government, then, to provide, for the improvement of the country, the best system of education at all costs? Ignorant and barbarous is the Government which goes on opening Civil and Military Courts but fails to finance schools and Colleges. Courts encourage crime, while proper schools discourage it. Woe betide the nation where education is neglected. But if the neglect is due to the want of discharging its duty on the par- of the Government, it becomes an unpart donable sin. However, there is not much which the Gurukula system of Education requires. It does not require palaces. It requires only decent houses. If the Govern- ment is not willing to take it up, though we do not see why it should not, the nation itself can bear the burden. How many National Schools are there already? Could they not be worked out after the Gurukula System of Education with less expense and better results. A Gurukula can be started even in a hut, if it comes to that; but even a primary school cannot be run even on the strength of five thousand. I for one am convinced that if there is any system of education which is the cheapest but the most efficient, spiritual but combining all the beauties of the West, it is none but the Gurukula system of Education.

THE PHILOSOPHY OF HINDU SANSKARAS.

(By B. Brij Nath, B.Sc., L.L.B.)

II

Garbhadhan Sanskara.

The first in order of the sanskaras is that of Garbha Dhan or conception.

This is by far the most important of all the sixteen Sanskaras and lies at the root of all the human society, in as much as it is this act which gives birth to the future man, on whose value depends the future well being both of the individual and the society. It is a mere truism that the act of procreation is one of the sublimest and the most responsible acts that a man may undertake. As has been truly remarked "A man's destiny stands not in the future but in the past". This is a vital fact and it follows therefrom that every child has a right to choose its own ancestory. "Indeed it is the most sacred and serious duty of the future father to choose one half of the ances-

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tural and hereditary character of his future child". Of all the human instincts, that of reproduction is the only one which remains in the primitive condition and has received no education. We procreate to-day as they procreated in the Stone Age." The most important act in the life of man, the sublimest of all acts on which hang the vast destinies of future generations, man accomplishes to-dy with as much carelessness as in the sage of the Caveman.

Westermarck writes in his book "The Origin and Development of Moral Ideas" Wol II pp. 405. "Future generations will probably with a kind of horror look back at a period when the most important, and in its consequences the most far reaching, function which has fallen to the lot of man it was entirely left to individual caprice and lust."

If that is the way procreation is to be carried on, it would be better to create and remould every human being afresh out of the earth, for in that case we could eliminate evil heredity. But it is men and women alone who are responsible for all this. We have neglected the truths inculcated by our ancestors and we are reaping the fruit of our actions. We seek to put the responsibility with regard to the evils of society on something else outside ourselves. We see how large a proportion of human beings are defective, ill conditioned, antisocial, incapable of leading a whole and beautiful life. Yet these people who clog the wheels of society are in the words of Mr. Havelock Ellis "in reality the children of Man and the only Devil whom we can justly invoke in this matter is Man." The salvation lies in realizing the truth underlying the Hindu Sanskaras and is now beginning to be realized by Western thinkers also.

Meaning of the Garbhadhana Sanskara.

It means the holding in of the embryo or the infusion of the semen into the ovum. Marriage according to a Hindu is a sacrament which has for its object the procreation of children. It has nothing of the sensual in it, nor as it meant for the gratification of our lower passions or our lust. Hence so many restrictions with which the act of cohabitation is hedged in by the Hindu Shastras. Each and every body is not allowed to indulge in it, nor is it permissible at any or every time. There are certain prescribed rules by which the act is guided and you can have recourse to it only at certain fixed intervals. Again one is not allowed to procreate any number of children he likes A certain maximum is prescribed beyond which one may not proceed. All these rules and observances, which it is necessary to bear in mind before the act of procreation is indulged in constitute the Garbha Dhana Sanskara.

The subject may conveniently be considered under the following heads :—

(*a*). Who are competent to perform this *Sanskara* or in other words what is the proper age for man and woman to cohabit for the purpose of procreation ?

(*b*) Whether the act should be performed during the day or the night ?

(*c*) At what intervals and how often and on what particular nights should it be indulged in ?

(*d*) What ceremonies have to be performed before the act of cohabitation itself and what is the meaning of these ceremonies and observances ?

Let us take up each of these points separately.

(*a*). *Persons Competent to perform the Sanskara.*

The question is thus answered by Swami Daya Nand Saraswati in his Sanskara Vidhi at page 32 :—

"As good grain etc is produced only when the quality of the seed and the field is also good, so good or strong children are produced only from good and strong parents. For children it is therefore necessary that they should observe Brahmcharya (celibacy) and devote themselves to study up to the age of maturity which is 16 years at the lowest for girls and 25 for boys. If the observance of Brahmcharya is continued for a longer period, the result would be proportionately better. Before the age of 16, there is neither room in the ovum for the proper growth of the child nor is the girl able to bear the embryo and to afford proper nourishment to it. Similarly before 25 years a man's semen also does not attain

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excellence" and he quotes the following authorities from Sushrata Sharir Sthana Chap X verses 40—44 :—

"An offspring of a girl below the age of sixteen by a man below twenty five is usually found to die in the womb. Such a child in the event of its being born alive, dies a premature death or else becomes weak in organs. Hence a girl of extremely tender. age should not be fecundated at all". (Translation of Sushrata by Kaviraj Kunja Lal P. 233 Vol. II).

Thus on the authority of one of the greatest physicians of the earth, the author of Sushrata, Swami Daya Nand holds that the lowest age at which procreation should take place is 16 for girls and 25 for boys.

Other quotations from Hindu Shastras may be multiplied on the point, but we refrain from doing so for fear of being unusually lengthy.

Views of Mr. Havelock Ellis.

In answering the above question, Mr Havelock Ellis in the 5th volume of his "Psychology of Sex" at P. 633 writes as follows :—

"The considerations which weigh in answering this question are of two different orders, physiological and social or moral. That is to say, that it is necessary on the one hand that Physical Maturity should have been fully attained, and the sexual cells completely developed ; while on the other hand, it is necessary that the man shall have become able to support a family and that both partners shall have received a training in life adequate to undertake the responsibilities and anxieties involved in the rearing of children. While there have been variations at different times, it scarcely appears that on the whole, the general opinion as to the best age for procreation has greatly varied in Europe during many centuries. Hesiod indeed said that a woman should marry about 15 and a man about thirty, but obstetricians have usually concluded that, in the interests alike of the parents and their offspring, the procreation of life should not begin in women before 20 or in men before 25. After 30 in women and 35 or 40 in men it seems probable that the best conditions for procreation begin to decline." From this it follows that the average age for procreation shall be about 20 for women and 30 for men. But on the whole, the average seldom departs widely from the accepted standard noted above. It is to be borne in mind that the age mentioned by Swami Daya Nand is the lowest below which we cannot go and he expressly mentions that with increased age the result would be proportionately better up to a certain limit. Says he on page 34 of the same book. "After the 16th year all the substances in a man's body begin to grow, from the 25th year is the time of the commencement of youth and in the 40th year the time of its full development and of the maturity of all the substances of the body and after that the substance of semen begins to deteriorate *i. e*, in the 40th year all the bodily organs come to be fully developed, after that the substance of the semen which is formed from eating and drinking begins to decline." According to him the lowest form of marriage would be one in which the respective ages of the bridegroom and the bride would respectively be 25 and 16, the intermediate form that in which they would be 40 and 20 respectively and the highest form that in which the ages would be 48 and 24. He further on says. "Those desirous of maintaining the excellence of their family and of producing long lived children of good character endowed with intellect, strength and energy, learned and eminent should never marry their children whose age is less than 16 in the case of girls and 25 in the case of boys. This act is the reform of all reforms, the bringer in of the best of all fortunes and the root of all progress."

And the opinion of Swami Daya Nand and that of other Hindu sages is fully borne out by modern European writers and their researches in the scientific and medical world as shown above.

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EVE AND THE APPLE.

RETOLD FOR THE UNDERSTANDING OF THE WISE.

2ND PART.

IN WANT OF MATTER.

(BY SANTA DEVI).

What is that matter and why does she live in such utter darkness. The world—the world of Adam too much present early and late Eve still carries her apple and chews the cud as she touches the cow.

Passing to the West she learns to know many things and seeks an expression for that Infinite blue and radiant glory ; while she always cherishes the memory of that purity of wondrous devotion and the growing tree amid whose branches, she still perceives a flashing light drawing her back into its enfolding branches. Ever she flits away to dream on the edge of the water by the sea or river while Adam wearies her with importunity to talk restless and ever desiring something to do some new toy, a cigarette or the latest word.

Peeping into her baby's eyes so blue and watching the sunlit curtains she again touches Heaven. But the man-made world ever thrusts her home be draggled upon the streets amid the smoke and the bricks of iron factories with their harsh sounds unlovely and unloved : while Adam ever bears with him his dream of Heaven his home in her. In the office down the sordid street, in the bus, in the hollow tube (where like the maggot Adam the conductor grows emaciated and white) she is everywhere present, even while he builds a dell, where she does not enter.

To the gambling den, to the drinking saloon, at battle, in the club, the parliament on the turf, at the shop ever seeking his god money, the money to find her, aye and keep her.

He wants her for himself alone, she must his body and soul and when he finds she is not his wholly, her spirit is not sunk in his mentality her spirit is not his then he is envious ; the grapes are sour he slinks down some tack—alley where the fermented juice from the luscious God-given grape claims him, he drinks deep of the elusive cup and turns his writhing brain into subjection : here too he finds her who has lost the blue of her baby's eyes ; from whom Heaven is shut out by the factory wall and the iron bound restriction of society loveless and forlorn alone without a sister or a brother's hand to guide filled with the misery of the street-Generous souls whose will is to love but who know only the desire for their own soul or mate. In this hell the physical body sleeps, the soul visits in unconsciousness the place of Beauty of Life and for a while is satisfied. With morning back to the world he comes tormented, dissatisfied tasteless he inflicts his pain on his neighbour, the slave who needs money to live, the man *who has nothing to sell* or the woman who has but *she will sell it dearly*, when the starvation of the loved ones her children her mother her invalid father is near and her hope of Heaven vanished. Always this torment this desire of the soul expressing its bodily pain by the outrage on the nearest and sometimes the dearest. The need for God sought by withholding half the price serving God and Mammon. Her, he loves he says he would die for but will not live for and keeping half the price of faith shuts her up that she

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shall not express her Life, her Lore to all men.

In this world of matter which they call good, "seeking themselves" they wander Adam and Eve with little Cain and Abel always calling for food because they have built a world of bricks and mortar. Grown big-bellied Abel has made much of the world in which he lives, and seeks to make money out of a stone which he has given his neighbour for bread and is angry with this meditative Cain who lives only to enjoy, who like Eve finds sweetness and fullness in the green earth, its fruits, the rolling boundless sea, its colour and its music, and the sweet harmony of the winds. Cain who plays upon the pipes and decks himself in high silks and feathers, and loves all outward forms of beauty. Who dreams all day and sets no store that time is money and the thought of the morrow and the next generation is far from him. Abel does not understand Cain. Cain does not understand Abel. Abel thinks the bricks and mortar and the world he lives in, all that is necessary and in his hard way he is dutiful to Adam and Eve and even Cain. His desire to work and to rule is so dominant that his Mother Ere the Life Bringer may not impart her dream to him and he is jealous of Cain who has received something of that dream while he has only memorized. "In the sweat of thy brow shalt thou eat thy bread" and he cannot forget the flaming sword that separates him from joy.

Ever and anon the desire to sacrifice arises and instead of sacrificing "making sacred himself," he makes a martyr, of some bird or animal or his fellow-man and the necessity of a visitle god arises whereunto he must offer something of what he possesses. He feels the meed to offer up thanks but takes the life of another to do so because he wants all the earth before he will give. In taking so much in his greed he takes the life of his fellow-man—and human sacrifice is very common even in an age that has become civilized—and life is very hard to fear.

Cain lives more quietly even serenely but when he thinks of a God to whom he should give thanks he brings but the fruits of the earth, the expression of good without the expression of "I am good" he says there is nothing but this. The story goes that Cain took the life of Abel because his work was accepted by the Lord of the Universe before Cain's. No doubt when Abel echoed "Shatda" the word of God "It is very good" he created as formed as much as his material desire for God knew: Cain lived to enjoy without expressing physically, his power of emotion killed Cain with his envious desire for the approval of Good—the Yog—the satisfaction with all things. So Cain became a wanderer and no man might kill him for he turned to God-knowledge in his remorse, he knew that as he killed so he could be killed and fearing he turned to Good, who set a mark upon him that he should not cease to be one with the Divine.

Cain journeyed beyond the Garden of Eden beyond the flaming sword guarding the tree of Life into the land of Nod and there he slept and meditated and he was the father of the musical instrument makers the workers on brass, and all the handicrafts. Away East he remains in the holy place in the Aditya. Beyond the Dawn and there Eve comes to him to enjoy the music of the wind in the trees: As the Mother of all Life she seeks a pure a true purpose, a satisfaction, the principle on which she is based.

With Abel she enjoys the building of the city the making of its law, but ever she follows her husband, the Red Earth deeper and deeper into matter. Until she says "This that Adam enjoys I should enjoy also, for he says that it is good; curiously he holds it for himself and does not care to share." So the day comes that she knows for herself this that Adam enjoys. She has followed into the depths, she finds the cigarette a volatile substance, smoke and ashes and it makes her pure nature sick; she drinks deep of the red wine and finds its ruddy colour tastes full of the rich red blood of the depressed life of men. The very bread is bitter with

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the bitter thoughts, the desire to possess that which is not one's own.

She learns that externally in the world possession is nine-tenths of the law. Given by the law it becomes dust and ashes of one's fellowmen.

With Abel she has known the shell factory were her child-daughter works in the war to end war, the great honor of doing in this present crisis belons to that little child of fifteen years: she has seen the explosion, and the dying blue eyed child with her golden hair that recalls the lovely Asvattha tree: a'as! the blue eyes are harsh and filled with pain, the rose-bud mouth utters curses on a man-made dell *Heaven is not for her.* At her agonized cry piteous and childlike out of the far East aroused from the land of Nod comes Cain to soothe and brings peace to the soul as it flies from the wrent tabernacle from which the lovely apples are wrested all mutilated bleeding.

Eve ponders these things, out of the depths she cries and deep answers into deep.

Always the sons of Adam use the mind to hinder and destroy life, how can Eve the Life bringer bear to follow Adam?

What must she do to restore the Virgin sweetness of her dreams of Golden Life. Cain awaking from his long sleep, will he lead her back into freedom. He has woken, he no longer lies inert, passionate with the desire to enjoy, to be comfortable. The first fruits still he bears with him to give to the world of men, he begins to be the stealer of the sins of the world, the sum of Righteuseness bearing and forbearing the sins of the world and so becomes the awakened first fruits of those that sleep. He has kept himself animated with the sweet oil of Life of Mother Ere's Joy. Now he realizes his soul no longer bound in unsatisfied longing for his own but ready to respond.

Awakes to spread sweet thought and harmony through the world.

He perceives his eyes are open, he hears the Divine Compassion encompassing the world.

It is not enough to sing the song for himself the world must sing and make his melody one poem of Praise to the Omnipotent. The creak of the wheel, the bellow of the dying cow, the sobbing of the child or the sound of the throbbing heart beats of the frightened woman will spoil his symphony.

Sickened with the clogging clammy world shown her by Adrm, Eve the Creater turns away from his embrace and tries to remove his hands from off her breasts, alas they are heavy with the Red Earth, the shifting sands of time which find them together by stale custom.

She lifts her eyes to the blue one peep of which she perceives, she keeps her devoted gaze thereon, and presently her thoughts move among the havocs bearing to the people her hope of salvation.

Her sweet light, her note of Love pipes to the people awake, follow the life-giving light.

She expresses, I am the way, I am Recreation, I am Life, and the door into a Re generated World is open.

There through the door beyond the flaming sword she sees the tree shining green and gold, amid the pure turquoise of Heaven's blue her home of faith: freed from the memory of passion her mind is still in contemplation of the Divine will.

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THE ARYA SAMAJ AS A SPIRITUAL MOVEMENT.

By Josephine Ransom.

Editor of "Britain and India" and Honorary Secretary of the Britain and India Association.

With the advent of the modern Christian Missionary movement a wave of spiritual unrest and disquiet broke upon India. For many reasons, open to the student of history to read and ponder, a bitter scepticism swept through thinking and educated India disturbing profoundly the youth of two or three generations ago. The young men of that time seemed to be cut from the familiar moorings of their faiths, they were at the mercy of every wind and tide and current. But for their helping, in northern India at least, rose a powerful exponent of the grandeur, the beauty, the spiritual excellence of the true Aryan faith stript of debasing excrescences and confusing legendary stories.

Daya Nand Saraswati, or Swami Daya Nand was a Brahmin whose name was Mulshankar, and who embodied the spirit of unrest of his day. But he was not content with being a mere restless sceptic. He too was deeply affected by the scorn poured so indiscriminately by the thoughtless western missionary and also by students of oriental traditions upon the beliefs of his people. He set out in quest of truth. He wandered far and fruitlessly. Then he met one of those impelling characters who still are found in the silent places in India, and who seem the veritable fount of a wisdom so lofty, so pure, so scientific that mind, soul and spirit are satisfied by it.

The time came when the pupil chose to go into the world and preach a purified Vedic doctrine. Eloquent, logical, keen of wit and passionate by temperament, Swami Daya Nand plunged into the world of his time and compelled it to hearken to his voice. He tilted against the superstitions of friend and foe alike, with a courage that all must admire who realise what were the forces of orthodoxy arrayed against him.

To give constructive vitality to his work the Swami founded the Arya Samaj—the brotherhood of the Aryas. The very name denoted a movement towards rallying all, Hindus especially, in a common love of the great things that had moulded them for century upon century. He pointed learned and ignorant alike to the "Divine Revelation" of the Vedas as the source of all belief, the eldest among the faiths. This led him to denounce idol worship wherever he found it, the modern tangle of caste he repudiated and showed the true meaning of caste, he advocated widow remarriage and so aroused fierce opposition in every orthodox camp. His death in 1883 was lamented by all alike for even his opponents recognised his greatness, his power, and his disinterested services.

The Swami's work was continued by the Arya Samaj. This Samaj was something new and strange in its time and has always declared its work to be of a "purely religious character." It was, however, suspected of political aims and has been charged with that ever ready accusation of sedition, but it has weathered the storms and continues its work. Naturally the Samaj would touch the political whirl when it called upon the Hindu people to be true to their ancient faith and to cleanse the stream of national life from those things which bore no resemblance to its true Dharma.

Swami Daya Nand's great book was the *Satyarth Prakash*. In that he makes it clear that his call to nobility of life and law was not to formulate a new Hindu sect

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but to reveal to all the sweetness and beauty of a common humanity guided by one ever compassionate God whose will for men has been best revealed in the Vedas. The Swami's life work seems to have taken root and flowered in the Gurukula—a school at Hardwar where Arya ideals are inculcated. The ceremony of induction of the pupils recalls the high days of King Arthur. Obedience, chastity and poverty for 17 years is the severe test of each child. The wooden sandals presented to him pledge him to errands of help and mercy; his lips are devoted to truth, his ears, eyes and hands sanctified. Then he is presented to his Guru who must for the days of his pupilage be as father and mother to him and so conduct him that as a young man of 25 he emerges pledged to the service of God and Man with every faculty trained and controlled.

The Arya Samaj—the company of the Aryas, or the true men, for Arya means noble-man—will long celebrate anniversaries if it keeps its ideals flexible and progressive. It cannot be spared from the life of India so long as it trains men and women to be common-sense, tolerant, courageous and spiritual patriots.

THE STUDY OF RURAL ECONOMICS.*

(By Professor Jagat Dhar Guleri M.A., L.L.B.)

The object of this paper is to point out the importance of a systematic study of Rural Economics as an integral part of University Economics Teaching and Research and to suggest how the leaven of reality and practical usefulness might thereby be introduced in the University curricula.

Thanks to the recent awakening of interest in Economics of which this Association might both claim to be an expression and a reason, the inadequacy of present day instructional methods and University syllabuses in economics is generally recognised. It is also admitted that examinations conducted to test power of memory in reproducing lecture notes or the knowledge of a few standard texts divorced from all concrete study of the subject matter will never do in the case of a subject which deals with the affairs and problems of every day life, always in a state of flux. If, then, economics is to be a subject of real educational value it must create habits of accurate observation, truthful record and intelligant interpretation of facts and, what is more important still, create the capacity of breaking new ground, as new problems and new conditions arise. It becomes, therefore, imperative to remodel both our methods of instruction and subjects of study so as to embrace, as far as possible, the whole environment of the student and not coufine him merely to the facts which he can only find in industrially developed towns and perhaps only in those of the more industrially advanced countries. Is it not then somewhat of an anomaly that where the structure of society is so predominantly agricultural and agriculture is of such overwhelming importance, the study of Rural Economics should be so completely neglected?

It may not be difficult to account for past neglect but at a time when we are

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entering on quite a new phase of all round economic expansion, it will be impossible to find an excuse. The worst of it is that there seems to be rather a lack of appreciation of the extent to which the study of the subject is neglected and of the urgent need of an economic investigation of agricultural and rural problems at the present moment. Agricultural Departments have so far been mainly concerned with doing spade-work, in connection with the selection of crops, and distribution of seed and (at places evolving of better types of implements) but have not yet been able to initiate any lines of economic investigation.

Indian Universities have hardly been alive to the necessity of Rural Economics as a regular subject of instruction and investigation. I am not aware of the case of any University where Rural Economics finds a place in the economics syllabus, except the University of Allahabad, where far reaching changes in the courses of study have but recently been proposed, along with an excellent, suggestion to have an Intermediate course in elementary and practical economics so as to bring the subject in a line with natural sciences as a subject having the necessary educational value. Taking the Punjab University Courses of Study, candidates for the B.A., degree are simply asked "in the study of topics mentioned in the syllabus of paper (A) Political Economy, to pay their special attention wherever possible, to conditions in India both for the purposes of illustration and application" and in connection with the so called Indian Economics, paper B they are further "recommended to acquire some direct acquaintance with the modern organisation of production by visits to factories"; whereas the Honours men are to have in two additional papers, the honour of being introduced to Taussig's principles and the three recent reports on Prices Co-operation and Currency but not the slightest mention is made of a direct acquaintance with the organisation of the rural life of the people.

Candidates for the Master's degree in addition to a time-honoured essay paper on an economic subject are required to present a thesis on one of the subjects prescribed by the University.....special value to be attached to actual local investigations made by the candidate.....a very desirable addition indeed but the only subject requiring any out-of-door inquiry worth the name being "Family Budgets of representative families in a village or town of the Punjab" A much needed improvement, it may be conceded, but falling far short of the real requirements at present.

But if we look at other progressive countries, we shall find at once how much leeway we have to make up. In the United States, several Universities and Agricultural Departments of various states give it a place of honor, both as a subject of teaching and research. We all know Japan is far ahead in this. The London School of Economics, I believe, has a regular course of study and research. Even Oxford, the stronghold of classical culture, has thought fit to take it up and I am sure the recent revival of interest in Agriculture as a consequence of the War, will give the subject a further impetus.

What then is Rural Economics for which a separate recognition is claimed? Briefly stated, Rural Economics is simply an economic study of the business side of rural life and is thus more comprehensive than Agricultural Economics, with which it is apt to be confused. In the United States, Rural Economics and Agricultural Economics are almost interchangeable expressions as by far the most important economic activities of rural life being connected with the agricultural industry, a systematic economic study of agriculture may almost cover the same ground as Rural Economics. But when Agricultural Economics is narrowed down to mean only 'Farm Management' or Economic organisation of the Farm', it becomes necessary to distinguish 'Rural Economics' as the study of the entire economic organisation of rural society, dealing with all the economic forces and conditions and their mutual adjustment. Agricultural

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Economics, thus becomes a scientific study of the business side of agriculture, dealing with the various economic forces with which an agriculturist has to do under a particular set of conditions, in order to bring about a harmonious adjustment of agricultural production and the human environment. And from a practical standpoint, it becomes the function of Agricultural Economics to ascertain what to produce and how to produce in order to secure the greatest prosperity to the cultivator and greatest well being for the society. It will thus be seen to be an application of Economics to the particular field of agricultural industry, requiring considerable modification and enlargement to suit agricultural conditions because the so called specialised science of Economics, has, on account of its peculiar historical development, concerned itself mainly with the industrial organisation of manufacturing and commercial towns, in other words, is largely Industrial Economics of capital, in which the economic organisation of by far the most important business of mankind namely agricultural production, finds but little space.

Hence Agricultural Economics and still more, Rural Economics will prove complementary and perhaps a necessary corrective of Economics as we have it (thus checking that one sided development which is a source of danger in the case of a growing subject). Apart from the purely scientific aspect of the development of Economic Theory as suggested above, it is difficult to exaggerate the practical importance of the study at present.

For the old Economic organisation, whether in towns or in the country, of which the characteristics were self-sufficiency and caste, or fewer and simpler wants and isolation, is disintegrating under the pressure of modern world wide forces and agriculture tends to be organised on a cash nexus and this 'commercialisation' or to be more accurate 'production for the market' calls for continuous readjustments of cultivator's activities to changes in social and market conditions, far and near. This power of adjustment is vital to industrial efficiency and national prosperity but stands in need of knowledge and expert guidance for the solution of problems as they present themselves.

To my mind the essential problem in Rural Economics and for the matter of that in Agricultural Economics is that of general agricultural poverty—how to account for the stagnation and deterioration of rural society and its low *standard of life*. This resolves itself into a study of agricultural incomes, a complicated question in itself. The most important and equally difficult question in agriculture is to find out what is the cost of producing a crop. Not only do cultivators not keep any accounts, owing to their ignorance of the three 'Rs.', but their agricultural methods do not lend themselves to easy calculations. In manufacturing industries the cost of each process is worked out to the smallest fraction and sources of waste and inefficiency can be detected and eliminated. In agriculture we are still ignorant as to what it costs to grow an acre of wheat or cotton under different conditions and it is difficult to calculate accurately the expenditure on and return from each successive ploughing or harrowing. To secure to the cultivator 'maximum net profits' in his line of production by increasing the total product and by reducing costs by eliminating waste and substituting more paying methods is a difficult problem in agricultural arithmetic. This leads on to the questions of crop selection on the basis of the relative profitableness of competing crops, the proper degree of intensity of culture, the choice of lines of production, the organisation of the proper proportions of the various factors of production in the cultivation of land and of the preper size of the economic holding under varying conditions of soil, climate, efficiency, Law and credit facilities. From a general point of view of agricultural efficiency, the one important question is the distribution of agricultural population over agricultural land, to see how far the principle that the agricultural land tends to be distributed according to the qualitative efficiency of cultivators in a pro-

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gressive community, is realised in practice. If the colonisation of the waste lands of the Punjab were to be considered solely on economic grounds, the principle of locating the most skillful cultivators on the most fertile and best commanded areas would lead to the highest production for the country and highest rent for the state. It was a splendid opportunity for a systematic inquiry into the size of holding, best adapted for a single family with the average bullock power and implements. As it is, not in a few places, colonists of varying skill have been given the same area of land of similar quality whereas to secure the best economic results, the best agriculturists should be given the richest lands to be cultivated intensively and larger tracts of comparatively pooror soils to be cultivated extensively. The state had almost complete freedom as to the conditions to be imposed on the allotment of those crown wastes and short term tenancy and rents in kind, so detrimental to agricultural improvements and intensive cultivation, could have been discouraged by curtailing the colonists' power to sublet.

There is no end of interesting and important questions to be studied. 'There are great possibilities in the study, as yet hardly touched, of the conditions of the transport of produce and methods of marketing" and in many cases the cost of transport, to rail head, if worked out, could come to as high as 20 per cent. Then it would be interesting to find out how far the recent rise in the prices of agricultural products has filtered down to the actual grower of the produce and affected his standard of living. These and several others are of great practical importance to the mass of the people. When serious problems such as failure of crops, famines, outbreak of epidemics among people with a low standard of living and little power of resistance to disease, and chronic indebtedness are brought home to our minds in all their ghastly significance, our sympathies naturally go to devise measures for relief but not until we possess all the relevant facts of the economic aspect of rural life by a comprehensive survey of the whole field of rural economics, anything substantial can be achieved. And in this both the State and the Universities can co-operate.

In the case of the Universities, the introduction of the systematic study of Rural Economics will impart life and vigour to the present instructional methods and courses, which are generally conceded to be anaemic. It will not only bring about a well balanced study of the subject but also give it that 'touch of reality' and practical interest, which should be the aim of all economic education.

Besides it will do away with that unnecessary antithesis implied by the separation of Economics and the so called Indian Economics in the University syllabuses of Economics studies. For Rural Economics will, of necessity, include much of that descriptive material that had to be put under Indian Economics. To my mind the only object of having such a subject as Indian Economics was to emphasise the essentially rural character of the Indian economic organisation, which distinguishes it from that of the more industrially advanced nations and however illogical it may seem to include detached discussions on Indian Administration and Natural resources under one head, the fault lay more on the side of defective nomenclature than of the original intention.

Coming now to the actual study of Rural Economics, at present it is a healthy sign that we are beginning to get what in the opinion of some authorities may be considered to be "a mess of unco-ordinated facts without any systematic attempt to interpret them in a scientific spirit". But it should be realized that even the mere collection of information and detailed study of uncorrelated facts in Indian villages and about rural problems has some value. I believe that "intensive" studies of various economic problems and analytical sketches of rural conditions must precede any attempts at a general treatment accurately setting forth the working of economic forces under Indian conditions. An exhaustive and scientific treatise on the subject little swayed by sentiment and little prejudiced by political polemics is yet to

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ccome and what we now possess under the nsame is either compilation of scattered ecconomic and statistical information contaiined in blue books or a simple presentaticon of Economics with a few obvious Indian facts as illustrations, either an argument for a particular State action or a warning against thue onward march of western Industrialism. Buut there is no reason to be dissatisfied with thue existing state of affairs. One ought to bee content to produce "straws" for future ecconomists to make "bricks" out of.

From this point of view, a sociological and statistical survey of villages which may or may not be typical, has value, only if we constantly bear in mind the inevitably imperfect nature of the study for purposes of generalisation. Such microscopic studies of agronomical and rural conditions conducted with a definite object in view by students for the sake of truth and nothing but the truth will supply the necessary material for scientific reasoning. It is only when all the facts have been gathered, sifted and classified that hypotheses can be formulated and more evidence needed to test the provisional conclusions drawn before anything like finality is reached. Through these stages, it should be possible in time to know the true character and operation of economic forces at work in rural society.

1. I would, therefore, submit this for thee consideration of this Association that it is desirable to include a regular course of studies and Research in Rural Economics as a part of the Economics Teaching in every University. It is immaterial whether thee subjects of study fall under headings like Economic Geography Social Progress, Rural Organisation of Industry, Agricultural Economics and so on, or systematically arranged under Rural Economics. The Association can very well take the initiative in this by suggesting to the University Boards of Economic Studies to prescribe a regular course of instruction and investigation. For it hardly requires to be emphasised that in the case of an 'unformed' and practical subject, both should go hand in hand together.

2. I would suggest that Economics Courses should all a long be divided into Economic theory, Industrial and Rural Economics, dealing mainly with Indian Industrial and rural conditions, together with some practical work for the B. A. degree. Boards of studies might draw up regular syllabuses of inquiry into urban and rural problems for Examination purposes to be worked out by the candidates under the supervision of their college professor. Choice may be given for the selection of problems to colleges situated in different localities and syllabuses or question names might be varied to suit local conditions as "local colour" is likely to make the work interesting. Note books of actual inquiries made by the students should be examined. It may be suggested by the way that the preparation of a bibliography for investigation or study of a problem and classification and arrangement of matter is a valuable training and a useful method. Of course originality in candidate's work cannot be expected at the outset but if he is capable of giving a clear and well arranged account of actual inquiries made, there is no reason why his work should not be considered as creditable as a well written essay. On the recommendation of the examiners the Universities migt publish such of the theses or reports as contain really useful information. To create an interest in making inquiries and supplement the work of the University, Colleges should start societies for the investigation of questions and publication of useful matter. In fact this is to be brought home to the mind of the student of economics in all possible ways that nothing is trifling to be left unobserved and that the field of economic activities is his laboratory and a truthful record of economic facts his true library.

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A FEW BIBLE-INTERPRETATIONS.

By Her Excellency Princess Mary Karadja of Belgium.

Luke XV 8.

"Either what woman having ten pieces of silver, if she lose one piece doth not light a candle and sweep the house, and seek diligentlg till she find it."

This parable appears so simple and easily comprehensible that additional explications seem almost superfluous. There is however a deep meaning hidden in the words of Jesus.

The "Woman" to whom Our Lord alludes, is Isis, the Virgin, the sovereign of the Psychic Plane. The name given her by the Kabbalist is SEPHIRA. She is the Bride of Adam Kadmon, the Heavenly Man, and the mother of the ten Sephiroth. ("OTH" is the plural form in Hebrew: Sephira,—Sephiroth.'

The ten Sephiroth constitute a sacred treasure entrusted to her by God. The ten Sephiroth are correctly described as "ten pieces of silver," because silver is the metal which corresponds to the psychic plane. In all the Religions of Antiquity silver was consecrated to the Queen of Heaven, while gold was the metal attributed to the Solar God, Osiris.

One of the ten pieces of silver is lost,..... one of the sons of Sephira has fled far away from the home of the Father. The fall of the Prodigal son transformed the Queen of Heaven into the Mater Dolorosa.

She does her very utmost to recover the "Lost piece of silver"; she is anxious to take a share in the great work of salvation.

A Dew-drop emanated from the Ocean of Divine Grace and fertilized the Dust. Eve was incarnated on the physical plane. But in consequence of the Adamic Fall related in Genesis, she became unfit to fill her mission.

Sephira's Messenger found herself emprisoned in matter, utterly separated from the luminous world to which she belonged. Her terrible experiences on the lower planes where she is a stranger, are wonderfully described in the "Pistis Sophia", the work of a Valentinian Gnostic.

How will the "Woman" succeed in finding the lost piece of silver in the utter darkness?

Christ indicates to her how she must proceed. First of all she "must sweep her house". The "house" is the lower self. It must be thoroughly cleaned so as to enable Him who is the Light to penetrate into it.

The House must cease to be a "BETH-AVEN" (house of sin) and become a "BETH-EL", (hose of God). The birth-place of the Light is "BETHLEHEM", (House of Bread). Bread and Wine are needed for the Communion of Deity and Humanity. Our Lord supplies the Wine: Our Lady supplies the Bread.

Without the assistance of the Divine Light, the Woman would ever fail to find her lost treasure.

It is further related in the sacred text, verse 9 and 10; "*And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.*'

"*Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth.*"

These words denote that the lost piece *will* ultimately be found, and that there will be joy not only in Heaven but also on this poor Earth.

All discord will melt away in harmony.

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May we all diligently sweep our houses and prepare the seven-armed candlestick, (the seven virtues) so that Light may radiate out from our humble dwellings and we may be fit to have a share in the Millennial Glory.

MATH XXIV 34.

"Verily I say unto you this generation shall not pass away till all these things shall be fulfilled."

These mystical words have been frequently used as a weapon by agnostics, who quote them to prove that Jesus was not omnicient

The Church has only been able to defend very lamely this vulnerable spot in its armour. It has tried to evade the difficulty by asserting that the evils foretold by Jesus actually came to pass at the destruction of Jerusalem, which took place before the death of St. John.

It is however quite evident that this prophesy does not at all refer to that historical event. "The Gospel of the Kingdom" had *not* yet been preached unto all nations when the Jewish Capital was destroyed.

The sun and the moon were *not* darkened; the stars did *not* fall from heaven, and the Son of Man did not come in great glory when the Roman army devastated the Holy City.

The words "except those days were shortened there could be no flesh saved" cannot possibly refer to any local catastrophy.

The vague explanation generally given by the Church is wholely inadequate. It fails to remove the painful impression created by the assertion that Our Lord made a huge mistake concerning a fact of such fundamental importance as the Second Advent.

Such is indeed not the case! Jesus made no error when He said: "*This generation shall not pass until these things shall be fulfilled,*" (that is, until the end of the world.) He merely stated a great occult truth.

The contemporaries of Jesus had in previous ages been incarnated over and over again. He knew perfectly well that they would continue to pass repeatedly through the portals of life and death, and remain attached to the great wheel of time until they finally became ripe for enternity.

This generation will most assuredly "not pass away" from this earth until Our Lord comes to stop the wheel.

MATH. XIII 12.

"For whosoever hath, to him shall be given and he shall have more abundance, but whosoever hath not, from him shall be taken away, even that he hath."

These words appear somewhat harsh; they have been a stumbling block to many souls, who failed to grasp their innermost meaning.

Why this apparent injustice? Why grant all the riches of Heaven to those who are spiritually wealthy? Why deprive those who are poor of their scanty possessions?

It seems strange.

The Key solving this riddle is to be found in the preceding verse. There Jesus explains that the promised abundance will be granted to those who "know the mysteries of the Kingdom of Heaven."

The Mysteries are accessible to all; so there is no injustice. It is not the will of God, but the will if man, which excludes the majority of the human race from a share in the sacred knowledge. This knowledge is not given unto un-regenerate men, because it would do them no good, but merely augment their responsibility: Christ could then no longer pray "for give them for they *know not.*"

The pearl of great price, mentioned in Math XIII 46, is only given unto those who are willing to part with all else in order to obtain it. No one is fit to possess it unless he yields up all he *has* and all he *is*; he must sacrifice his own little personality in order to obtain share in the Pleroma, the fulness of Divine Grace. Rare are those who consent to pay the price claimed: who give *all* in order to receive *all*.

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The spiritual famine which is the inevitable share of all those who do not possess the sole thing that is necessary, that is, eternal riches, is consequently not unmerited.

The "Keys" to the Kingdom are only entrusted to those who have abundantly proved their loyalty and devotion; those who have "eyes to see and to hear", that is, those whose spiritual perception has been properly developed will ever behold new marvelous horizons unfold themselves to their enraptured gaze.

"Whosoever hath," (possession of the Gnosis,) will receive a superabundant portion of Divine wisdom; the deeper he plunges into the inexhaustible mine of Revealed truth, the richer is the ore he extracts.

"Whosoever hath not," (personal experience of communion with Deity,) is bound sooner or later to lose what little he had, that is, belief in the religious experiences of other people.

The discoveries of modern science have in many respects shaken the simple faith of the multitude in the implicit veracity of all scriptural facts. Those who fail to comprehend the esoteric meaning embedded in the sacred Legends, are of course rudely shaken in their religious convictions if they discover that the allegorical personages which they believed to have been historical men and women, may possibly never have existed.

Those who lack the kernel are bound sooner or later to discover that the husk is of small value, that is, unavoidable! And when they make that painful discovery, then the prophecy of Jesus is fulfilled: what little they had, is taken away from them.

REVIEWS AND NOTICES.

English.

We have received the following from the Superintendent, Government Printing, Punjab.

(1) *Report on the Season and Crops of the Punjab for the year 1919-20. Price Re. 1-6-0 or 2s. 6d.*

(2) *Report on the Internal Trade of the Punjab by Rail and River for the year 1919-20. Price Rs. 2-4-0, or 3s. 6d.*

(3) *Report on the Income-Tax Administration of the Punjab during the year 1919-20. Price Re. 0-3-0 or 4d.*

(4) *Report of the Department of Fisheries, Punjab, for the period 1st June 1919, to 31st May 1920. Price Rs. 0-4-0 or 5d.*

(1) The Report shows a general increase in the agricultural produce of the provice during the year. Rice crop shows an increase of 20 per cent. above normal, that of Jowar, Bajra, wheat and harby showing an increase of 109, 52, 21 and 15 per cent. respectively of the normal. Maize and sugarcane also had an increase, the produce of the former being 127 per cent. of the normal, and that of the latter 131 per cent. of the normal. But it is to be noted that notwithstanding all this increase in the production, the rates still remained unfavourable.

The Report also deals with the quinquennial cattle census held in February 1920. And in this it is with a sad heart that we notice the general decrease in the agricultural stock. No definite percentage is given of the decrease in the total number of buffaloes, young stock and sheep and goats, but from the numbers that are given for various districts, the decrease seems to be considerable. The percentage of decrease

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in the number of cows varies from 9 to 39.

For this gloomy aspect general and local causes are given, such as failure of crops and scarcity of fodder during the preceding five years. But is it not due to other pertinent causes as well, which, if not speedily looked to, may mean a disaster to the country at large—the country that is mainly dependent for its foods stuffs on the work and produce of these animals.

2. This Report as well as (1) has been prepared by the same gentleman and so we are at a loss to understand the difference in some of the figures given in the two. For example in (1) there is shown an increase of 21 per cent above normal in the produce of wheat while in this we find there a decrease of 6 per cent for the same period.

The balance of trade has been unfavourable to the province. There has been considerable decrease in both the volume and the value of exports, while in imports there is again a decrease in volume, though just a slight increase in value.

3. It is marvellous to note how the income-tax has increased during the last few years. During the last three years it is practically doubled.

In 1916-17 the demand and collection were Rs. 23, 11, 314 and Rs. 19, 90, 227 in 1919-20 they were Rs. 47,34,081 and Rs. 38,49,340 respectively. Are we sure that we have made a proportionate progress in our material prosperity?

The Report enumerates some of the causes which make it more complex to have accurate assessment in the Province.

4. The Department of fisheries is still incapable of self-support;—the income during the year under Report being Rs. 16,876 as against an expenditure of Rs. 25,197. The Licensing System that is introduced will appear to be a great hardship to poor fishermen, who cannot easily understand the economic advantage that *may* finally be achieved. The attempt to start co-operative societies among fishermen have so far resulted in failure.

The Vedic Philosophy or an exposition of the sacred and Mysterious Monosyllable ओम् *(Aum). The Mandukya Upanishad (Text) with English Translation, Commentary and Introduction by Har Narayana. (Late Home Minister Kashmir State. Second Edition. Printed at the Tatva-Vivechana Press, Bombay. Can be had of Messrs. P. P. Brothers, Kashmir State, Jammu. Price Rs. 2-8 0.*

The book has already been criticised most favourably by various literary critics and other great persons. The learned and original introduction explains the scheme of the work and also contains a complete refutation of Herbert Spencer's agnosticism.

The book in itself is divided in two parts. Part II is Mndukya Upanishad, text with English translation and commentary.

In Part I we have some learned dissertations on the exposition of the monosyllable ओम् (AUM). The system followed is Vedantism, but the scope of the work is very wide. The Evolution and Involution of the Universe, the Re-incarnation of the conscious soul, the worship of a symbol existing in ideas alone, the existence of similar thought about the monosyllable in other religions are some of the topics discussed therein. The author also discusses the points of difference between the Arya Samaj and the Vedantist—the former believing in the ultimate existence of matter and soul along with God, the latter thinking that everything existing is only a manifestation of the Absolute One, in whom all this at last must again be lost.

But leaving aside this controversial point; the book in itself is of real solid worth. The arguments are logical and convincing, it gives us an insight into our own philosophic spiritualism, propounded in the Upanishads, and is extremely thought provoking.

Selections from the Writings of Lord Morley. Edited and arranged by Amarntha Jha, M.A., (Professor Muir Central College

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Allahabad), United Provinces Educations Service.) Printed by Macmillan & Co.

Like some other great Englishmen, Lord Morley has left his mark in two different spheres—politics and literature. And the height that he achieved in both of them commands our respect and appreciation. Two of his great works—Life of Gladstone and Recollections—are amongst the best literary productions of his times. And then it is not only for his thoughts that we like his books, but for his style as well, which is decidedly noble and elegant. We are told in the Introduction to this book that the late revered Mr. Gokhale said about Lord Morley that he was 'the disciple of Mill, the reverent student of Burke, the friend and biographer of Gladstone' and we look towards him as towards a master.

And in these busy times when one finds it very hard to read literature leisurely a selection from Lord Morley's writings cannot but be welcome. Besides, this book covers the whole range of the author's existing works and so is truly representative of his thought and style.

But will not a longer Introduction or some explanatory notes about the various pieces prove more helpful to a student of English literature?

Prospectus and Syllabus of Studies of the Prem Maha Vidyalaya (The Free Industrial and Arts National College) Brindaban 1919. Price 0-5-0.

The Prem Maha Vidyalaya was started some ten years back as the result of the philanthropy of a rich landlord. As a free industrial and arts institution it has done commendable work up till now; and at present when there is such a feeling against Western academic education, an institution of this type, if fully developed, must prove very useful and valuable. It will not educate the students for a bare, worthless degree but produce young men capable of supporting themselves quite independently and also able to develop the arts and industries of the country. Let us hope that when a new institution of the same type is being started at Benares, this seminary which gives education free, will continue to receive deserved support.

Along with the prospectus we have received the Annual Report for 1919-20. It shows that six students passed the Commerce and Shorthand examination of the National Union of Teacher's Board, London. The expenditure during the year was about Rs. 30,000. Some of the subjects taught are Mechanical Engineering, Engine-driving, Carpentry, Carpet Weaving, Pottery and Porcelain Work, Moulding in iron and other metals, Drawing, and in commerce, Typewriting, Book keeping and Shorthand.

ARYA BHASHA (HINDI).

भारतयी जागृति *by Bhagwan Das Kaila (Maheshwari, Aligarh, Printed at Surendra Press, Aligarh, Price Rs. 1.*

"*India's Awakening*" is a small work but it deals with almost every important topic of the present situation. It traces the history of the Indian Renaissance in the latter part of the 19th century, with the advent of Brahamo Samaj, the Arya Samaj and other religious Societies. Then it discusses the economic, educational and political problems of the day. The book is very useful, for it will educate every Hindi-knowing reader making him capable of taking a rational and intelligent part in the country's progress.

भारतवर्ष का संक्षिप्त इतिहास (*For Students*). *By Babu Kundan Lal Verma, Superintendent, Shivgarh and Simarpaha States. Price Re. 1. Can be had of Satya Beopar Mandal, Pilibhit.*

It is a short History of India for school children. When there is a general contempt in the country for distorted histories written by foreigners, such a book is sure to find favour with the future Indian educationist. The style is praise-worthy, being simple and clear.

आर्य्य समाज की स्थिति *By Gyan Chand (Subhasad, Arya Samaj Delhi). Printed at the Star Press, Delhi, Price Re. 0-5-0.*

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This is a small pamphlet reminding us of the high ideals for whose attainment the Arya Samaj was founded. Literature of this type should be quite welcome to the members of the society, for it gives them a clear warning that if they swerve from their path and dabble in other things, they may be led astray from their mission.

देव-नाद *By Lala Dev Raj (Jullundhur). Price 0-1-6.*

The author is the President of the famous Kanya Maha Vidyalaya, Jullundhur He has written many small books in Hindi for little girls. This is a book of couplets dealing with some very useful topics and is sure to prove most useful.

URDU.

Shahi Bat-mar by Babu Shivbrat Lal M.A., Price 0-12-0

B. Shiv Brat Lal needs no introduction to the readers of Urdu novel. In the Punjab he has achieved a name as a very good fiction-writer. This is a story of a Prince of Jodhpur, who becomes a pupil of the famous saint Ram Das. Leaving aside its historical value, the author has given some cogent arguments against Bolshevism and has tried to prove that a system of Government based on the vedas and ancient Hindu philosophy can alone give peace and harmony to the whole world.

CONTEMPORARY THOUGHT REVIEWED.

VEDIC THEISM DEFENDED.

The following review of Dr. Cave's "*Redemption, Hindu and Christian*" appears in the January number of the "*Quest*" :—

This is one of the recent volumes of "The Religious Quest of India' series, edited so carefully by Drs. Farquhar and Griswold and so excellently produced by the Oxford University Press. It represents the present high water mark of Missionary enlightenment and is a pleasing example of the new spirit of courtesy in religious controversy. This is all to the good and deserves encouragement; the Missionary mistakes of the past are freely admitted and deplored and the failure of Christianity to represent the religion of Jesus is frankly confessed. Nevertheless it can hardly be said that as yet the failures on the other side are proportionately allowed for, and the doctrines accorded an ungrudging statement. Far more could be said for them by their competent defenders, and it is to be hoped, if not quite to be expected, that upholders of them in India will bestir themselves to make a serious and courteous answer. It is unfair to argue that the failure on the one side is in spite of the doctrines and the failure on the other is because of the doctrines. It seems to us, for instance, vain to continue to assert that the goal of spiritual endeavour in India leads practically to non-existence, and that the supreme idea of God is that of an insentient, unconscious and incurious abstraction. It is true that the Godhead (Brahman) is conceived as the Beyond, transcending the notion of the Lord or Logos (Ishvara) Brahman, however, is not an empty abstraction but the One Reality; if there is reluctance to be satisfied with any, even the highest, man-thought attributes as adequate expressions of what the whole universe fails fully to reveal, nevertheless, when any are ventured, we find Brahman declared to be self-existent

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reality and self-revealing knowledge, in loving blissful union. Brahman cannot rightly be said to be unconscious, although for our present highest consciousness such transcendent super-consciousness as is ascribed to the Godhead must remain the 'Divine Dark.' The ideal of spiritual knowledge is equated with the very nature of the Divine. Brahman, so far from being nescience, is the very self of knowledge (*jnana-maya*). The Godhead is omniscience and *a fortiori* omniscient Nor again can the doctrine of *karma*, which seems to be the special *bete noire* of Dr. Cave, be easily disposed of, unless the law of cause and effect is to be jettisoned. Dr. Cave writes as though it were impossible to be ever free of *karma*, whereas the whole doctrine of *mukti*, or liberation, is that a man may here and now burn up all attachment to the fruit of action and become *karma*-less. Freedom, liberation, salvation, is precisely this rising above the polarized realm of the law of cause and effect which conditions the whole activities of the self in separation; this is to be achieved through union with the freedom of the universal spirit by whose wisdom the whole process of becoming and personal existence in time and space is made subject to the fundamental law of action and reaction being equal and opposite. Good action as well as bad falls equally under this law; but super-personal activity, that is action without any self-reference, is possible, and this alone spells spiritual freedom and true knowledge. The latter part of Dr. Cave's volume is devoted to setting forth the idea of a Personal God as the final revelation of truth, and that too pre-eminently and indeed uniquely in the person of Jesus. This has been done often before, Dr. Cave makes eloquent use of all the best arguments that can be marshalled in its favour. But it is hardly to be expected that he will convince his Indian audience if they are at all instructed in their own doctrines. Educated religious Hindus are by no means averse from giving high honour and reverence to the great teacher of Christendom, and they cheerfully admit the legitimacy of the Personal God idea as an indispensable element in theology; they are however unable to agree that this notion constitutes the supreme truth of religion or that Jesus exhausts the revelation of God to man. They remain unpersuaded themselves, chiefly owing to their religious heredity and its super-personal doctrines; and their confidence in them is by no means diminished by the knowledge that in the West also large numbers born and bred in the Christian tradition are equally unable to accept the positions which Dr. Cave defends as the final revelation of religious truth. The insistence that Christianity possesses a holy and moral God and that India is without one is hardly in keeping with the profession of following the better way of a sympathetic appreciation of the best in that ancient land of high religious endeavour.

TELESCOPES IN THE ANCIENT WORLD.

The following from the "*The Theosophical Path*" will doubtless fill our readers with wonder and set them gaping. The modern world is so full of conceit and has got so much into the stupid habit of regarding its forbears with pitying contempt and vaunting its superiority that it finds it hard to swallow without a wry face any historical evidence relating to the achievements of the ancients. Says our esteemed contemporary:—

In *The Scientific America Monthly* for June there is an article by Dr Heinrich Hein upon the possibility of the ancient Babylonian astronomers possessing telecopes, which shows that the problem is not decided in the negative. Dr. Hein offers some very interesting information which makes it probable that optical aid was not unknown in very ancient times, in Mesopotamia at least, but he also omits to mention some facts of great significance in proof of considerably greater astronomical knowledge in antiquity than is generally known. He says that there is no indication

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in the writings of the Greeks, Romans, or Arabs that before Galileo (in 1609 and later) any one had ever perceived the crescent form of Venus. He is partially in error here, as will be shown. He says, however, that some years ago the following prophecy was discovered, written in cuneiform characters as uttered by some ancient Babylonian astrologer:

"When it cometh to pass that Venus hideth a star with her right horn and when Venus is large and the star is small, then will the king of Elam be strong and mighty, holding sway over the four corners of the earth, and other kings will pay him tribute."

Dr. Hein commenting on this, says:

"This is immediately repeated with the exception that the word *right* is replaced by *left* and the name Elam by that of Akkad. Akkad signifies Babylonia, the arch enemy of Elam, and these two nations were in ancient days (c. 2,000 B C) the only two great powers in Asia Minor, and were engaged in a struggle with each other for the mastery of the world as known to them, *i.e.*, for the rulership over the whole of Asia Minor. The blotting out of a small star by the 'horn' of Venus must have been such an extraordinary occurrence as to induce the astrologer to connect it with the greatest prize in his power to offer, dominion over the four corners of the world. There is absolutely no doubt that the Babylonian word in question signifies horn. Hence it really looks as if the Babylonians had recognised the phases of Venus."

Dr. Hein then considers the possibility of sharp-sighted persons seeing the horns of Venus in Mesopotamia. But, he points out, even if Babylonia has very clear air, so have many other places. In Europe the planet often shines brightly enough to throw a shadow, and surely the Arabians live under a brilliant and transparent sky. He mentions an astronomer, Heis, who had such penetrating sight that he could easily see Venus, Jupiter, and Mercury in daylight, and eleven stars in the Pleiades where the normal person sees six, but Hein did not report seeing the crescent form of Venus.

Babylonian texts also speak of the 'horns' of Mars. Now Mars, of course, being an outer planet is never seen as a crescent, but at certain times it is distinctly gibbous, that is to say, a large proportion of its surface is in shadow, and the effect is like that of the Moon when about nine days old; the shape is so far from circular that it might easily be called horned. Mars, when strongly gibbous, is so small, hardly more than 15″, that it could not possibly be visible to the naked eye. Venus is about 55″ in diameter when at the clearest crescent phase, and even this is far too small for any shape to be distinguished without optical assistance. The mention of the horns of Mars, therefore, adds to the probability that the Babylonian astronomers either had some kind of telescope or learned their science from some others who had. There is of course the third possibility that 'horns' has a mystical or symbolical significance, as it has elsewhere in the Semitic tongues.

Regarding the possibility of the Babylonians knowing that Saturn had a ring, Dr. Hein is rather vague, saying that only a direct mention of the rings in a cuneiform text would be convincing. Others have thought it more than probable that the Babylonians knew about the rings, and this in spite of the well-known fact that the astronomers of the seventeenth century, Galileo and his successors, found it very difficult to recognise the true shape of the rings though they had telescopes of a simple kind. Galileo's glass, which showed Jupiter's moons and the phases of Venus, did not define Saturn's ring unmistakably.

Dr. Hein speculates as to the kind of telescope the Babylonians might have had, but only mentions the possible use of the concave mirror—the reflecting form. He refers to the story of Archimedes projecting the concentrated rays of the sun by means of mirrors against the Roman fleet at Syracuse in 212 B.C. and thereby

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setting ships on fire, in support of the possibility of the existence of concave mirrors in antiquity.

Dr. Hein does not seem to be aware of certain facts which, from quite ordinary, matter-of-fact evidence, make it more than probable that the ancients knew a great deal about the planets, including the crescent shape of Venus and Mercury, the gibbosity of Mars, the Rings of Saturn, and even the four moons of Jupiter and possibly seven moons of Saturn!

Tests to determine whether the half-moon or crescent shape of Venus can be seen by persons of unusually keen vision were made a couple of years ago in the brilliant atmosphere of Algeria. Drawings of the planet, well lighted and free from the distracting glare which makes Venus such a difficult object for the telescope at twilight and dawn, were made and examined by specially sharp-sighted Algerian college students at varying distances No shape could be distinguished until the pictures were near enough to appear twice the diameter of the planet at its position of best definition of shape. Full reports appeared in the scientific journals of this valuable proof of the impossibility of seeing the crescent shape of Venus or Mercury without a glass.

Furthermore, an ancient Irish astronomical text-book contains the statements that in certain positions Venus and Mercury are horned like the New Moon. This text-book was translated, at least for the most part, into the Irish language from a Latin version of a work by Masch Allah, an Arabian or Jewish astronomer of the eighth century A D. It was translated into Latin in the thirteenth century and into Irish about 1400. How did the Arabs (or the translators in 1400 if they added the information which is not likely) know anything about the phases of the inferior planets long before Galileo's telescope was thought of (1609) unless they had seen them or had received the true teachings from earlier scientists who had observed their shapes by means of telescopes? *And these early observers may have been Chaldaeans or Egyptians or Hindus, or even men of nations now utterly lost to history, such as the Atlanteans.*

We know that the Chaldaeans had a good deal of knowledge of astronomy. The Babylonians used the sun-dial and had fairly accurate ideas as to the relative distances of the sun, moon, and planets from the Earth. Professor Rawlinson thought their knowledge was much greater than the Romans and Greeks believed, and he gives evidence to show that the Chaldaeans observed the four larger satellites of Jupiter, the ring of Saturn and *seven* of its satellites, some of which are very small and require a large telescope to show them.

Dr. Hein suggests that the Babylonians used the reflecting form of telescope with concave mirrors, and that this would be conclusively proved if we were quite certain that they did see Saturn's ring, etc. But is it not much more probable that they used the refracting telescope? Such a form of telescope consists entirely of transparent lenses, and a lens was actually found in the ruins of Nimrud, Assyria. Professor Sayce, in *Babylonian and Assyrian Life* (1914) says:

"The lens, which is of crystal, has been turned on a lathe and is now in the British Museum."

A magnifying glass is needed properly to read the minute writing on many of the clay tablets. The carved reliefs of Baal or Ninib, in which the god is standing within a ring, are very significant, for he has been identified with the planet Saturn, according to Prof. Sayce.

The Italics are ours.

FREE AMERICA AND CRIME.

America is believed to be the freest country in the world. It seems that criminals also enjoy there an amount of freedom denied to them in less democratic countries. From an article in a recent issue of the *Literary Digest* we learn that a wave of crime is sweeping the New World with a deluge of murders, burglaries and robberies. Says our contemporary:—

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"In New York City since the first of the year, *The Tribune* tells us, "the unsolved murders alone total more than 100," and the hold-ups, robberies, and thefts reported by the police represent a property loss of more than $3,100,000. Chicago in the same period reports "68 murders that have defied solution"; and the news columns reveal the fact that just before Chief Fitzmorris's raids one day was marked by three pay-roll robberies, twenty hold-ups, eight burglaries, and a murder. In Philadelphia, according to *The Inquirer* of that city, there have been 100 murders in eleven months; and a recent record of fifty hold-ups in one day has resulted in plans for a special motor-cycle squad of bandit-chasing riflemen. In Pittsburgh, according to a correspondent, "there has been an increase of 20 per cent. in crime this year," and "13 murders remain unsolved by the police." In Boston says *The Herald* of that city, "hold-ups by gunmen are becoming increasingly numerous." The Newark *Ledger* reports "some increase in crimes of violence." In Cincinnati *The Commercial Tribune* states that "every agency of robbery is working overtime." In St. Louis conditions have recently compelled Chief of Police O'Brien to organize a "drive" against gunmen, gangsters, and the criminal forces generally. Cleveland's records show 70 murders. Detroit confesses to an increase in homicides and robberies over its average for the last six years. In San Francisco the head of the detective bureau reports that "crimes of violence have increased since the advent of prohibition." In Seattle "robberies, hold-ups, and burglaries have been occurring with disturbing frequency," according to the Seattle *Times*, which adds: "The entire country is experiencing a veritable epidemic of crime."

The writer quotes from a work entitled "*American Police Systems*" by Fosdick and shows that in this matter, America has outstripped and outdistanced Europe completely.

"From this book we learn that New York City in 1916, with a population of less than 6,000,000, had six times the number of homicides that London had, with its population of more than 7,000,000, while in 1917 the homicides in New York City exceeded by fifty-six the total homicides of England and Wales together. In 1918 New York again had six times more homicides than London, and exceeded the total homicides of England and Wales by sixty-seven. In 1916, Chicago, only one-third the size of London, had 105 murders, or nearly twelve times London's total. That same year gives Chicago, with its 2,500,000 people, twenty more murders than England and Wales with their 38,000,000 people."

Mr. Fosdick goes on to say:—

"Statistics of this kind could be multiplied at length. In the three-year period 1916-1918 inclusive, Glasgow had 38 homicides; Philadelphia, which is only a trifle larger, had during this same period 281. Liverpool and St. Louis are approximately the same in size; in 1915 St. Louis had eleven times the number of homicides that Liverpool had, and in 1916 eight times the number. Los Angeles, one-twentieth the size of London, had two more homicides in 1916 than London had for the same period; in 1617 she had ten more than London had. Cleveland, Ohio, one-tenth the size of London, had more than three times the number of homicides in 1917, and approximately twice the number in 1918.

"Equally significant is the comparison of burglary statistics between Great Britain and the United States In 1915, for example, New York City had approximately eight times as many burglaries as London had in the same period, and nearly twice the number of burglaries reported in all England and Wales. In 1917 New York had four times as many burglaries as London, and approximately the same number as occurred in England and Wales. In 1913 the burglaries which the police reported in New York were approximately two and a half times those in London. Chicago in 1916 had 532 more burglaries than London; In 1917, 3,459 more; in 1918, 866 more; and in 1919, 2,146 more. Detroit and Cleveland generally report several hundred more burglaries per annum than Lodon, altho London is seven or eight times larger. The annual burglaries

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in St. Louis always exceed those in London. The disproportionate number of burglaries occurring in American cities as compared with English cities is reflected in the prevailing burglary insurance-rates of the two countries. Due to differences in insurance practises and methods, exact comparisons are impossible, but enough has been gathered from careful investigation to warrant the general conclusion that burglary-rates in American municipalities are from fifteen to twenty times higher than in the principal cities of England.

"Even more startling are the statistics of robbery. New York City in 1915 reported 833 robberies and assaults with intent to rob where London had 20 and England, Wales, and Scotland together had 102. In 1916 New York had 886 such crimes to London's 19, and England, Wales, and Scotland's 247. In 1917 New York reported 864 to London's 38, while England, Wales, and Scotland reported 233. In 1918 New York had 849, while London had 63 and England and Wales had 100. Practically the same proportion exists between Chicago's robberies and those in Great Britain. In 1918, for example, Chicago had 22 robberies for every one robbery in London, and 14 robberies for every one robbery in England and Wales Washington, D. C., in 1916 had 64 more robberies than all of England, Wales, and Scotland put together; in 1917 she had 126 more than these three countries. Cities like St. Louis and Detroit, in their statistics of robbery and assault with intent to rob, frequently show annual totals varying from three times to five times greater than the number of such crimes reported for the whole of Great Britain."

A BEAUTIFUL APPRECIATION OF LORD DAYANANDA.

Our beloved friend, Mr. C. F. Andrews, contributes to the press the following magnificent appreciation of Maharishi Dayananda, the greatest sage and philosopher of our times:—

Last year, when the call came to me to write about Swami Dayanand Saraswati, I was in the centre of the Punjab following in the tracks of the Martial Law, which had swept like a great tornado over the ill-fated province. The Punjab was the land which Swami Dayananda loved and where his message found its earliest welcome.

I remember, that I wrote my message under great strain and pressure of work of other kinds, and after it was written and sent to the press, I was not satisfied with it. It expressed certain salient facts—the great Rishi's fearlessness, his patriotism, his daring proclamation of the truth as he saw it with his own eyes and with his own mind, and last of all, his martyr's death in the cause of that truth. All this I tried to say; but I was not at all satisfied with what I had written. I had described, as it were, separate lineaments of the hero, I had not caught the vision of the man himself, in his living wholeness of personality.

It was just at this time, after I had written out what I had in my own mind, that there came into my possession a very precious bundle of letters, written from the convict prison in the Andaman Islands by Bhai Paramananda. He had been imprisoned there, on what I was quite certain was entirely false charge. These letters had been written at intervals of a year: for I believe that it had been the regulation, in that convict settlement, only to allow the prisoners to write to those whom they loved in their homes, once in a year. I sincerely trust, that this whole prison life in the Andamans will soon be abolished. For I have had on many occasions painfully realised, from information which I have received at first hand from those who have suffered, how inhuman the treatment is in such a place. The punishments are altogether barbarous and quite unfit for a civilised Government to exercise. There is also a complete lack of any publicity and public inspection.

These letters of Bhai Paramananda were very precious to me, because they were written out of long silence and meditation and solitary thought. They were not the hurried letters of a few moments' leisure, in the midst of a noisy, confused and overcrowded life, such as most of us have

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to put up with in the modern world. What Bhai Paramananda said about Swami Dayananda Saraswati he said from his heart. It satisfied me; it gave me the very picture, that I had been wishing to portray, when I wrote my own article and failed, and I saw the great Swami before me, as I had never seen his character hitherto in my previous thoughts and pictures. Let me try to give now, in this article, if I can do so, the main point which Bhai Paramananda made,—using, of course, my own words. I hope that I shall not fail this time.

It was this. Swami Dayananda Saraswati has not only studied, from his youth onwards, that supreme Vedic culture out of which India had risen to her full height of spiritual wisdom and experience. *He had lived it.*

In his own unique personality, he actually recapitualated the Vedic life. He embodied it in himself. He made it vital and actual for others. In the midst of a land, that was turning away from its own past, to find all its ideals in Europe, he showed, by a living example, that this entire absorption in the culture of the West was to despise one's own birth-right, to forsake one's own true nature, to sink in the scale of humanity, rather than to rise.

Swami Dayananda Saraswati believed intensely, that these Vedic times were actually superior to the age in which we now live. He worked out in action this, his intense belief. Men could see in him, in his spiritual earnestness, his heroic character, his austere mode of life, his high ideals, the Vedic times themselves restored. No one had done this before in quite the same way. Scholars had written books. Texts and studies of the Vedic age had been published, and then forgotten. But here was a Sannyasi, with such unique genius and moral character, that the past itself was quickened into recreated life by his very presence among men.

There have been a thousand controversies concerning the great Swami, a thousand details might be brought forward to prove this or that about him. But, I believe, that in the conception of him, as a living personification of the Vedic culture, we are at the very centre. In this view of his character, the whole picture is in focus. The perspective, is true and not false.

If the Swami had been merely a great scholar and controversialist, there would have been little or no progressive life in his community after his departure. If, again, his message had been merely antiquarian and traditional, then how can one account for the present vitality and progress of the Arya Samaj, which he founded? I hold firmly, that his message was immensely more than antiquarian, and that he himself was immensely more than a great scholar. The personality of the great Swami, as he lived the actual life of the Vedic past, in all the glowing majesty of his heroic spirit, was so magnetic, so virile, so passionately sincere and brave, that others caught his inspiration before he died and carried on his message in his spirit! It is for this reason that the Arya Samaj has lived and still lives on to-day. His personality was like fire. It enkindled others. And others in their turn have carried the flame forward.

I have recently had an experience, while I was abroad, which I shall not easily forget. I have seen, in East Africa, the Arya Samaj flourishing and thriving in the midst of a singularly foreign and unpropitious environment. While other personal religious loyalties and beliefs were struggling for a breath of fresh air, in the stifling atmosphere of East Africa, and often failing to survive, the Arya Samaj was taking root in the soil and was putting forth new shoots.

I look back in memory, with deep emotion, on one most pathetic figure, a man in middle age, whose whole body, from head to foot, was twisted and contorted with paralysis. One thing alone remained dear to him; one thing made existence still a joy to him; this was his devotion to Swami Dayananda and to the Arya Samaj, which the Swami had founded. Again and again, I met this poor man in his utter helplessness. Even

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speech itself was difficult for him, as well as bodily movement. Yet, with whatever faculty he still possessed, he showed forth his devotion to Swami Dayanand. Such incidents as these betoken a vital spirit in the Arya Samaj. The do not speak of decay and death.

If the Arya Samaj were stationary, unprogressive, in the modern, age, if it professed fixed infallible dogmas, then indeed there might be less hope for it in the future. But I have found in these distant lands across the sea, in Fiji and Australia, as well as in East Africa, a singular power to adaptation to environment. While the central ideal has been held fast, the details have been profoundly modified. And that great central ideal has always appeared to me, amid these outward changes, to be essentially one with the truth of Swami Dayananda's own life. It has been the truth of the supreme culture of the Vedic age and of its heritage as India's greatest possession. Into this wonderful heritage Indians to-day have returned after many wanderings. Through Swami Dayananda this, their ancient heritage, has once more been made for them an abiding faith, a personal possession. Such a faith is not mere patriotism; it is something deeper, it is religion.

PRIMARY EDUCATION IN PRE-BRITISH INDIA.

In these days of educational non-co-operation, we hear a lot of rot about the impossibility of organising universal primary education without the co-operation of the state. 150 years of foreign rule have so completely enervated us and robbed us of our self-respect, that we cannot imagine the people of India arranging for them a system of universal primary education, independent of state aid. And yet only in 1813, *every* Indian village could boast of a school maintained by the village commonwealth. In the evidence which Sir Thomas Munro gave before Parliament in 1813, he is reported to have said:—

"I do not exactly understand what is meant by the 'civilisation' of the Hindus. In the higher branches of science, in the knowledge of the theory and practice of good Government, and in an education which, by banishing prejudice and superstition, opens the mind to receive instruction of every kind from every quarter, they are much inferior to Europeans. But if a good system of agriculture, unrivalled manufacturing skill, capacity to produce whatever can contribute to either convenience or luxury, *schools established in every village for teaching reading, writing and arithmetic*, the general practice of hospitality and charity amongst each other, and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilised people—then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

This passage occurs in his answer to a question put to him.

EDITORIAL REFLECTIONS.

THE ARYA SAMAJ AND ORTHODOX HINDUISM.

The *Hindu Message* says in its issue of December 16, 1920.

As for Mr. Lajpat Rai, he is an Arya Samajist. Most of those who join this movement retain their caste for all social purposes, and are only content to air their advanced "views." It is those who

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are led away by temporary emotions or transient interests that violate caste practices In Bengal, too, the same phenomenon exists, and on the whole the Brahmo Samaj is on the decline. The Arya Samaj is no doubt more advanced in numbers and activity. But its progress is not such as to need frighten us. The Sanatana Dharma has begun to bestir itself, and soon its influence will begin to make itself felt. Mr Gandhi has declared himself *recently* in favour of caste, and so also did Mr. Tilak in his addresses in Madras after his return from England. We trust that our readers will not be led away by the fictions which Sir S. Nair has trotted out for their delectation in his failure to know all the facts during his absence from India.

Sir S. Nair finally hopes to destroy Hindu society through the legislation to be undertaken by "the Non-Brahmans and depressed classes" in the new and reformed legislative councils. We, too have serious apprehensions on this score. But legislation alone cannot settle the fate of communities, and we would recall to Sir S. Nair's recollection how little influence his Malabar Marriage Bill has had over public opinion in Malabar. An Indian historian has said,—"The people of India are the same yesterday, and for ever." The late Swami Vivekananda said in one of his inspired moods,—"India will never be Europe until she dies." We will not believe that India—the holy—will "die" For, as Swami Vivekananda has said in his own inimitable language,—"India is the land to which all souls must come wending their way to God."

Mahatma Gandhi has declared in favour of caste; ergo Sanatan Dharma is bestirring itself. But what of Mahatma Gandhi's views on untouchability? Is untouchability no longer a doctrine of Sanatana Dharma? We do not know what precisely Sanatan Dharma is? In the Punjab the Purdah system is a cherished doctrine of Sanatan Dharma. In Maharashtra, if a married woman covers her head, she offends against Sanatana Dharma. In the South, marriage of a girl with her maternal uncle is Sanatan Dharma. In the North, Sanatan Dharma calls such customs incestuous. To us it appears that any fossilised custom or usage—good, bad or indifferent—is Sanatana Dharma. The Sanatan Dharma movement is not a movement for the revival of India's ancient religion but one for the preservation of *present day* superstitions and excrescences. It is a movement against all movement. If Sanatan Dharma means Vedic and Shastric revival, then it is only another name for the Arya Samaj. Caste, no matter what Mahatma Gandhi says, who, though a saint is not a Vedic scholar, was never a part of the primeval Vedic religion. In the *Mahabharat* we read.

भारद्वाज उवाच—

चातुर्वर्ण्यस्य वर्णेन यदि वर्णो विभिद्यते ॥
सर्वेषां खलु वर्णानां दृश्यते वर्ण संकरः ॥ ६ ॥
कामः क्रोधो भयं लोभः शोकचिन्ता क्षुधा श्रमः ।
सर्वेषां न प्रभवति ? कस्माद् वर्णो विभिद्यते ॥७॥
स्वेद-मूत्र पुरीषाणि श्लेष्मा पित्तं सशोणितम् ।
तनुः क्षरति सर्वेषां कस्माद् वर्णो विभज्यते ॥ ८ ॥
जंगमानामसंख्येया: स्थावराणां च जातयः ।
तेषां विविध-वर्णानां कुतो वर्ण विनिश्चयः ॥९॥

भृगुरुवाच—

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्रह्मणा पूर्व सृष्टं हि कर्मभिर्वर्णतां गतम् ॥ १० ॥
कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः ।
त्यक्तस्वधर्मा रक्ताङ्गाः ते द्विजाः क्षत्रतां गताः ११
गोभ्यो वृत्तिः समास्थाय पीताः कृष्युपजीविनः ।

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स्वधर्मान्मानुतिष्ठन्ति ते द्विजा वैश्यतां गताः १३
हिंसाऽनृतप्रिया लुब्धाः सर्वकर्मोपजीविनः।
कृष्णाः शौचपरिभ्रष्टाः ते द्विजाः शूद्रतां गताः १४
इत्येतैः कर्म भिर्व्यस्ताः द्विजा वर्णान्तरं गताः।
धर्मो यज्ञः क्रिया तेषां नित्य न प्रतिषिध्यते १५
इत्येते चतुरो (?) वर्णा' येषां ब्राह्मी सरस्वती।
ब्रह्म धारयतां नित्यं व्रतानि नियमास्तथा १६
ब्रह्म चैव परं सृष्टं ये न जानन्ति तेऽद्विजाः।
तेषां बहुविधा स्वन्यास्तत्र तत्र हि जातयः १७
पिशाचा राक्षसाः प्रेताः विविधा म्लेच्छ जातयः १८
सत्यं दान मथाद्रोह आनृशंस्यं तपो घृणा।
तपश्च दृश्यते यत्र स ब्राह्मण इति स्मृतः ४
क्षत्रजं सेवते कर्म वेदाध्ययन सङ्गता।
दानादानरति र्यस्तु स वै क्षत्रिय उच्यते ५
विशत्याशु पशुभ्यश्च कृष्या दानरतिः शुचिः।
वेदाध्यनसम्पन्नः स वैश्य इति संज्ञितः ६
सर्वभक्षरतिः नित्यं सर्वकर्म करो ऽशुचिः।
त्यक्त वेदस्त्व नाचारः सवै शूद्र इति स्मृतः ७
शूद्रेत्वेतद्भवेल्लक्षम द्विजे तच्च न विद्यते।
नवै शूद्रोभवेच्छूद्रो ब्राह्मणो ब्राह्मणो न च ८
शौचेन सततं युक्तः सदाचारसमन्वितः।
सानुक्रोशश्च भूतेषु तद्द्विजातिषु लक्षणम् १८

Here it is clearly stated that there were no Varnas first and later on they were based upon deeds and vocation. A Brahman, then, is not one born of Brahman parents but one who has the Brahmanic character—no matter what his parentage is. In ancient times Brahmanhood was open to the lowest of the low born. In the 44th Chapter of the *Bhavishya Purana* it is expressly stated that the sage Parasra was born of a woman belonging to the scavenger class, the sage Vashishta of a harlot and Vyas of a woman belonging to the water-carrier caste. Our contemporary quotes Swami Vivekananda as a great authority on Sanatana Dharma. Let us see what the Swami has to say on caste. Here is a quotation from one of his lectures :—

"What is the plan ? The ideal at one end is the Brahmin and the ideal at the other end is the Chandala, and the whole work is to raise the Chandala up to the Brahmin. Slowly and slowly you find more and more privileges granted to them. There are books where you read such fierce words as these : "If the Sudra hears, fill his ears with molten lead, and if he remembers a line cut him to pieces. If he says to the Brahmin, 'you Brahmin' cut his tongue out." Diabolical old brabarism, no doubt, it goes without saying, but do not blame the law-givers, who simply recorded the customs of some section of the community. Such devils arose among those ancients. There have been devils everywhere more or less in all ages. Then you find that this is toned down a little; only—do not disturb them but do not teach them higher things. Then slowly we find in other Smritis, especially those that have full power now that if the Sudras imitate the manners and customs of the Brahmins they are best off, they ought to do that. Thus it is going on. I have no time to place before you all these workings, how they can be traced in detail; but coming to plain facts we find that all the castes are to rise slowly and slowly; however, there are thousands of castes and some are even getting admission into Brahminhood ; for what prevents any caste from declaring they are Brahmins? Thus caste, with all its rigour, has been made in that way. Say there are castes here with ten thousand people each. If these put their heads together and say we will call ourselves Brahmins, nothing can stop them; who is to say nay. I see it in my own life. Some castes become strong, and as soon as they all agree who is to say nay? Because whatever it be, each caste is exclusive of the

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other. It does not meddle with the other's affairs, even the several divisions of one caaste do not meddle with the other divisions and those great epoch-makers Sankaracharya and others, were great caste-makers. I cannot tell you all the wonderful things they manufactured, and some of you may be angry with me. But in my travels and experiences I have been tracing them out, and most wonderful results I have arrived at. They would sometimes get whole hordes of Beluchees and make them Kshatrias in one minute, whole hordes of fishermen and make them Brahmins in one minute. They were all Rishis and Sages and we have to bow down to their memory. Well, be you all Rishis and sages. That is the secret. More or less we shall all be Rishis. What is meant by a Rishi, the pure one? Be pure first, and you will have the power. Simply saying "I am a Rishi" will not do but when you are a Rishi, you will find they will obey you somehow or other. Something mysterious comes out from you which makes them follow you, makes them hear you, makes them unconsciously, even against their will, carry out your plans. That is the Rishihood."

AT LAST!

Lala Lajpat Rai has, at last, entered the lists with his usual energy and whole-heartedness. After the Nagpur Congress, the veteran leader of the Punjab has set to work in right earnest and has more than made up for his previous hesitancy. We of the Punjab know that our leader is possessed of tremendous energies. When he worked for the D. A. V. College and built it up, in response to the call of duty, he deemed no personal sacrifice too great only if it led to the desired end. He earned thousands only that he might the better serve the Dayananda College. When there was a split in the Arya Samaj and a powerful school of thought grew up that would not admit that the Dayanand Anglo Vedic College—a centre of Western culture and Western learning in the curriculuns of which Vedic scholarship has no place and Vedic teaching but a subordinate place—was a fit monument to the memory of the man who was for a wholesale revival of the Vedic period and a summary rejection of what is understood by Western civilization or had anything essentially or characteristically Vedic about it, the valiant Lala fought like a veritable lion in defence of his creation. Subsequently when his ideas changed, he bestowed his affections upon the Gurukula with equal fervour. Now that he has listened to the clarion call of his mother land—as embodied in the Resolution passed by the Nagpur Congress—and has consented to be one of the pilots of the vessel of non-co-operation, he has felt no compunction whatever in bringing about a complete strike in the D. A. V. College—the one institution to the building up of which he devoted his life-blood. What a magnificent example of sacrifice of personal feelings at the altar of national duty? The superb courage that the Lala has exhibited on this occasion fills as with enthusiastic admiration and a feeling of reverential and inspiring worship and almost tempts us to repent of what we wrote in a recent issue. And yet we do not repent. For our impatience was only a proof that we expected great things of our leader and felt irritated at the delay—which to us seemed unnecessarily long—in their coming to fruition. And now that the revered Lalaji has taken up the duties of his natural position and put new life and energy into N. C. O. in heroic Punjab, our heart is filled with unspeakable joy and inexpressible thank-

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fulness. Our spirit chafed when we saw that, for want of efficient captaincy, our province was behind other provinces even though it was the wrongs of the Punjab that had stirred the slumbering self-consciousness of India. Now that the right man is at the right place, the Punjab will more than make up for past neglect and will march abreast of sister-provinces in India's march to the Promised land of Political Freedom, Intellectual self-assertion and Moral and Spiritual Self-determination. The Punjab students have shown resolute courage and although many will, we fear, yield to the intimidation of their guardians and return to their colleges for a time, we doubt not but that normal teaching cannot now go on in the colleges of the Punjab. Strikes will recur again and again till Swarajya is fully attained. Let the Principals of Government and Government-aided colleges fully realise that the days of peaceful study for their pupils and restful slumber for them are gone—gone irretrievably—never to return till National Government is established and National Government Universities are established.

EDUCATIONAL N. C. O. AND NATIONAL EDUCATION.

There is a strange confusion of thought in the minds of many who sail under the banner of the Congress as well as of those who deny the competency of that body to lead the country as regards the meaning and scope of the part of the N. C. O. Resolution relating to students. The Congress is not an educational board that it should replace institutions imparting defective education by model seats of learning. The Congress is a political organisation and its motive in emptying schools and colleges is also purely political. The Congress desires to dislocate all departments of the bureaucratic administration and modern colleges and schools constitute an important Government department. It is in these schools and colleges that clerks, lawyers, judicial officers and administrators are manufactured who can run the bureaucratic machinery in subordinate positions—and only in subordinate positions. They are carefully nurtured in an atmosphere surcharged with race-dominance and colour-supremacy and are, during their scholastic career, successfully hypnotised into the belief that initiation belongs to the occidental and the oriental's part is merely that of a slavish imitation or of a discontented snarling agitator. If you destroy, by peaceful and non-violent means, the factories which alone can manufacture Indian assistants in the administration expected to co-operate with the bureaucracy on terms settled by the dominant party, the entire machinery will collapse because its wear and tear will not be repaired and its worn out screws and pulleys will not be replaced. Moreover the Congress wants a non-co-operation army for propaganda work. It appeals to the recruits that have, without pondering upon the implications of their conduct, joined the colleges started by the bureaucracy to join the national non-violent army. This important point is ignored both by some Congressmen who clamour for the opening of national colleges by politicians and by critics who cast ridicule on the alleged efforts of non-co-operators to create full-fledged universities without endowments and

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funds. Our critics forget that the leaders of the non-co-operation movement are not such idiots that they do not realise the futility of the efforts of the politicians of a subject race to compete with the foreign government which commandeers all the resources of the nation, in creating richly endowed and efficiently conducted centres of learning especially when every pice that they can obtain is required for propaganda work. What our own men, who insist upon our starting national colleges before we try to empty state agencies for the manufacture of mental and moral dependants, forge is that we are engaged in actual warfare, a life and death struggle—which is not the less acute and desperate because it is non-violent and bloodless—and, therefore, the time for the building up of educational centres—with their atmosphere of cloistered quiet—is not yet. If Swarajya has to be attained, youngmen must sacrifice their studies, lawyers their practice, merchants their accumulations, the rich their luxuries and superfluities, the women their ornaments and other articles of personal decoration, and if, need be, the poor their necessaries. In this period of supreme all round all pervasive sacrifice, the young with their impulsive nature and generous enthusiasm, cannot be excluded from the privilege of suffering for their afflicued motherland. We are told not onlyby liberals but even by some who subscribe to the N. C. O. creed that youngmen should be called upon to make sacrifices when they have finished their studies. They forget that to be allowed to finish their studies is exactly the ambition on the part of our youngmen which Mahatma Gandhi wants to repress and that for two reasons. The first is that the degree provides the passport for admittance to the pathways of service of the bureaucracy and national leaders ought not to let the youth of the nation to be led to temptation. The second is that a nation that adopts a weapon of desperation like N. C. O. cannot afford to wait for years. A remedy of desperation cannot be continued for long long years without detriment to the people employing it. People who call themselves non-co-operators and yet desire that students should join the movement after they have *completed* their studies do not know the potency of the weapon they are called upon to wield.

MR. C. R. DAS'S SACRIFICE.

An English Politician once gave a naive and quaint characterisation of the various provinces of India. He declared that while the Punjab was dogmatic and Bombay diplomatic, Bengal was emotional. Emotional Bengal had always as its leaders men who typified its chief characteristic. Surendranath, once called by the press 'Surrender Not', was its leader. so long as he was impulsive and generous—so long as he appealed to the heart gushing with patriotic fervour and was not considered "sane and wise" by "moderates" and bureaucrats. As soon as, however, he deserted the straight path of generous impulsiveness and sought the tortuous by-ways of "sanity" and "moderation" and tried, against his temperament, to become a Gokhale or a Mehta, he succeeded not in becoming a diplomat but—a minister and a Knight—Sir Surrender. Every man and every race is endowed by nature with a peculiar

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temperament. If his or its educators try to educate him or it out of that temperament, they make of him or it a non-descript hotch-potch. Hence he can play his or its part right nobly only if his or its individuality is retained and developed not if it is crushed and an imitation individuality sought to be substituted. Similarly a race can efficiently be led only by a person who is the supreme type of the genius of the race. That is why spiritual India had a number of leaders but no LEADER till, Gandhi, the saint, claimed his rightful due and sounded slogans familiar to the subconscious and genuine self of this ancient people. When 'Surrender Not' the orator in his attempt to turn himself into a statesman was transformed into 'Sir Surrender,' the apologist of Governors and Viceroys and the ornament of official functions and parties, Bengal was leaderless for a time and patiently waited for a Master that would extort allegiance from it and lead it to victory. That is why Bengal which in Lord Curzon's and Lord Minto's time won brilliant victories under the glorious leadership of Babu Surrender Not fared badly when the agitation against the Black Act convulsed the country and the Satyagrah campaign was initiated. But now that Chitranjandas has gratified the heart-yearnings of mother Bangya and performed the Sarvamedha and made the supreme sacrifice, Bengal has ceased to be leaderless. Impulsive Das by sacrificing a few lakhs a year, is now the Master of Bengal and can commandeer millions from his emotional fellow-Bengalees. The student movement has spread in Bengal with lightening rapidity. We congratulate Bengal on regaining the leadership of India and Mr. Das on smoothening her path to that eminent position.

RAE BARELI DISTURBANCES.

Rae Bareli disturbances, tragic though they are, are not without their uses. They have a double message to give to the people of India. The first is that the big landlords will, in the coming struggle, side not with the forces of freedom but with the forces that make for repression and political serfdom. The bureaucracy and the land-holding classes represent two sets of powerful vested interests and the common danger of Democracy will draw them together and supply a cohesive motive power. The other is that the masses must be led by true disciples of Gandhi and not by firebrands or miscreants masquerading as such. The masses never reason. Faith in their leaders is alone operative upon their conduct. It is, therefore, absolutely essential that nationalist lieutenants working in the villages should be men of the highest character and the most unimpeachable integrity, otherwise forces may be set in motion which it may be difficult to control.

THE DUKE OF CONNOUGHT'S VISIT TO INDIA.

H. R. H. the Duke has come and delivered his message. Hopes were entertained in various circles that repressive measures would be repealed, prisoners would be released, a forward step towards self-government announced and proper reparation made for the wrongs of afflicted Punjab. All these expectations have been disappointed. Lakhs of rupees have been spent upon festivities which the people boycotted and, in spite of H. R. H.'s personal appeal, the relations between

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the rulers and the ruled are getting worse day by day. Even before the ink with which the Duke wrote his message was dry, Lala Lajpatrai was served with a notice not to enter the N. W. F. Province because his efforts to compose differences between the Hindus and the Sikhs were, it was alleged, likely to prove prejudicial to public safety. While the Duke pleads for forgiveness on both sides, the bureaucratic machinery moves round and round unheeding and unconcerned, the people's resentment goes on growing in volume and intensity and N. C. O. gains fresh adherents. Mr. Shrinivas Shastri expected an announcement that would soothe his afflicted countrymen. The announcement has not come or has been intercepted. His faith in the bureaucracy must have received a terrible blow. Will it emerge unimpaired from it? Will his sturdy optimism still direct him to co-operate and co-operate even though the other side is determined to go its way, heedless alike of his co-operation and Gandhi's non-co-operation. When we remember that only at Amritsar Gandhi's faith was just as strong and solicitous as Shastri's now is—it is as great a sin to question Shastri's selflessness as it is to question that of Gandhi himself—we begin to hope that the day is not distant when like Nehru, Das and Lajpat, Shastri will also be enrolled as a lieutenant of the Mahatma.

DEGRADATION IN EXCELSIS.

We take the following from a note in the *Wednesday Review*.

We badly want an autocrat just now, a Viceroy who will be strong enough to be free of the leading strings of the India Office and to do a bit of thinking for himself. No Viceroy now or at any time will be a success if he uncomplainingly merges his individuality in that of the Secretary of State and do his bidding without a demur. He must not merely reign but must govern and impress his personality on the administration. *We do not suggest that he must play the irresponsible autocrat and do as he lists heedless of the advice and suggestions of experienced councillors and administrators under him. But, he must be an autocrat in the sense that he must be able to assert himself on occasion even against the Secretary of State, when he knows that the latter is wrong.* Lord Reading is not likely to give in to any Secretary of State when he is convinced that he is in the right. If that be the role of an autocrat, we need all the autocracy that Lord Reading may have in him.

The Italics are ours.

So the new Viceroy is expected to be an autocrat in relation to the Secretary of State because the latter happens to be sympathetic towards the victims of bureaucratic lawlessness, but must be a willing tool in the hands of O'Briens, Bosworth Smiths, O'Dwyers, Thomsons, and Vincents! And would our readers believe it the writer is a man with a dark skin born and brought up in an Indian home? Could the worst Anglo-Indian rag go further than this? If bureaucratic rule was otherwise perfect, it would stand condemned for producing a species of pitiable mentality of which that of the writer of the lines quoted above is the supreme type.

A GLOOMY PROSPECT.

We take the following from Correa Moylan Walsh's "The Climax of Civilization."

Hard times, then, are ahead, not immediately perhaps (when the present chaos is ended), but certainly before many years, at most a couple of generations or so. A return will set in of the re-active pressure of nature upon mankind. Mankind will again be restive under it. They will not live in

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the peace and concord dreamt of in consequence of the peace and concord experienced during the last century of augmented supplies.

The struggle for existence will again become sharp and bitter, and there will again be wars and rumours of wars. It will not then be safe for the lamb to lie down by the lion, when the lion is hungry. The strong will again rend, and the weak will need defence and protection. Class will contend with class, and nation with nation. Our women may weep at the prospect. Also our Mr. Doves and our Mr. Loves may tremble at it. But woe to that people which has not men that will stand up and fight without flinching. Those countries where the moral decay shall have gone deepest, where the proved stock shall have died out and given way to poor stock, where the greatest effeminisation of men shall have taken place (for the masculinisation of women will be no compensation), where the strong and the wise and the shrewd shall gain no more of wealth, power, and influence than the weak, silly and incompetent, all being equal,—those will go to the wall. And when this fate shall have overtaken most of our western white men's countries, our cycle of civilisation will be completed.

These words were penned before the outbreak of the war now raging in Europe. This war is due primarily to the comparative overpopulation of Germany and the consequent need which the Germans feel for expansion. It does not mean the end of civilisation, but it may be the beginning of the ending, which is a long process, and a terrible process, and most terrible to those nations which suffer it first—those nations which are first defeated in the struggle for existence.

So we are within sight of the end of the present *cycle* of civilization and progress is not rectilinear but spiral. But what of the Evolution Theory and the Development Hypothesis?

A HYMN FROM THE RIG VEDA.

We take the following from *The New Age* of Washington, U. S. A.

In all well-regulated Masonic lodges of the United States and Great Britain, the Bible is displayed on the altar as the great symbol of God. But in countries where the Christian or Jewish faith does not prevail among the majority of the inhabitants, the sacred writings of those particular countries are used on the altars of Masonry, viz., in Turkey and Egypt, the Koran: in India, the Vedas, etc. Alas, for Freemasonry, there are nations on the continent of Europe whose Masonic lodges have banished the Bible from their altars and substituted therefore the Book of Constitutions. The name of the Grand Architect of the Universe no longer is mentioned in their rituals, and no instruction is given the candidate regarding the existence of a Supreme Being though "the heavens declare the glory of God and the firmament showeth His handiwork." "God geometrizes," says the immortal Plato. Masonry is founded on geometry and yet many of the Masonic bodies of the Continent are loath to acknowledge the Fountain Source of their work. They are not atheistic, as they claim, and far be it from us to dub them so, but are they, strictly speaking, *Masonic*? If Masonry has no philosophy of Deity, what dose it amount to? Our ancient brethren of the temples were wiser than we are in the recognition of a Supreme Ruler of the Universe. Their initiations emphasized the immortality of the soul. No skeptic could possibly be admitted to the Mysteries of Isis and Osiris, or Eleusis. We moderns have grown so materialistic that it is considered quite *au fait* to air our agnosticism and skepticism; a mark of *liberalism*, as it were. Many of us wander in a maze of materialism, and can see no way out of the darkness of our surroundings, and yet like moles that have no eyes to see we grandiloquently proclaim there is no sun. Ye, mighty atom, man! Amid all this skepticism it is an inspiration to turn to the recorded thoughts of our ancient brethren, especially our Aryan ancestors, whose wise men and prophets wrote the Vedas. On the altars of Masonry in India we see the Vedas displayed. There are hymns of the

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Rigveda which are very ancient. *Although the religion of these Vedic Aryans was a worship of the anthropomorphized forces of nature, it rose at times to great spiritual heights.* We shall quote of these remarkable hymns (*Rigveda*, x, 11, 129) as follows:

In the beginning there was neither the Unreal nor the real.

Was there these spheres of light? Or the heavens beyond?

What? and by what enveloped? and for whose enjoyment?

Was there the primal Ether, the source and end of all that is—deep, infinite immeasurable?

There was neither death nor aught death nor aught deathless, nor darkness separate from light.

That One alone, unbreathing, lived; with It the shadowy veil subsised (not Being nor non-Being); other than It there nothing was.

Before the birth of all things this world lay sleeping in the womb of the Prime Cause, like gloom in darkness hidden,

Each in the other merged, inseparate as sea from sea;

When by the potent majesty of Thought, pulsing with creative purpose,

This single, self-poised Whole from out its shroud of nothingness broke forth.

Ere yet all This arose, toghter with the One was Love;

And there lay floating an inchoate mass—the seed of life and matter—

Remnant of bygone creations, of hopes deferred and ends unrealised.

(In the light of their wisdom, musing in their hearts, thus have the poets seen loosing the Real from its bond, the Unreal.)

Out from them all shot scintillating lines of rays, all-spreading swift, like cloud-born fiery flashes;

Whither flamed they forth? Athwart, above, below?

Some were enjoyers, seed-showerers and reapers of the harvest;

Some, of vast power and magnitude, fields of enjoyment;

While some again the substance were of sustenance, nourishing the fathers and the gods.

In order first evolved, and higher,—*those*—*these* later formed and lower.

Who then knows in truth? Who here may utter it?

Whence streams This forth? This manifold of life and mind, of what composed? and whither moving?

The Devas, by the Word made manifest, after this Bursting-forth shone into being;

Who than shall know whence This arose?

Where had creation brith? Whether or no upheld?

If He uphold it not—what mortal or immortal can?

He who is its highest Seer, in the supreme space beyond as in the inmost heart of all,

—Self-luminous, its perfect Life and Joy and Essence—

He surely knows the whence and whither of it all;

If He know not—what mortal or immortal knows?

Commenting upon this hymn, which is so pregnant with philosophic thought and insight, the translator, Sri Ananda Acharya, in his *Brahmadarsanam*, says:

If we study this hymn, which must have been, I will not say composed, but revealed to the Rishi many thousands of years ago, we shall discover that it contains all the fundamental elements of the religious, philosophic, and scientific consciousness of humanity. In the first place, it hints at the Absolute of philosophy which although beyond human thought, must be retained as a symbol of speech to denote the highest, in order that the experience of the relative may be itlelligible. In the second place, it assumes the existence prior to creation of a subtle substance (called by the Rishi "tamasa," darkness), which carried within itself the seed of living and inorganic matter. Lastly, the poet shows the right attitude towards a conception of the Cause of the

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universe, viz., the attitude of mind, when he says that philospheres can explain *the process of evolution but not the origin of the universe.*

Apart from these considerations this hymn strikes me as pointing to one supreme fact, viz, that within the soul there is a faculty which you may call intuition, or reason, or imagination (it is Pratisya in the original), which sees the universe as a whole, which sees the root cause of the universe.

This hymn was first introduced to the notice of the West by Max Muller in his "*The Six Systems of Indian Philosophy.*" The hymn upset all his theories and he was led to say:

"It is not necessary that the historical progress of thought, whether religious or philosophical, should have been exactly the same in every country, nor must we forget that there always have been privileged individuals whose mind was untrammelled by the thoughts of the great mass of the people and, who saw and proclaimed *as if inspired by a power not themselves, truths far beyond the reach of their fellow men.*"

What bewilders us is that Western writers cannot divest themselves of the exploded view that the religion of these Vedic Aryans was a worship of *anthropomorphized forces of nature.* Is there any psychological principle which can explain the co-existence "of spiritual heights" and "hints at the absolute of Philosophy" and "worship of anthropomorphized forces of nature" in the same mind? Prejudice does, indeed, die hard.

THE SPINNING WHEEL.

It is a story of fretting all round. The guns of the Anglo-Indian Press are ready to vomit forth their volleys of hell-fire and death is hovering over our heads on its winged chariots. Statesmen are scratching their heads and bureaucratic Hotspurs biting their lips with rhetorical swords half drawn. The whole atmosphere is surcharged with a peculiar heat and smell of controversial gunpowder is rising from somewhere. But there stands the *charkha* in its simple dignity looking almost ridiculous—the cause of this fretting and chafing—the characteristic reply that this oldest nation with its oldest and quanintest civilization could send to the challenge of the greedy West. And there, by its side, is sitting mother India's saint-warrior clad in his home-woven and home-spun listening to the music of his formidable gun which commands a range as far—reaching as Lancashire itself.

Scoffers come to scoff and statesmen refuse stubbornly to take him seriously. But there he sits with a smile so full of almost motherly affection and child-like simplicity yet so dignified in the face of the angry looks and ugly scowls that are clouding the brows of his opponents. He speaks. A soothing fragrance refreshes the whole atmosphere and waves of strength, joy and vigour inspire all the ranks in this peaceful battlefied. They come to a place of worship. They come to conquer but return captives. He speaks, and it is one word "Spinning Wheel." Such is the master weapon of India and such is the master craftsman who is turning the wheel of her destiny. "May God grant us victory" goes forth the prayer and "Amen" rises the resonant chorus of all the devotees of the motherland till it dies gradually away into the horizon. And "Amen" we add our voice to it.

But let us be plain like him whose praise we have set to sing. Let us not be led away by artful rhetoric but weigh things honestly on the balance of reason. Let us examine

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briefly what the critics have got to say to it. Surely our moderate leaders, with all their knowledge of Indian history, can not mean to say that India 'if left to herself' can not produce cloth enough to satisfy the elementary needs of her children or for the matter of that the requirements of art. Was it not India that only yesterday could flood all the foreign markets with its surplus of textile manufactures and was not the quality of her products the pride and envy of all nations over the world? What then? Do they doubt the necessity of keeping India's gold from going into the hands of foreign weavers? That also is not the fact. What do they propose then? To start as many mills as may be deemed necessary to cope with the necessity of competing with Lancashire. It is precisely this that we are averse to and that on two grounds.

(1) It will bring all the evils of the exploitation, sweating, strikes and moral degradation resulting in the appalling statisticts of prostitution of which the West itself is so very tired and which have culminated in that one evil of all evils—Bolshavism.

(2). We want to employ immediately all our young boys and girls whom we have just rescued from denationalising bureancratic universities.

In writing the above we have started with three assumptions.

(1). That it is necessary to withdraw all our boys and girls from bureancratic institutions even if they were all that could be desired because there is no other way left to us of protesting against wrongs done to our womanhood, manhood and religious instincts.

(2). University education is *godless* and denationalising.

(3) Starting big mills and factories will be a source of immense evil.

With these assumptions we will deal later on, but supposing they are true we see no other way but to take to the hand loom and the spinning wheel with all the earnestness that it is in our power to command.

There is one more argument, however which is urged against the adoption of the spinning wheel scheme of Mahatma Gandhi, *i. e.*, it is fantastic and impracticable.

Let us see why what was practicable yesterday has gone out of the range of practicability to-day.

Because, it is said, we can not stand in competition with foreign millowners unless our handlooms are protected by the powerful hands of Law. So it is. But our friends forget their is a power more powerful than any penal code could ever hope to be and it is the roused moral sense of a self-respecting nation. And India has at last been roused from its Kumbh Karnic slumbers first by Dyer and O'Dywer and then by our saint. It is to this fact that our moderate leaders close their eyes. It is the courage to confess their conversion to themselves and faith in human nature that they lack and it is that which Mahatma Gandhi has come to supply.

What is our gain? Have we benefited by the advent of British Rule and Western Civilization into this ancient land. The old question once more looms large in our political horizen and perhaps a decisive moment has come. But to go a little deep into the question. Let us first decide what we mean by

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the word civilization. Is it an attribute of matter or of the collective souls of a nation ? If we were to come to any result from a study of the so-called. "Western Civilization", we do not know if we can arrive at any other conclusion but that Civilization is another name for material progress and improved instrumentality. The whole array of Western achievements, which as master pieces of intelectual activity are of no mean value, have resulted in only one thing—saving our time. Admitting this we are at a loss to find what it has got to do with the process of Civilization. Is a horse more civilized than a wan because it can run faster. Civilization, if etymology can be of any help to us can only be an attribute of the collective soul of a nation. Are we more honest, more upright, more chaste, more chivalrous and more humane in our treatment of others than before ? If we can say yes to the above questions, our improved instruments are decidedly a gain in our hands, but if on the other hand, it is otherwise, then we have only strengthened the hands of the devil more and more and have thus helped the process of brutalization.

Let us ask each of these questions with regard to the Western Civilization taking any western nation as an example. If there ever could be any doubt on these points, we think events that have occurred in a few months past must have been great eye openers. But to any one who cared to look the facts in the face, they could not come as a surprise. What could we expect from the West which although talking so glibly of liberty, equality, fraternity, respect for woman and universal brotherhood of man, was not ashamed of its *lynching*, of its treatment of Asiatic races, and of its white slave traffic which is so ruthlessly going on in its streets day by day. If still there are some who hope for some gain from Western Civilization and Western institutions, we can only pray for them and can do nothing more. It is some times pointed out that the splendid response that the students have made to the call of the country is a proof that can be cited in favour of the present day education. We have got only this to say to them that if India's soul had not been polluted by this slavish education, if its deadly influence had not wholly sapped and ruined the sense of honour in our youngmen, India would not have needed a saint to rouse her soul.

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

SWAMI SHRADHANAND.

Swami Shradhanand has been unwell ever since he went to the Congress at Nagpur where he had an attack of Influenza. Ceaseless hard work seems to have told upon his health, and the doctor has advised him to have complete rest for more than a month. Dr. Sukh Dev in consultation with Dr. Ansari is trying his level best to effect a complete recovery as early as possible. In spite of ill health and weakness, Swamij's brain is as active as ever. Notwithstanding remonstrances, he snatches an opportunity every now and then to dictate a few letters etc., for the press. At a juncture like the present, his services are indispensable to the Arya Samaj and the Country at large. Letters are pouring in daily inquiring about his health. We hope he will shortly regain his health and resume his invaluable activities.

THE STAFF.

Prof. Sudhakar M. A., Professor of Philosophy tendered his resignation a few days back and left the Gurukula on the 29th January 1921. He came to the Gurukula in 1913 and served the institution for about eight years in different capacities. On the eve of his departure he was presented with an address by the students.

The members of the staff held a separate meeting to bid him farewell. The reason assigned by Prof. Sudhakar for his resignation is that he wants to extend his sphere of usefulness. He is a man of rare qualities and we wish him success in his new career.

Pandit Gaya Prasad a teacher in the school Department is suffering from Influenza and Pandit Ram Chand Vidyalankar is working in his stead.

THE COMING ANNIVERSARY.

Preparations are being made for the coming anniversary. Temporary sheds are being run up for the accomodation of visitors. National leaders, distinguished literary people and eminent lecturers are being invited. Among those who are expected to grace the occasion with their presence are Maulana Mohd. Ali, Maulana Shaukat Ali, Hakim Ajmal Khan, Dr. Ansari, Mr. Kelkar, Sri Shankaracharya of Sharda Pithia, Bhai Parmanand, Pandit Moti Lal Nehru and Moulvi Asaf Ali.

The anniversary will take place on the 20th March and the three following days. A National Education Conference will be held on the 21st under the presidency of an eminent National Leader.

The convocation, the most interesting function will come off on the 22nd. The anniversary this year is expected to be unusually grand and interesting and the people are requested to muster strong to make it a splendid success.

GURUKULA DEPUTATIONS.

The Gurukula authorities contemplate sending deputations for the collection of subscriptions for the anniversary: Four deputations will start in different directions about the middle of February. The first deputation consisting of Pandit Vagishwar and Brahmacharis Ram Gopal and Dhan Raj of the 4th year class will visit all important places between Dehra and Barelli. Dr. Sukhdeva also will from time to time assist these gentlemen. The second deputation consisting of Prof. Mukh Ram and Brs. Vidya Nidhi and Atma Deva will travel from Hardwar to Delhi *via* Meerut and thence to Amballa. The third consisting of Pandits Brahma Dutta and Viswa Nath and Brs.

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Bhimsen and Arjuna Deva will visit all principal places between Amballa and Lahore. The fourth, consisting of Mahashai Gopal B.A. and Brs. Dharm Deva and Vidya Ratna of the 4th year class will start from Lahore and will go up to Rawalpindi. The Gurukula is doing so much for the amelioration of National Education and we confidently hope that the public will respond to the appeal for monetary assistance liberally. Those who like may send their contributions direct to the Governor Gurukula Kangri.

EXAMINATIONS.

The Degree Examination will come off on the 15th February. The other College classes will be examined on the 26th February and the following days. The Adhikari Priksha will take place on the several consecutive days beginning with the 1st of March. School classes too will be examined early in March.

RESEARCH WORK.

Adequate Research in Vedic literature is the crying need of Arya Samaj at present.

It is a notorious fact that no satisfactory attempts have yet been made to elucidate the parts of Vedic Literature which Swami Daya Nand could not for want of time translate. To supply this long felt and clamant want, a well equipped department for Research Work has been inaugurated in the Gurukula. Prof. Viswa Nath and Pandit Ram Chand have been invested with the charge of the department with a Liberal supply of funds at their disposal. We hope their efforts will prove prolific of useful results.

THE WEATHER.

It rained rather copiously for a couple of days and it snowed on the adjoining hills. The cold is consequently intense yet the keen midday sun gives indication of the approach of spring.

Dr. ANSARI'S VISIT.

Dr. Ansari visited Gurukula on the 19th of January. We were all so very glad to see our esteemed leader in our midst. Our joy would have been much greater, if the occasion which brought him here had been a happy one. A telegram had been sent to him the previous day concerning the ill-health of Swami Ji and he made no delay in reaching the Gurukula. On arrival he saw Swamiji, very carefully examined his whole system, gave all necessary directions and assured us of a speedy recovery by the grace of God.

After that he was taken round the whole institution and shown all the departments in their working order. He was highly pleased to see brahmcharies living a very plain life and getting their education in so pure an atmosphere. He had a very delightful experience in the 7th class. Pandit Maha Muni Vidya Alankar was performing and explaining an experiment in Science before the students when Dr. Ansari entered the class-room. He was very curious to know if the small boys in that class could really follow the difficult experiment. So he put questions to each of them in turn. He got highly satisfactory answers to his no small surprise and expressed as his opinion that the students of the seventh class of Gurukula could easily grasp things which he and his class fellows found difficult to follow in the F. A. Class.

In the afternoon a meeting was convened under the chairmanship of Pandit Indra Ji Vidya Vachaspati and a cordial welcome accorded to the learned doctor by the students and the staff. Brief speeches were made mentioning the manifold services which the honoured guest had done to the motherland. Then he was presented with an address which was read by Br. Vidya Nidhi In reply, Dr. Ansari stated that never before in his life had he been as happy as he was that day. He envied their lot, so he said to the brahmcharies, and wished to become a child over again get admitted into Gurukula and reap the benefits of the education given to them in that free and pure atmosphere.

In the evening after having seen the students playing hockey, he left the Gurukula with a promise to return after a month or so in order to enquire about Swami Ji's health.

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THE VEDIC MAGAZINE.

AND

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Edited by Professor RAMA DEVA.

CHET 1977, MARCH 1921.

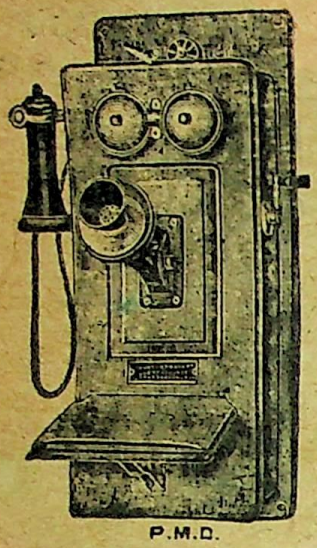
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THE Vedic Magazine

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"Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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MY "SEA-SHRINE"

(By Sri Mohini Ranjan Sen.)

My Sea, O my Sea,
I spend my life in dreams of thee,
My home, thou Sea!
When I first began t' voice my heart,
Since when my feelings' lightening-dart
Wing'd forth to thee;

And thou, since my wistful boyhood life,
Wert calling me,

I hoped and craved, I long'd and ached
To be near thee!
O my Sea, my Life of Life,
I feel in thee my all strife,
My passionate glee;
My love, my anger, moods and songs
Fervent and free!
I shall not age—tho' years may speed,
Thy sound from far e'er shoots, indeed,
A greenness thro' me;
I shall, till dawn of death, remain
E'er—young with thee!

My winged soul—tho' here am I—
Does o'er thy heaving breast e'er lie,
Like sea-gull circling thee
Thro' storm or foam or sunny blue;
Tho' the world be closed to me!

O how grand thou art,—thy endless girth
Encompassing the bounds of earth,
In naked majesty;

The roll and thunder of thy mirth
Breaks against the sky!

How passionate! when Sunset's gold
Kisses thy limpid league-long roll,
In love's mystery!

But, oh, thy face so bonny sweet,
Where Heaven's sunny smiles do meet
In dimpled beauty:

Oh, like a mother's call thou art,
Tender and homely!

Thy arms lap my heart's deaden'd shore,
And, thrilling leave in every pore
A pensive melody;

I hear, I know, and gaze in tears,
O my Mother, my Sea!

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THE AESTHETICS OF POETRY.

(By Mr. Ram Chandra M. R. A. S. (London) LL.B. etc.)

'Art imitates nature' says Aristotle, and this is true in a way of all the imitative arts. But it is not only the perfection in point of imitation that constitutes the beauty of art, for the best copyist is not the best artist, nor is the good translator a good artist. And for that reason all those who merely follow the original of some better artist and pay particular attention to all the rules set down by the critics are not artists in the true sense of the word In the true work of art there is some thing which corresponds to the inner self of the artist, it echoes the thoughts, the feelings and the emotions of the artist. This is true of every fine art and specially so of poetry.

In fine arts poetry has a very high place and commands a very great admiration of the people. It has been so in every age and in every clime. But there always has been a difference of opinion as to the highest standard of poetry. The field from which a poet may draw materials is very wide—nay, unlimited—and same is the case with the manner in which a subject might be treated, and this is why poetry has always defied strictly scientific analysis. But it may be asked what then should we understand by the term poetry. Man is not a creature in an isolated place, he is placed in the midst of manifold surroundings, and these act and react upon him, there is a relation between him and all that surrounds him. And the kinship between man and all that exists is such that whenever the soul comes vividly in contact with any fact, truth, scene or existence, whenever it realises them clearly and takes them home to itself with an extrordinary intensity, out of that meeting of the soul and its object there springs up spontaneously a thrill of joy, a throb of life, a glow of emotion, and the expression in language of that flow, of that throb, of that thrill is poetry. In its widest sense poetry means that combination of natural aptitudes which is the mother of artistic creations, 'It consists in a peculiar excitability of the senses and in a particular turn of imagination. predisposing it to that kind of half—conscious and half—voluntary hallucinations, without which genious in art would be incomprehensible'. It is this hallucination which adds to real and elementary sensations an indefinite train of imaginings.

So much as an attempt to explain what the term poetry signifies, but as to its aesthetics it is with poetry as with flowers and fruits. We would rather taste fruit than talk about it. It is good to know about a blooming lily—its scientific ins and outs its botany, its anatomy and its organic structures, but is it not a more pleasant thing to look at the lily itself and watch it growing? So one would rather enjoy poetry than criticise it and discuss about its nature

In 'Lamia' Keats asks :—

"Do not all charms fly
At the mere touch of cold philosophy?
There was an awful rainbow once in heaven,
We know her woof, her texture; she is given
In the full catalogue of common things."

Yet poetry like every thing else will have to be counted in the dull catalogue of common things' and must suffer to be scrutinized, analysed and tested.

No account of the aesthetics of poetry is systematic unless it first gives an account of the manner in which a true poet is affected by beauty and how he produces poetry Every man, if he be not an idi-

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iss a poet, that is to a certain extent and 'oon his day'. Poetic emotion is an exaltation of the feeling and intellect, every deeeply moved man is a poet to a certain extent so long as his emotion lasts, so loong as the images, sensations and ideas rrush up to his brain. But this is not what we mean when we use the term 'Poet'. Many may be deeply moved by emotions but it is only a select few who cean express what they feel, and it is this poower of expression which is the differentia bwtween a poet and an oridinary man. Again, an ordinary man though he experiences a deep emotion with all its imtensity for the time being, yet he cannot by means of his memory trace back the whole experience. The memory qiuickly fades away and there remains only a vague general notion whether the original impression was of a sad or a jcoyous nature. But different is it with a true poet, he feels a sensation or an emotion and the memory of it always reeimains fresh, and at a slight stimulus his memory may vividly bring back to him almost the whole of the experience. Every one who sees his old school after a long time does not feel as Gray felt when he wrote his 'Ode on Eton college.' Had Bhavbhuti not been a true poet he could not have given us in his 'Uttararamcharita' such beautiful passages which represent a word of past thoughts and emotions which have been uttered by the characters merely at the sight of a picture, a mountain or a person. A poet, above all, is essentially human. Sympathy is his characteristic, for sympathy is the secret of insight. There is a kinship between the poetic eye and the thing it looks upon. The German poet says :—

"If the eye had not been sunny
How could it look upon the sun?"

By means of sympathy, the poet may read the thoughts and feelings of others and then express it as his own. He feels compelled to express what he feels either directly or indirectly through sympathy, and thus a real work of art is produced.

The aim of the poet in producing such work is always to give pleasure Pleasure here does not mean mere sensual pleasure but it includes the highest forms of pleasure the intellectual, the moral and the aesthetic. For this and the poet deals with every form of beauty and uses his imagination to the utmost. This imagination suggests thoughts and adds to the conception of things force, clearness and vividness. It is a power intermediate between intellect and emotion and there is also in it a penetrative and an interpretative faculty. Now often do we find poets musing as to the cause of a phenomenon or as to what a thing is, and how often do we after reading a beautiful poem or watching a great scene acted, exclaim, "Oh. How true to life". A poet also clothes his spiritual conceptions in appropriate forms as well as he spiritualises what is visible and corporeal and assigns to it a higher meaning than mere intellect dreams of. All these are due to the combining and harmonising power of his imagination. So imagination is very useful to a poet—nay it is a necessary instrument. It is to him what a chisel is to a sculptor and the poem produced is the fine statue—nay much more than that.

It is through such works of art that the poet exercised his influence over his audience. This influence is thought by some to be caused by direct transmission or transfusion of thought. Such a theory presupposes that the poetic frenzy is a direct inspiration of the Deity, and the poet passively receives it and passes it on his equally passive audience. But it is within his own inner self that the poet or his auditor has to look for the emotion. The poetic receptivity is active and it is only through the internal movement in the soul that a host of emotions spontaneously spring up at the sight of ruins, unfinished works, vanishing lines, falling waters and inaccessible summits. All these possess some elements of mystery and they strike our imagination on the most vulnerable side. The same is the case when we read a good piece of poetry, we do not feel the poet's emotion but we experience our own emotions aroused by the poet's words. His

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words touch the chords of our soul but the music is our own.

It may also be said that the best results are produced when the chords are lightly and delicately touched. A violent stimulus disagreeable. Moreover, the soul is ecessarily active and it does not always ke to passively receive ready-made eas. It wants something on which to uild, it only requires a flash of light; and it is this flash of light which is the business of the poet to provide. And like the flash of lightning in an instant, it reveals to us the whole scene, but still we see with our own eyes and feel with our own heart. Absolute darkness is hateful since it is the utter negation of light and life, full sun-light also acts as check to our imagination since it brings everything into evidence But twilight is really poetic for here we get an opportunity to fill up and complete at will objects half-buried in the shade. Our soul at such a moment freely spreads its wings and floats from object divining, completing, reconstructing and creating the scene according to its own poetic fancy.

Among the etchings of Piranesi there is one which represents part of a church interior. There is an immense vault supported by long slender columns stretching from top to bottom, the lower part of the building is not represented and thus the whole thing appears as if suspended in space. High up there is a light wooden bridge, a mere plank and here a man stands with drooping head gazing into the void below. The attitude, the downward gaze upon nothing or upon something which we cannot follow compels us to measure the depth of the abyss and it appears bottomless. The same may be said about the aesthetics of poetry. The art in poetry does not consist in only letting us know something but also in hiding from us something; and the combination of these twofold phases of the art produces a peculiar effect.

Metaphors, similes and images greatly aid poetry. In the first place they give diversity and variety which is a very necessary and desireable thing. They also give a sense of activity to the imagination which is with all its intensity occupied in following up the chain of an emotion has to turn itself towards a new thing, and before it can bring all the force towards this phenomenon, it has again to return to former train of thought or emotion. The words "Ocean of sorrow" in the midst of a passionate outpouring of woe takes our imagination to an ebbing ocean and before it can well realise this new scene it is again required to take up the former theme of sorrow. Metaphors also play another important part. When our imagination is aflame we are apt to forget the personality of the poet who is lost in the chain of our emotions. But Metaphors by every now and then diverting us from the original impression and again bringing us back to the same developing chain of emotions keep us constantly reminded of the poet's presence. But of course the poet should not tire us with his constant presence. In this way we realise that we are dealing with a work of art and that our emotions are not real. The art has to deal with the semblance of reality and not the reality itself. Every one who has read the fourth book of the Aeneid must have a very tender recollection of the death of Dido. When reading the touching end of the un-happy woman betrayed by her love we feel the emotion aroused by the art of the poet; we experience an inward and profound pleasure, arising from the union of our admiration of the author with a vivid and lively sentiment of compassian for the victim.

But serveral aesthetic theories are based on realistic notions Let us suppose that the scene is presented to us with such a perfect realism that we believe ourselves to be in the presence of the real. Certainly the sight of a miserable woman slaying herself before our eyes will overwhelm us with sorrow. The same will hold good about the episode of Laocoon. There is a difference between the real and the aesthetic emotion. The aesthetic pleasure comes out of appreciation and appreciation can only be made when we are more or less an

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allien member. In the transports of true aesthetic pleasure we exclaim 'Oh, how true to life. How life-like". It is the realisation of the significance of that word 'like' that is the key-note of aesthetic pleasure.

It must be mentioned here that our aesthetic judgment is very often influenced by our sympathies, and often we remain ignorant of this influence. In reading the 'Edda' or the 'Niebelungen Lied' we do not consider their true aesthetic merits. To us who have sympathy with the actions and deeds of the heroes of the Ramayana, the Mahabharat, the Iliad, the Odyssey and the Shahnama, the deeds in the very ancient German and Scandinavian epics the 'Edda' and the 'Niebelungen Lied' appear ferocious savagery. Here an innate sense of morality creeps in and affects our aesthetic judgment.

In dealing with the aesthetics of poetry some remarks on the language of poetry can not be omitted. Without going too much into the detail of this subject, it may safely be said that a good poet as far as possible uses words—precise, definite and suggestive. If much strain is put on our intellect in understanding the meaning and the significance of words it can not have so much capacity left for the appreciation as it otherwise can have. The communication can be made easy by means of imitative harmony, the volume and the sound of the word expressed to denote an idea, if in harmony with it, produces upon us a sensation similar to that of the idea itself. The harshness of the sound is in harmony with the idea when Tennyson says:—

And on the spike that split the mother's heart Spitting the child.

Sanskrit literature is full of such instances. The very sound of the following verse in Uttarramcharit suggests the battle field:—

अयं हि शिशुरेककः समरभाभूरिस्फुरत्—
करालकर कन्दली कलितशस्त्रजालैर्बलैः ।
क्वणत्कनककिङ्किणी झण झणाबितस्यन्दनै—
रमन्दमददुर्दिनद्विरदवारिदैरावृतः ॥

And in sharp contrast to the above is the soft liquid sound of the following:—

अलसलुलित मुग्धान्यङ्गसंजातखेदा—
दशिथिलपरिरम्भैर्दत्त संवाहनानि ।
परिमृदित मृणाली दुर्बलान्यङ्गकानि
त्वमुरसि मम कृत्वा यत्र निद्रामवाप्ता ॥

There are certain words which are only used in poetry and again there are others which are called prosaic and not fit for poetry. Such words are a disadvantage to poetry. Words belonging exclusively to poetry are foreign to our hearts, they do not speak to us and so they leave us cold. They exclude true sincerity and stand as if merely painted and not living without having any real feeling.

EDUCATION IN INDIA.

(By Dr. Harish Chandra, Ph. D. (Berlin), F.G.C.S.

It is needless to repeat, that the System of Education, which would impart a thorough, general and a practical and useful kind of Special Education, according to the inclination and capacities of each individual, is greatly needed.

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The whole of human Civilization and therefore also Education which forms its back bone, being entirely acquired artificial, although the power of acquiring the ame may greatly differ in each individual, n be raised ever higher and higher and ade to suit the new laws of Nature scovered by man. This idea had cupied my thoughts since 1911 hen I was a student at the University of Berlin, but it was not until the Hon'ble Pt. Madan Mohan Malviya asked me in the year 1916 to write my views on Education with a view to organize a Technological Section at the Benares Hindu University, that I wrote out my first paper on the subject. "An ideal study of chemistry and its application to arts and industries".

Being fundamentally different in the Ideal of Education and absolutely unprejudiced and liberal in the ways and means to be adopted for its attainment, the ideas contained in my small pamphlet, were considered utopian and difficult of achivement by the leaders of the Hindu University, especially under the existing rules of Society and the Educational Authorities.

But confident as I was of the fact, that Education is a matter more of the younger generation which is directly concerned with it, than of those who were old and worn out by age, that it is the younger generation which always forms, as strong a support or pillar of any System of Education, as of any other I diverted my attention to a few of the young people who were right in the midst of an Educational fight and soon came to the conclusion, that if a fairly large number of them could be convinced of my Ideal of Eduction and the ways and means of its attainment, and be themselves prepared to quit the present Colleges for its sake and put their children on its lines, which my Schame of Education should be able to make them do, if it has any worth at all, it will not be long before that my Scheme of Ideal Eductaion assumes a practical shape; and if it be carried out on sound principles of business—justice—the existing systems of the so called Education will of themselves gradually die out in the struggle of existence and for want of support, under the law of Survival of the Fittest.

With this end in view, I made up my mind that instead of wasting my time and energy in convincing only a few individuals through disconnected conversation, I should rather write out the whole of my Scheme of Ideal Education systematically on such argumentative lines as to frankly invite all criticism on it in quest of truth, and work out its minutest details, so as to make it a success convincing large bodies of sensible men of its importance and practicability.

I completed this work in the year 1918, but owing to several reasons, private and professional, the printing of a part of the Scheme was put off and delayed, but the whole of it is now expected to be out in the month of February 1921, and it would be just in time to be considered by those who may need it.

As my Idealism was solely responsible for my not joining hands with the Hindu University, with which I totally disagreed in the Ideal of Education and the ways and means of its attainment; and I started my mission solely relying on myself. I was also contemplating that should such a situation arise, that the students might quit the modern colleges in search of a better System of Education and being convinced of my Scheme of Ideal Education, be willing to undergo a training on the lines prescribed therein, it would then be my Duty to provide them with an Institution by translating that Scheme into practice.

At the first sight I considered the responsibilities to be too great for a man of my means for this huge task, but I could strongly see its nucleus in my beloved father, the late Rai Sahib Shiva Nath's VEDIC JIWAN ASHRAM, which was started with the object "To turn out a well reasoned and authoritative series of Dharmic (pertaining to man's Kartavya—Duty) books, to suit the different grades of humanity, regard being had of the situations of the different links of the

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different chains of various Civilizations, both past and present, without any partiality what-so-ever, after fully studying the modern and researching into the ancient Vaidic and other Dharmic Literature with a thoroughly unprejudiced mind", when its management fell into my hands owing to his sad demise in November, 1918, my TECHNO-CHEICAL RESEARCHLABORATORY, started with the object "To fully investigate the indigenous Industrial Problems of the Country and give all Scientific and Technical advice on sound Principles of Business to enterprising Capitalists, who have the cause of Industrial advancement at their heart" and a few fairly big RESIDENTIAL BUILDINGS, all put up together in a large compound, in Dalanwala at DEHRA-DUN—an Ideal place for a Scheme of Ideal Education.

VAIDIC JIWAN ASHRAM.

It consists of a main Reading Hall 40' by 18' with a big stage in front and over 1500 books, on various subjects in different languages, Magazines and News-papers, Ladies' Room, Sale Room for the Ashram and other useful Literature, Refreshment Room, and a large Pucca pandal 25' by 38' for an Art Gallery, and suitable arrangement for Games and Sports. All fitted with Electric light and high class furniture. Membership Fee, local Rs. 2, Out-side Rs. 1 per month.

Some of the work done.

In the first year 19 0 (for after the Founder's demise, the Opening Ceremony was held by Dr. Mohamed Hussain K. B. on 4th of February, 1920), there have been about 50 members of all communities and both sexes. Many of them have unfortunately been fast asleep, but still the few wideawke ones have read over 70 original, heart thrilling and inspiring Papers, on different Philosophic and Scientific subjects, in Hindi, Urdu, Gujarati Punjabi and English, which are being published with criticisms and several illustrations in a book form under the title of "Vaidic-Jiwan". The Ashram also offers a PRIZE OF Rs. 1000 and ROYALTY to the best writer of a thesis on" DOES HUMANITY REQUIRE A RELIGION AND IF SO WHAT IS IT",

THE TECHNO-CHEMICAL RESEARCH LABORATORY.

It consists of a main Research Room 24' by 18', Assistants Lab, Balance Microscopical and dark room and Store room etc, with usual Retiring and office room and a Technological Lab. The water and gas pipes are laid in, gas plant is under contemplation and the Machine stores and an Art-studio are under construction.

Some of the work done.

1. *The Manufacture of Farina.*—The Works and Machinery designed. Fees charged Rs. 12,000 Original Process yet for sale for Rs. 10,000 and 1/3 of net profit as Royalty, inclusive of the Processes for other Starches. Samples made are highly approved, both by Indian and European Mills and Dealers, and declared as good as those made in Germany. Useful Bye-products. Capital required about Rs. 2 lacks.

2. *The Manufacture of Acids and Alkalies.*—Process sold for Rs. 10,000 and 1/3 of net profit as Royalty and Consultation. Fees. Under-taking given not to help other firms. Works being designed and erected.

3. *Technical Conversion of Starch into Sugar from other Sources.*—Supoposed to compete with the foreign Sugar industry. Process for sale for Rs. 15,000 and 1/3 of net profit as Royalty. Machinery to be designed about Rs. 5 lacks.

4 *The Manufacture of Artificial Butter from Vegetable oils.*—Under negotiation. Process for sale for Rs. 15,000 and 1-3 of net profit as Royalty. Machinery to be designed, Capital required about Rs. 5 lacks.

5. *The Bleaching and refining of Tallow.*—Process for sale for Rs. 10,0 0 and 1/3 of net profit as Royalty. Samples made are approved by European Mills. Capital required about Rs. 2 lacks. Under negotiation.

6. *The Manufacture of Washing and Toilet Soaps, both liquid and sold.*—process for sale for Rs. 10,000 and 1/3 of net profit as Royalty. Samples made are satisfactory, Machinery to be designed. Capital required about Rs. 5 lacks.

7. *The Manufacture of Essential oils, Face-powders and other Toilet Preparations*

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Natural and Synthetical.—Process for sale for Rs. 15,000, and 1/3 of net profit as Royalty. The pungency of the European Perfumes and the Staining properties of the Indian Perfumes have been removed by special methods of work, maintaining the fragrance of fresh flowers. Machinery to be designed. Capital required about Rs. 5 lacks.

8. *The Manufacture of Distempers, Pigments and Paints.*—Under negotiation. Process for sale for Rs. 15,000, and 1/3 of net profit as Royalty. Machinery to be designed. Capital required about Rs. 5 lacks.

9. *The Manufacture of High-grade Coal-tar from Gas-works' gas water cediment.*—Process for sale for Rs. 2,000, and 12 per cent. on sale proceeds as Royalty. Capital required about Rs. 10 thousands.

10. *The Preservation of Vegetables.*—Process for sale for Rs. 5,000, and 12½ per cent. on sale proceeds as Royalty. *Machinery designed.* Always as good as fresh when treated in a special way. Capital required about Rs. 50 thousands.

11. *The Preservation of Eggs.*—Under negotiation. Process for sale for Rs. 5,000, and 1/3 of net profit as Royalty. Big trade possible, especially with Europe. Preparation untouched by hand. Omelets made 6 months after preservation roasted as good as made from fresh eggs. Sample highly appreciated by medical men. Machinery designed. Capital required about Rs. 50 thousands.

12. *Indigenous Invalid Food Products and Pharmaceutical Preparations.*—Under negotiation. Process for sale for Rs. 5,000 and 12½ per cent. on sale proceeds as Royalty. Samples highly approved by medical authorities and declared to be in large demand and therefore profitable if manufactured. Preparations untouched by hand. Machinery to be designed. Capital required about Rs. 50 thousands. Useful Bye-products.

The manufacture of Tannin extracts, Wood distillation products and Milk Preparations etc. etc., are not yet fully investigated.

THE IMMEDIATE STEPS TO BE TAKEN IN THE LINE OF EDUCATION UNDER THE AUSPICES OF VAIDIC JIWAN ASHRAM.

The Vaidic Jiwan Ashram will under its auspices allow temporarily so designated EMBRYONIC IDEAL UNIVERSITY the use of its main Hall and Dr. Chandra's Research Library, as also of its other possessions as deemed necessary and proper from time to time.

THE EMBRYONIC IDEAL UNIVERSITY.

The Embryonic Ideal University will to begin with, throw open only the following channels of study to be dealt with under its own PHILOSOPHICAL FACULTY to such College students of all castes and creeds, male and female, who may either be advanced enough to engage themselves in some Research work or may do so after making up their difficulties.

The Philosophical Faculty.

1. Philisophy.—The different Schools of Philosophy, and allied Literature.

2. Logic.—The Science of Reasoning and allied Literature.

3. Psychology.—The wonders of the Mind, or the working of the Brain, with allied Literature.

4. History.—The History of Human Civilization, and allied Literature.

5. Philology.—The Origin of languages, and allied Literature.

6. Religion.—The different Religions of the World and their Spiritual Origin, and allied Literature.

7. Chemistry.—The Science of Chemistry and Chemical Manufacture, and allied Literature. Practical work.

N. B.—For this purpose *The Techno-Chemical Research* Laboratory will be affiliated to The Embryonic Ideal University.

The Course of Instructions.

Subjects 1 to 6.

MEASURE.

General Course.—It will presume a fair knowledge of languages, mathematics and such information as College students generally possess. Unless special books which are being written under,

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Subjects 1 to 6, the title of "*Dr. Chandra's Ideal Guide Text Books Series*" are ready, necessary books will be recommended, and a constant effort will be made to make the students self reliant and willing workers, although regular lectures will be held as deemed necessary and proper. For *Practical Training* debates and written discourses will be held regularly.

In Subject 7.—Besides the above, it will include a thorough training in both Theoretical and Practical Chemistry Inorganic and Organic; Chemical Lecture Experiments, Qualitative and Quantitative Chemical Analysis; Inorganic and Organic preparations, as also the necessary principles of Physics and Physical Chemistry, with their practical.

Duration.—It is likely to take about three years time, but may be more or less, according to the capacity and work of the student.

Special Course.—It will presume an efficient knowledge of the subject in question as prescribed under the General Course, and will,

Subject 1 to 6.—Include a detailed study of the Subject followed by a Thesis comprising an Original Research.

In Subjects 7.—Besides the above, it will include a course of lectures in Chemical Technology, *i.e*, Applied Chemistry, Chemical Engineering, Machine Designing, Chemical Consultation as Business, followed by first a Scientific and then a Technical Research incorporated in a Thesis.

N. B.—No Technical Process worked out by the Director will be taught to any student unless the corresponding fees be paid for it and the business taken up under his advice.

Duration.—It is likely to take about three years time, after the General Course is completed, but much will depend on the abilities and work of the students.

EXAMINATION.

Only two formal examinations will be held in any of the subjects named above and on any day the student declares himself ready to sit for them.

So as to serve their right purpose the examinations will be strict, written, oral and practical; and the questions will be put more of a practical nature and with a view to guage the examinee's extent of knowledge, besides this every leniency will be shown to the students.

The FIRST EXAMINATION will be held after the General Course is completed and will confer on the successful candidate a Diploma.

In Subjects 1 to 6.—It will turn out men of sound general information in their respective subjects

In Subject 7.—It will turn out efficient Chemists.

The SECOND EXAMINATION will be held after the Special Course is completed and will confer on the successful candidate a Degree.

In Subjects 1 to 6.—It will turn out men of authority in their respective subjects.

In Subject 7.—It will turn out men who could start any Chemical Industry after investigating the same if they possess sufficient capital etc, set up their Consulting practice, or take up a post as Technical Experts under some Manufacturing Syndicates.

Recognition of the Ideal University Degrees.

Firstly.—Only such students would join this University, who care more for merit than recognition, and either possess or wish to build up in themselves a stamina to stand on their own legs by following an independent profession of Science or Literature.

Secondly.—Merit commands recognition all over the world and if the Original Research done by the candidates, be recognized by the Director, he could also undertake to get them a recognition from the modern Universities of the West, by placing their work before the authorities and fighting out their case in their Educational battle-field, by actually putting the candidates to their tests, if need be.

Thirdly.—There is hardly any reason to presume that the Government will not recognize the merits of the successful candidates, if they really possess any and be well behaved, especially when instances are not wanting of men, who do not possess any University degree and are yet

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found in Government employments and have been given preference to the so called degree holders, on the sheer grounds of Merit.

FEES.

General Course.

Subjects 1 to 6.—For each Subject Rs. 15, per month.

Subject 7.—Rs. 20, per month.

Special Course.

Subjects 1 to 6.—For each Subject Rs. 20, per month.

Subject 7.—Rs. 30, per month.

Admission.—In each case one month's fee shall be regarded as admission fee and the first month's fee shall be taken at the time of admission in advance.

Boarding House.—For each seat Rs. 6 per month. The students will be free to make their own messing arrangements and the Director will give them necessary facilities and help.

The Contemplated Additions.

1. A Course of General Education in Ideal Institute from the Children's to the Education of the Gentry, when "Educative Toys and Apparatus" and the necessary Literature is ready. (Now under active preparation by the Director).

2. A Course of Artisans in Technical Institute after completing Mass-education.

3. A Course of Professional training in Professional Institute, after completing Middle class education.

Short-hand and Type-writing classes to be started first. Classes in Music, Photography and Painting etc., to be taken up as soon as Art-gallery and the Studies are ready.

4 Other Faculties will be gradually added to the Ideal University.

(For details read :—

A Revolution in Education !

Preparation for a World-competetion !!

"DR. CHANDRA'S SCHEME OF IDEAL EDUCATION"!

A Few Essentials for the Success of the Scheme.

1. As the Director is doing the whole thing at his sole responsibility, it is needless to mention that he has decided to give his personal attention to the whole Institution, of course while taking other competent hands to assist him in his work from time to time as may be deemed necessary and proper.

2. He will not accept any donation in the form of charity towards the Institution, though later on he may welcome large funds on business lines. However, Capitalists and Manufacturers willing to maintain any poor, but deserved students at the Institution by defraying their fees and other expenses, either on Charitable or on Contract lines, are requested to kindly correspond with the Director, who will greatly appreciate a charity in this form and consider it a real help to the Institution, if this could bring in some good and smart students.

3. As he does not believe in cheap and third class education, he considers the fees fixed to be very low and hopes that they would not be looked upon, as high in the interest of good and useful Education, especially when he has decided not to feed the Institution on Public Charity. An Institution that claims to make its students stand on their own Merits and independent, should not be itself otherwise.

4. The classes in each Subject will be started exactly one month after, at least the following number of students are admitted.

General Course—

Subjects 1 to 6—10 students.

Subject 7—20 students.

Special Course—

Subjects 1 to 6—12 students.

Subject 7—15 students.

5 He wishes that the first batch should consist of students, who are, smart, hard working, well behaved and well of, so as to be able to receive an Exemplary Ideal-Education at the Ideal University, according to their own inclinations and aptitude, and could also accompany the Director to the Western Countries for some time, if deemed necessary ; yet he would consider the application of bonafide students, "Quick in brains though slow in purse". With certain concessions ; as also of the rest to see what arrangements could be made for their help.

6. No student shall be admitted in the Ideal University, unless he binds himself she herself

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bilide by the rules of the Institution, framed from time to time and gives a written undertaking to continue to the studies for a period of at least three years. The Director reserves to himself the right to have a personal interview with the student, if necessary, before admitting him in the Institution.

CORRESPONDENCE COURSES in the her above named subjects, on ½ Fees plus Postal expenses.

INDIAN INDUSTRIAL DEVELOPMENT.
A Golden Advice.

II. Don't hazard your capital before thoroughly convincing yourself of the Commercial and Technical aspects of any Industry to be launched upon.

2. Scientific and Technical investigatiog is an experiment on a small scale to avoid bin risks, and to be saving in this is to be penny wise and pound foolishness while taking the risk of an Industry.

3. Judge your Expert by insisting on the submission of the samples of the intended Products, made on Technical lines, from particular Raw-materials for your approval, and to this end, provide all facilities for work, to the deserved.

Any of the Processes worked out by the Techno-Chemical Research Lab. may be taken up, or any fresh Industrial problems may be tackled, on the lines suggested above

ALL CORRESPONDENCE, accompanied by 1 anna Postage for Reply and other leaflets given information about the Institutions, should be addressed to the writer.

HEALTH AND LONGEVITY.

(By Dr Keshav Deva M. D.)

Ignorance is the soil where evils and seeases germinate. Notwithstanding the fact att our physical bodies are wonderful dl delicate machines, contrived and fitted mmirably to perform certain functions, we ffer immensely owing to the lack of oper information. Bodily health is gerly sought for by every sane man dl woman and especially by those who vve suffered from impaired health yet find that men are dropping in the ime of life and suffering from untold seeases—the voices of outraged nature. ealth exists only in a body where brain duly nourished by the pure and rich ood stream permeated with vivifying and ergizing substances. Those alone can pire to raach the highest physical and mtal possibilities who carefully serve the laws of physiology. They would hail all measures that contribute to the moral and intellectual growth, enrich and purify the blood stream and exalt and beautify the whole system. The wide diffusion of knowledge of right living will revolutionize the habits of right thinking people and lead them to the vast potentialities and possibilities awaiting developments.

Human mechanism passes through a cycle of birth, growth, development, decay and death. Physical, intellectual and spiritual forces likewise follow this course. There is however no end to the development of various forces if we understand the underlying principles. Development follows the law of conservation of vital forces physically as well as intellectually. With the approach of puberty, the sexual glands become active and the ductless glands manifest their

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activity in developing the secondary sexual characters. Those who foolishly commence their sexual life at this early stage they hamper the growth of intelligence and wear the physical body prematurely. Instead of growing a giant in strength, perfect proportions and highest development, they starve their mental and intellectual natures by constant drainage and leakage of their vital substances. They commit sins of enormity against their own nature and prepare themselves for an early grave.

The Hindu scciologists have laid special stress upon the conservation of the vital force. Brahmcharya or continence is regarded the most essential feature in the conservation and the prolongation of life. All teachers of higher thought and philosophy have observed this principle Longevity was so common in India that it was considered a crime to die before one hundred years. Lycurgus followed the institutes of the Aryan philosophers of India and he succeeded in begetting supermen and superwomen for the state of Sparta. No man was allowed to marry before thirty and no woman before the age of twenty. Excesses and indulgence were strictly prohibited. The Hiudus made it a sacred principle and lived up to these ideals for ages. It is not an uncommon sight to find men over 100 year of age scattered over different countries but we find them always observing the laws consciously or unconsciously.

Those who observe the rational hygeine of sexual organs, preserve their youth at the age of 50 and 60, as biologically sexual health is the only standard of physical health. It is an interesting study to observe that all those who have attained good old age were sexually strong and healthy. Drakenberg—a Dane—lived to a good old age of 146 years and manifested strong sexual activity at the age of 139 Years. Peter Albrecht lived 123 years, married at the age of 85, and left seven children at his death. Gurgen Douglas was born in Marstrand, lived 120 years and seven months, married in his 85th year and had eight children. One of these was born when he was 103 years old. Baron Baravicino de Capellis died in his 107th year. At his death his wife was pregnant. R. Glen a shoemaker died near Philledelphia at the age of 114 years in 1796. At that age his virile powers were normal. Professor Metchnikoff mentioned examples of old men between the ages of 94 and 104 who suffered from copious spermatorrhea and in whose semen he found a great quantity of spermatozoa. Harvey wrote that on the death of Parr at the age of 153 " his wife told me that until 12 years ago, he never ceased to embrace her frequently that is when he was 140 years old ". Joseph Surrington died in 1797 in his 160th year near Bergen. His eldest son was 103 year and the youngest only nine years old. H. Jenkins from Yorkshire (Eng) had appeared in a law suit as a witnees to an incident said to have occurred 140 years ago and was accompanied by 2 sons 102, and 100 year old respectively Petraz Czarten born in a village called Kropos in Hungary died in 1724 at a ripe age of 185 years. His son was 95 years old at his death. All these examples manifest strong sexual health along with longevity.

The recent researches of Professor Metchnikoff in the domain of old age have thrown a flood of light from a different point of view. Discussing the theory of Phagocytosis he held that diseases result from the invasion of the microbes on the one hand and the lack of power of the bodily resistance on the other. As long as the body is strong and the blood stream of the system is rich with all the requisites, there is plenty of resisting power in the system to ward off diseases. He suggested that the presence of more than 3800 persons over and above the age of 100 in Bulgaria is due to the lactic acid fermentation of jogurth. He referred the same matter to the use of dadhi in India. While the importance of food is not underrated by the Hindu physicians, they emphasise the fact that the prolongation of life and health mainly depends on the power of resistance or virility of sexual glands.

Food plays a very important part in the upbuilding of the system. Man requires

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per kilo of his weight about thirty calories of food. A healthy person weighing 160 pounds requires 2200 calories for light work and about 3000 calories for hard work; during 24 hours Fletcher got along fine with only 1600 calories per day. Cornaro became ill at 40 through immoderate living. He reduced his food, recovered and lived happy and healthy physically and mentally upto the age of 100. Every intelligent man and woman should try to understand his and her nature and determine the nature of food required and consume the quantity needed for their individual systems. Deep breathing, plenty of exercise, sound sleep, rest and the observance of the various laws of health heighten the expectation of long life and guard against premature death. It is the height of folly to die early when we can preserve our youth, beauty and health by the right comprehension of the invulnerable laws of nature. Resolve and you will get the secrets of success.

It has been amply demonstrated that the lack of testicular and ovarian substances not only retards the secondary sexual characters but results in the insufficiency of intellectual development. Every organ in the human body has its allocated function in the brain. Autopsies have shown that when one of the testicles was destroyed, atrophy always appeared on the opposite side of the organ in the region of the cerebellum. It further influenced the action of the ductless glands and led to the stunting of the intellectual powers. Brain cells develop according to the healthy development of the physical body. It is subject exactly to the same laws of growth and development, nutrition and decay as the body. It is stimulated to activity by the exercise of its various faculties and is fatigued by the overwork and excessive drain of the vital forces. It has a central power house in the cereberum and an auxiliary little brain called cerebellum with a long transmissable electric cable called spinal cord alng with nerves scattered all over the system sending and receiving messages During sexual activities, these centers become highly active. All emotions produce higher blood pressure. They increase the secretion of the ductless glands, poison the system and produce various diseases ultimately causing arteriosclerosis and shortening of life. Under the influence of strong emotions, women have suddenly menstruated, men have been turned gray and lost their ballance and poise. Those who remain celebate, require much more mental activity and should be busy all the time to fire off the surplus energy. The philosephers of India divided life into four divisions and they prohibited the use of sexual life after the middle age and taught that all the energy should thus be devoted to the development of the mental and spiritual faculties. All brain power like the muscular one developes with exercise. High resolutions lead to the unfoldment of mental powers but they only germinate in fertile soil impregnated with vitality. Feeding the mind with negative forces such as hatred jealousy, evil plans, crimes, poison the faculties, distort and upset their growth while positive forces such as kindness, charity, friendship, magnanimity, hope, generosity and high ideals lead to the healthy growth of the functions and prolong the span of life. The teachings of the Vedas and the Upanishads are calculated on this ground to promote the interest of life. They teach the idea of duty without reward, good for its own sake and lead to the study of the laws of nature. They teach us how to build our own monument.

Wonderful forces display themselves during the long procession of nature. Birth, development, reproduction, decay and disintegration, bring powers and capacities transforming and revolutionizing the system. This great scheme of life is based on definite laws. We can stay off old age and preserve perenial youth if we duly recognize and persistently observe the underlying fundamentals of our life. The human body consists of two kinds of cells, the organic or vital cells and inorganic or non-vital ones. All those measures that lead to the lessening of the vital compounds and a relative increase in the non-vital or mineral ones, hamper the activity of cell life. Its activity is reduced and exhausted, its electricity is affected and decreased, and a diminution in its bulk takes place. The bones become

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brittle and smaller, the cushions of the cartilages shrink, the arteries thicken, the lungs, heart and liver diminish in size and shortening in general stature takes place. We designate these symptoms old age. We know that the cells of the body are constantly changing from the birth of a child. As long as the cells are functioning on the plane of health, they are replaced by the healthy cells; but the moment their health is impaired, they are replaced by defective cells shorn of inherent vitality.

As long as we preserve this vital force and the internal secretions are normally active, we retain the ability to walk and run. On an average a strong person of forty to fifty years of age can walk six miles a day. If he reduces after fifty 10 per cent. of his activity every decade he can retain vigour, youthfulness and brilliancy of complexion. With the decrease in physical activity will come the decrease in intellectual powers. According to the law, if vital forces are thoroughly conserved and their channel directed at this stage of life to brain cells, he will retain his powers much longer. Precocious children always suffer in the long run. Nature demands that the fruit ripens in its proper course. Overworking of some organs at the sacrifice of others is an infringement which nature can never excuse. The majority of people are frittering away their priceless vitality by forcing the brain to outstrip the body. They ignore the forces of their system, neglect the needs of their organs and thwart the harmonious working of their body.

The wise men says the Upanishads, have conquered death by the sheer force of continence and perseverance—conservation of vitality alone leads to perennial youth. Those who have fortunately inherited good vitality from their parents have had a good start. Children of persons of long age have lived long lives. They received the accumulated energy of their parents through their inheritance. Similarly first-born children inherit more vitality than the late ones. The ratio diminishes rapidly after the third issue. Women as a whole get more vitality on the principle of sex-limited inheritance than men. Statistics prove that more males are born than females but at the age of 75 their number becomes equal, at 90, there are two women to one man and after hundred the number of women predominates. The United States census gives 3981 persons who have reached 100 years or upward and of these 2583 are women. Daughters receive more vitality of their fathers than the sons in general. Even those who have been deprived of this precious vitality of their parents, can aspire to long life provided they follow the laws. As explained above, longevity depends upon the health of the vital cells. Nothing improves the cell life as the vital substances preserved during the period of sexual activity. The turbulent passions of youth ought to be trained and well-directed. Like the deep river of the valley, let youngmen and young-women with calmness and consciousness of strength fertilize with mighty volume. It is mightier in results than the turbulent torrent of the hill that leaps down with a foam and dash and is impetuous in character. It is not the question of source and channels but what flows is of greater importance. A life of self-knowledge, tranquility and close introspection leads to the conquest of death.

It is a common observation that men at sixty begin to show a hypertrophy of prostate glands and women at that age suffer from tumours and cysts. They have generally stricture and taints of infections and have been guilty of excesses in sexual life. With the impairment of these organs comes the subsidence of the internal secretions. During their activities, their hormones were assimilating nutrition, destroying poison and checking diseases but their absence or comparative absence brings a train of symptoms and old age follows rapidly. Build up the cells by proper nutrition and you will preserve your health and longevity.

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EDUCATIONAL RECONSTRUCTION.

(By Mr. Mohan Singh, B. A.)

Messrs Ganesh & Co., have done a distinct service to the country by such a timely publication of "Essays on Educational reconstruction in India" by Mr. Panikkar of M. A. O. College Alligrah. All the our essays, the Problem of National Education, Vernaculars as Media of Instruction in Secondary Schools, University Reformand. The Training of Children, are very suggestive and thought-provoking and it is mere deserving praise of the book, to say, that our so-called educational experts are sure to rise wiser, more liberal and more idealistic, from a careful study of it.

The present system of Education is, as the author so aptly styles it, characteristically the Anglo-Indian system, a suitable instrument for the perpetuation of the Anglo-Indian or Bureaucratic system of Government. This system is wrong and ineffective for purposes of National Regeneration and Emancipation because "it is dogmatic in its character, restrictive in its operation, meaninglessly elaborate in its method and wasteful in its results." Having arisen out of the interested efforts of missionaries and the imperialistic and imperious schemes and machinations of Macaulay & Co., it has absolutely no relation with the glorious past and the future aspirations of awakened India. Our peculiar social, moral and political ideals find no application in the present. Machinery the intellectual and moral life of which is too rigid and "soulless to be a living, energising method of building up Nation."

A radical change must be brought about in the present method, if the nation has ever to reach its full stature. "The progressive systematisation of distrust of freedom, of the progressive adoption of the principle of status education, of the progressive elaboration of the methodology to realise that principle," which have held sway all these hundred and fifty years of British rule, should now go and *efficiency and uniformity* should give place to variety and freedom of development. And India itself—its hoary ideals and traditions and its consistent-with the-past aims and aspirations should be the *inspiration* of the change, and not the captivating superfluities and materialistic complexities of the West. Further, this change is being, and ought to be heralded not by fatuous and futile organizations or Anglicised and "progressive" imitators of the West and the "crowning products of the British rule," but by individual, truly Indian enthusiasts, like Tagore and Dayanand and Tilak.

The problem of National educational reconstruction is the problem of so effecting the change talked of as to unite in its results the harmonious application of both the *Guruklua* and the *Shantiniketan* Ideals. The Benares Hindu University is a partial solution of this problem in as much as it is trying to bring Indian education into conformity with Indian culture and is creating a new and more congenial atmosphere in which the Indian mind will be able to grow unrestrictedly. But the mere fact that the solution is partial while the problem itself is indeed bewildering in its variety, is growing in extent and importance more and more, makes us attack it more diligently and in a variety of ways. We are now fully aware of the glaring defects of the present system. Let us try to remove them.

And in any serious and organised attempt at the removal of the chief weakness of the existing system, three questions will demand our most prominent attention, first, the adoption of Hindustani as the

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lingua franca; second, freedom from the irrational and distrustful control of the Executive; third, education of women with due deference to the three-fold demand of Past, Present, and Future life of the United Indian Nation. After a consideration of these three questions, the author proceeds to discuss the choice of a suitable media of instruction in secondary schools and comes to the natural conclusion that the great and fundamental mistake, committed in accordance with the dictates of Macaulean policy, has been more or less recognized by eminent authorities as H. H. Wilson, Sir Charles Wood, and Lord Curzon. The Indian mind is now fully awakened to the disastrous results of this mistake and will not tolerate the wastage of time, money, and energies it brings about, a moment longer, only if it can help it. The rectification of the "mistake" has been achieved by H. E. H. the Nizam in the Osmania University and we of the British territories await the inauguration of Reforms, for a final removal of the grievous wrong.

The author next takes up the question of University Reform in India and is enabled to make very pertinent suggestions regarding the reforms that we need most in that direction. He considers the main results of the "orthodox" Indian Universities, discusses the Oxford and Cambridge systems and lays down the lines along which our Universities should develop. The chapter on the training of children, with which the brochure ends, is an admirable study of the present home and school atmosphere in which our children are brought up. There is no denying the fact that child education has been till now grossly neglected in India, its conditions being very peculiar. Equal attention has not been paid to the physical, intellectual and aesthetic sides of the child's development, nor has the child's education been duly graduated, progressive and suited to his intellectual capabilities. India's proverbial poverty and her rigid and age-worn social system provide for the children very peculiar surroundings. "The great reform that is required in the training of Indian children is," according to our author, "a de-intellectualisation of the present system. Education should be integral. The training of all human faculties should be attended to. No mistake is greater in education than the one which considers the mind of the child as a *tabula rasa*, for the teacher to draw what he pleases. Each child should be *studied* and taught as a separate unit. We should recognise and utilise diversity and our educational ideal ought never to be uniformity of method or standardisation of intelligence." We have no doubt such sane reflections will find large sections of suitable readers and the cause which the book advocates, will be successfully served and furthered.

KABIR.

(By Pandit Chand Narayan Zutshi, M.R.A.S., (London.)

I

There can be no doubt that there have been in all ages and climes Great Rishis and Munis, Sages and Saints, Hermits and Pilgrims, brave warriors and benevolent Kings and founders of religions whom humanity has looked upon with esteem and

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veneration and regarded as the incarnations of God. The venerable soil of mother India is no exception to this general proposition and has given birth to an unparalleled number of such great men among whom Kabir is one. He was born at Benaares in the year 1398 and lived for 120 years.

DIFFERENT VERSIONS OF HIS BIRTH.

There are many different versions regarding the birth of Kabir, but I would give here for the sake of brevity only the two most widely accepted and credited noes, *viz.*, (1) The Brahman-Widow Version and (2) The Lakshmi Version, the details of which are as follow:—

The Brahman-Widow Version. It is said that once upon a time a high class Brahman-Widow went with her father to a temple for worship where Sadhu Ramanand, becoming pleased with her Bhakti, blessed her to be a mother of a son. The blessing, being a curse in her case, surprised her father very much who at once asked the Sadhu. "How can she give birth to a son? she is a widow!" The question upset the Sadhu who expressed great regret for his ignorance and replied in these words, "Since the utterances of a Sadhu—God's true devotee—are infallible and will always turn out to be true, she would bear the son not in any illicit way nor in a usual course of nature as always happens in the universe, but that the son will be born out of her hand" Thus Kabir was born and that was why he was called Kabir which is, formed from "Kar" *i. e.* hand and "Vir" *i. e.* son. The Brahman-Widow out of shame took the child to a solitary place and wrapping it up in a piece of cloth hid the child away under a lotus near a fountain where Nima and Nero found it as will be seen from the story of the weaver couple latter on.

2. The Laxmi Version—Once there was a talk going on between Bhagwan and Laxmi in the course of which Bhagwan was praising his devotees and worshippers saying, "They never forget me and my real worshippers who have always their thoughts centred in me are to be found in the world down below." You veinly express high opinions about your worshippers who remain engrossed in 'Maya' or the pleasures and comforts of the world. Not only I say this but, if you desire, I can produce before you many concrete examples which substantiate my remarks". Bhagwan paid no heed to this retort of Laxmi who obstinately clinged to her views and pursuaded Bhagwan to allow her to please her fancy by bringing forth such instances to his view. Bhagwan at last gave his consent and forthwith Laxmi came down into the world and got at Kashi, the place of the hermitage of Sadhu Ramanand, and within a night laid out a beautiful garden decked with springs and fountains round which were grown all sorts of beautiful trees studded with sweet-scented flowers and over-loaded with numerous fruits among which warbled and flittered about many a sweet singing bird which by its plaintive lays made the scene simply bewitching and charming. In the morning when Ramanand came out of his hut and saw a splendid garden laid out hard by, he felt inclined to take a stroll in the garden whose beautiful scenery and sweet melody of singing birds enchanted him very much. He decided to take a walk and on his return he picked up some flowers from the trees and taking them in the skirt of his garment was on the point of leaving for his hut when Laxmi appeared in the guise of a flower girl and addressed him thus "Maharaj, do the devotees of Hari ever steal the property of others? Is it worthy of them to commit such thefts? Give me back my flowers" Ramanand took it ill as his aim was not to commit any theft thereby, and gave back the flowers. Laxmi then putting the flowers in her Sari hastened off to Bhagwan in great joy and uncovering the flowers before him said. "Look, here is the proof of the theft of your devotees." To her great surprise Laxmi found a beautiful child in her arms instead of flowers, the very sight of which puzzled her and the sense of shame so much over-powered her that she became silent and dumb-founded. Seeing her in this plight Bhagwan asked, "What is the matter

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with you, Laxmi.? Why have you become silent? Go on speaking further." There upon Laxmi sought his pardon and said, "I am really mistaken my Lord, your devotees' hearts are always towards you and your mercy towards them Excuse me, my Lord." Bhagwan then asked Laxmi to place the child in the same garden which she did and this child was our Kabir.

HOW KABIR CAME TO WEAVERS.

It so happened that while Nima and Nero, the weaver spouses, were returning home after their second marriage ceremony, they came upon a tank named Lahar on the road where they found a beautiful child thrown carelessly away hard by. A great discussion arose between them as to the advisibility of taking up the child. At last Nero took the child up and bore it home. On reaching the house, a Qazi was sent for to determine what name should be given to the child Accordiug to the usual practice, the Qazi opened the Kuran and was struck to find therein the three names—Akbar, Kibra and Kabir—of God and wondered within himself as to how he can give so holy a name to such a low-born son of the weavers. The Qazi then referred the matter to a number of Qazis who arrived at the same conclusion and pronounced the child to be an evil spirit and said it should be killed at once. The weaver parents thereupon took the child to an inner apartment for the purpose and the moment they resolved to put a stop to his life the child said, "I come from an unknown mysterious place, The love of the world has thrown all into utter forgetful-ness : no one knows who I am I am not born of any woman's womb, but in a curiously mysterious way. My dwelling place was a lovely spot in Kashi where I came into the hands of you weavers. There is nothing like animal passions or temptations in me. I am born to worship God and my mission is to preach to the world. My name is Kabir which heralds the life of one full of the knowledge of God." This wonderful incident defeated the Qazis in their evil designs, his life was spared and the child named Kabir.

These are the details of the versions, from which it is clear that Kabir was the son of a Brahman widow and not of Nero, but was only bred and brought up by him. What ever may be the sectarian significance of the versions one thing is certain that, apart from such petty considerations, the details unmistakably point to the fact that the birth of Kabir came to be regarded a miracle, a divine mystery and that they are sufficient to impart a supernatural character to his origin.

FROM KRISHNA'S FLUTE.

(By Principal Champati, M.A.)

I. Self-discipline

To the earthly motives of man, self interest is the highest appeal. It is for self—preservation that most of the time and energy of man are expended. The improvement of self is the next higher object to which a part of humanity devote themselves. The larger section are content with their lot, and their great care, in as much as they understand in what lies their good, is to keep that good intact.

The Gita makes an addition to these truisms The secret of self—improvement as also of self—preservation is, says Gita, the exertion of self. Never was man benefited by the efforts of others. Even where interdependent, in-

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dividuals have to exert their personal influence and attraction on the sympathies of their brethren. Where help comes of itself, it has no beneficial influence on the character of its recepient. Personal magnetism is the centripetal force in the revolution of society round selves.

By moralists self has been recognised to be the greatest friend as well as the greatest enemy of individuals The Gita goes a step further. It declaries it as the sole enemy and the sole friend. Where other enmity or friendship exists the stamp of self is, of necessity, on it. The character of such enmity as also of such friendship is a reflection of one's own character.

Disciplined self is the sole support and solace that stands. In misery so well as in fortune, mastery over self to which constant practice, constant exertion, is the golden key, is a very precious treasure.

Sandhya of a morning and of an evening is an exercise to this end. Removed from the turmoil of the world, the mind of man turns upon itself, and has an occasion to form an idea of its inner stores. The more he thinks of self, the more are his powers rivetted on self, so that when he returns to the bustle of worldly life, he forgets not the interests of his spirituality. Over an office desk or a market ledger, in field or in a stall, his primary, concern is the elevation of his spirituality. His physical engagements, instead of being a check, are a help to this end. For one who is striving for equanimity, equanimity becomes the means for the performance of honest labour.

Self-denial does not consist in the renunciation of food and raiment. Nor are long and continued wakes a preparation in self-realisation. Regularity of sleep and board is a necessity in Yoga. The whole life is to be so regulated, as to form a harmonious song of activity and comfort, so that rest may not jar against action, and action may not fall foul of happiness. Austerities, as a practice, in the endurance of hardships, may be undergone in the earlier stages to armour the soul against unforeseens, yet moderation, a propriety of manner and mode, should always form the keynote of the ascetic song.

Even if this practice should lapse, the practiser that has gone a little way on, has lost nothing. In as much as he has striven and achieved, he has been a gainer. The imprint of his efforts is on his inner consciousness, and if in this life, he should have no opportunity of fulfilling what he has begun, he has, by his unsuccessful endeavour, given the trend to the life that is to come. Time must be when the hushed voice of the soul, will with the removal of obstructive associations, gain a free utterance. It will make itself heard distinctly and to effect. The impressions, once gained, shall help the vehicle of that voice. They will make its progress easy towards translation into practice.

II. The Altruistic Ego.

Man does not live alone. It is not in the matter of economic necessities only that co-operation and sociality form the main factors of human existence. Men think by division. They conceive and perceive conventionally. They form ideas in groups. Even in the seclusion of recluses there is a concourse among spirits For ascetics that shun society the discipline is uniform. With men in the past and men in the present, the most solitary Yogi holds a solitary communion. He adopts what his predecessors have adopted before him and his peers are adopting in his lifetime. Human unsociality is social.

It is in expounding this secret that Krishna reveals his identity with unmistakable clearness. We are exhorted to see Krishna in all and all in Krishna. The 'I' of Krishana applies equally to every one of his readers.

The recognition of self in all beings is the highest point in Yogic vision The self that breathes in all is that which Krishna identifies with himself. Some interpret this as implying Krishna's identification of God and soul. To us poetic exaggeration—a common turn of expression which characterises the talk of man in the street—appears to have been twisted into a logical dogma. In the couplet that follows Krishna explains himself beyond the least shade of doubt. The phrase आत्मौ पम्पेन

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like one's self, makes literal identification out of question. Similarity has, for the sake of force, been emphasised into sameness.

Individual happiness is not simply a part but a counterpart of universal happiness. They are not simply interdependent, but in a way coincide. An Indian can not escape birth, unless whole India escapes it. Intellect advances in the midst of advanced intellects. The progress of morality is a social progress. For practice in Yoga, a Yogic atmosphere is a necessity.

It is here that the intrinsic force of spirits acts centrifrugally. Different in themselves they become one in society. Isolated in identity, they have a community of interests. They stand alone and act alone and yet are members of an organism. This is what philosophers call one in many and many in one.

The subject of the Gita is the individual soul. The identity of God has somewhere been touched simply by passing. What is true of one is true of all, and among individuals there is much in common. The universal aspect of individual egoes has found abundant emphasis in the sermons of a *Yogi*, where Yoga, instead of dissociation from the busy centres of the world, was one longbugle-note of concerted activity, who instead of a cave chose the field of batlle as a fit resort for meditation, whose realisations of self was the realisation of the social and political possibilities of man.

"TRUTH MUST CONQUER."

(By Prof. T. D. Sully of St. John's College Agra).

In a period of intellectual and moral ferment and change such as India is passing through, there is always a danger among educated men of the spread of a general scepticism. Men grow suspicious both of the old learning and of the new thought; the old ideas are thrown aside because men cannot remain unaffected by the new spirit of the time, yet the new ideas are not acceptable for they seem strange and foreign. The need of the time is for a leader who can reinterpret the old and introduce the new as complementary to what has gone before, and so lay a sure basis both for practical life and for further intellectual and spiritual advance.

It is this task especially that Swami Dayanand Saraswati set himself, and which by his example he has called others to carry on. The Arya Samaj which he founded has taken a prominent part in social and educational advance but it is of this intellectual and spiritual side of its work that I would speak briefly, for I am convinced that it is upon the basis of intellectual ideals that permanent work must be based.

Looking back to the Vedic origins of Indian thought and religion, Swami Dayanand found there as the centre and core of all spiritual aspiration, the belief in one God, perfectly Wise, perfectly Moral, the origin and perfection of all Being, Consciousness, and Bliss. (Satchitanand). In the light of this principle he critically examined the later historic development and present condition of Hinduism, and the other religions of India, freely accepting the true and freely exposing what he thought to be false and degraded.

But he did not only look back, but forward. He saw in the advancement of truth and righteousness a universal movement, and so he recognised and welcomed

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the modern spirit of scientific achievement as a spirit not hostile to but essentially one with the true "Veda." It is perhaps this intense faith in the one all-victorious truth, expressed in his words which I have taken as the title of this article, which is the greatest treasure that the Swami has bequeathed to this generation. "Finding solace in the belief that ultimately truth must conquer and not error and that it is the path of rectitude alone that men of learning and piety have always trodden, true teachers never become indifferent to the promotion of public good and never give up the promulgation of truth." (Satyartha Prakash, Introd. p. 3). It is in virtue of his clear vision of this ideal that he may be rightly called Rishi or seer.

It is our task, surely, to face the intellectual and spiritual needs and problems of the day in that same fearless and faithful spirit, being ready to accept truth from whatever source it may come believing that ultimately the Source of all truth is One and Divine, and being ready to base our daily life consistently upon it. The question must be raised by each one, how far am I sifting out critically the truth handed down to me from the past and welcoming without prejudice the truth that is being unfolded; how far in my thought life as well as in my work life am I governed by a true spiritual conviction of the reality of God?

Writing as a Christian Missionary I cannot but regret the strictures passed by Swami Dayanand upon my own faith, and the misunderstanding upon which, I am sure, they were based; and I recognise that on many points, and those not unimportant, I should find myself bound to differ from my friends in the Arya Samaj. But in that fundamental conviction of the one Reality of God and of His Truth, of which I have tried to speak, I am convinced that the true Arya and the true Christian should be at one, and that they should be able to co-operate in the pursuit of truth and spirituality and in the practical work of securing a society based upon true principles of justice and righteousness.

WHAT MESSAGE DOES HE BRING US?

(By Prof. Vaswani M.A)

It is kind of the editor, to ask me, a heretic, to write on the Rishi And the heart of my heresy is—reverence for the World's Great Ones. One of them was the man, Dayanand Saraswati.

The Divali day is the union-day; on this day, brothers and sisters come from different places and meet, one the other, again as members of a common family; there is re-union of the parted ones, this day; and Rishi Dayanand returns to the Family of the Nation every year this day; what message does he bring us at this hour? In Swami Dayanand's life I see the play of

GOD'S SHAKTI-LEELA.

What a Power in this one man: He travels far and wide; he comes in contact with the revered Teacher of the Brahmo Samaj, Sir Keshub Chandra Sen; he preaches his faith from Bombay to Poona, from Calcutta to Lahore, and thousands come to listen to him. And he is not a

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man of *likas*; he speaks *unpleasant* truths; he *denounces caste and image-worship and several things* of popular Hinduism; why do they throng in thousands to this Preacher? There is in him a Power of the Spirit; *that* compels attention; he speaks with authority, and they listen to him while he stands up, denouncing their customs and creeds and conduct. He is bold, fearless in rebuking princes and the people. Dayanand was a man among men. He has been compared to Luther.

It is customary with English writers to pay him the compliment, of calling him the "Luther of Modern India." Luther was great, but Dayanand was greater. I look in vain to Luther for that example in *tapasya* and single-hearted devotion to the National Good which enriched the life of this *bramhacharin* of modern India; Luther married a nun; Dayanand dedicated his life entirely to the service of Aryavarta; Luther had his counsels of compromise with princes; Dayanand was too unworldly to think of Princes and men in power; Luther's pride would suit a man of affairs, not a saint of God; Dayanand was a *rishi*, Luther was a *reformer*. Both were scholars; but the scholarship of Swami Dayanand was, it seems to me of a higher order. He was in truth, a Vidyasagar,

A MOVING CYCLOPAEDIA,

of Sanskrit lore; I know of none in modern India who had such a profound knowledge of Aryan literature and was so great a dialectician as the Swami.

I regard him as an *Acharya*; Sankara Ramanuja, Madhava were *acharyas*. They belonged to medieval India. Dayanand was an *acharya* of modern India. Who is an *acharya*? The man who is great at once in *vichar* and *achar*. *Vichar* is the power of *thought*; *achar* is the power of *character*. There have been thinkers in the West who had the power of *thought*; but how many of them could compare with Swami Dayanand in *character*? Schopenhauer was, a powerful thinker; he was an admirer of the Upanishads; but those who have read his life, read of his anger and pride and bitter quarrels with his servants, know that he did not *live* his life according to the wisdom of the Upanishads; his *achar* was not in harmony with his *vichar*; this German thinker can not, therefore be called an *acharya*. Swami Dayanand Saraswati was not simply a great thinker, an eminent Vedic scholar; he was a man of spiritual *sadhans*, of *insight*, of *interior illumination*.

The mandate came to him from his Guru, the blind monk of Mathura.—*I want thee to go forth into the world and spread enlightenment.* And he went forth, from place to place, to spread enlightenment. He, too, had a vision of India the Free; he, too, saw,

ACTUAL INDIA,

in bondage to ignorance, to superstition, to cruel customs; he wanted India to be freed from these fetters, His essantial message, to my mind, is two-fold—India must *know* herself, and India must put forth efforts to *be* herself. Youngmen to-day quote Bacon and Bunyan, Mill and Milton; how many of them know Sankara and Kapil, Vyas and Jaimini? They study the Rules of Aristotelian logic; how many are acquainted with the System of Logical-Doctrine evolved in Aryavarta by Hindu and Buddhist thinkers? How many know that Jaimini is an eminent name in Jurisprudence? How many who talk of Spencer and Hegel know Hindu metaphysics? How many who study Western text-books on the Psychology of the Unconscious' have cared to look into Patanjali's Yoga for a light on the subject? How many who discuss modern theories of Government care to know the types of political thought and constitution developed in Aryan India.

PROFESSER MACDONELL.

Boden Professor of Sanskrit at Oxford, said while receiving, some time ago, the Gold Medal of the Bombay Branch of the Royal Asiatic Society, that the time had *fully* come for translating the Rig-veda into English. What are *we* doing to study and vindicate Indian Culture, Indian civilization, Indian idealism, Indian literatures and art?

HAS INDIA KNOWN HERSELF IN OUR HEARTS?

If Swami Dayanand urged that Indians should study Sanskrit and Hindi, it was because he was anxious that India should know herself in the heart of every one of

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her sons and daughters He saw that India was under a tremendous impact of the West; he was anxious that India must not surrender her *dharma*, her soul, her profound synthesis of life. *India must be herself* to give her Message to the Nations. Such the vision which dawned upon the heart of this eloquent Swami. *India must be herself*—such the meaning and message of our National Movement.

If India is to be Herself, there is one way her children must tread to-day—the way of *tapasya*. I feel that, more than anything else, we need *tapasya* for building up our national life. When was a nation raised without self—control and sacrifice? The power of *achievement* is the power of *tapasya*.

IN JAPANESE BOOKS.

there is the story of a girl anxious to serve her nation when Japan was at war with Russia; she is poor, but has the longing to serve. What can I give? she asks herself; she prays to the gods; an answer springs within her. 'Give theyself'; she offers herself; she dies in the service of Japan, and her people believe that on her death a voice from the heaven-world spoke. "Blessed are thou': for thou has enabled us to feast with the gods!" Swami Dayanand practised *tapasya*; he and such as he—men and women of *tapasya* are, indeed, blessed; they enable India to feast with gods. Friends! We have clung to eease and comfort long; we have ignored the deeper values of life; we have trampled upon India in our quest of power and wealth. We must practice *tapasya*. Then may we be worthy to go forth to serve India and give India's Message to a waiting world.

"FROM MY DIARY."

TO LES AVANTES (SWITZERLAND.)

(By Ramchandra Shamrao Patil Esqr, B.A., L.L.B, F.R.S.S., Etc., London.)

We started at 2-40 P.M., from Lanssane for Montreux on our way to Les Avantes. Our train was running to the South by Lake Leman exqusitely beautiful, with its deep blue coloured waters, shimmering under the bright sun, the numerous steamers and boats with their picturesque triangular lateen sails enlivening the panorama, the pleasant shores studded with viillas in the midst of gardens and vine yeards, all inviting to form a picture of imfinite charm. And the sea gulls spersely flew over the green expanse of the lake, while the shadows of the Alps skirted the Lake on its other side in bold outlines like innumerable descending clouds—a faint yet exceedingly perspective seen through the mist gathering in the distant far. At Vevey, the Lake was surrounded by a mountain panorama of unrivalled loveliness, while the hill slopes were adorned with the luxuriant glory of woods, meadows and gardens; and in front of us could be gained a beautiful view of the little promenade studded with few houses stretching narrow into as it looked, the lake itself. Vevey, famous for its artistic vintage festivals, is also noted for the excellence of its climate and the beauty of its site. The pure, clear mountain air revived my exhausted nerves and soothed and delighted the eyes with fresh wonders.

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In an hour we were at Montreux—"beautiful as a dream" in Lord Byron's words. The outlines of the mountains especially of the Dent du Midi, towering above the valley of the Rhone, the shores of the Lake with its bays and the exquisite "Gull's Isle," the luxuriant verdure of the hills and the blue tints of the waters produced a picture of perfect harmony. The name Montreux includes several places which merge into each other, and it is also the starting point of the electric line to the Bernese Oberland. Here we got into an electric train. As we began to ascend the mountain, the high mountain cliff on the right crowned with a beautiful cluster of trees with its thousand autumnal hues overlooking the placid waters of the lake on the left, the crescent banks of the lake studded with beautiful houses, small church spires, the beans creeping and entwining their innumerable tiny stick supports, all these with the exhilerating and cheerful atmosphere formed on enchanting panorama difficult to describe. I love Nature in her beauty. She touches me and makes me hilarous and I sing a hymn of praise in my mind to the wonderful and mighty creator of all these things that make Nature so enchanting. As we stopped at Cherneux the conductor at this stage of our travelling gave too big tickets—tickets so big I had never seen any where else in my life. One could have easily utilized the back of the ticket for making short notes of experiences on the journey. I wonder if paper is so cheap in Switzerland even at this critical time of high prices to allow this extravagance. Perhaps the considerate railways were always providing paper for absent-minded travellers to make their notes in case they had forgotten their note-books. Now came into sight the splendid view of the snow-capped Alpine peaks that appeared in bold outlines clearly distinct from the smoky whitish clouds that so long deceived us as to their identity as they seemed to form a continuous solid whole with the show of the glaciers. The cows with their coiled horns grazing confidently on the mountain green, our train going slowly its serpentine route skirting the mountain now to the right, now to the left, unfolding a wonderful panorama of colours at every step of its forward journey the silent waters of the Lake receding from view as we journeyed up higher and higher, the bright rays of the sun piercing through the mist that was slowly gathering strength and was jealous to hide the beautiful panorama from our view—these were some of the most striking features in the pictures that we had the fortune to behold. And the time honoured precipitous Alpine peaks looked grim with austerity on the smiling, and exhilarating landscape as they stood sentinelling beauteous Nature from times immemorial.

But here we are at Les Avantes (3230'. It is a well-known, charmingly situated health resort frequented by travellers both in summer and winter. We ascended the summit of Sonloup by the Zig-zag bridle road, crossing on our way small rivulets that hastened on their downward course, pervading the still air with sweet musical notes that caused little children romping about to be wiled with glee. They dansed and frolicked to the tune of music gladdening their parents' hearts with the innocense of these flowers of their Love. I shall never forget this happy picture of the children on the slopes of the silent green mountains and the joy of the happy couple at the vision of these little angels who formed the connecting links of their lives. Breathing, the pure mountain air and enjoying the profained silence that pervaded the atmosphere—silence, the element in which great things fashion themselves, in which thoughts work with ease, silence, the mother of all that is great and Sublime, the path towards the realization of the Supreme. One and hence resorted to by great sages and saints since the beginning of the world—we arrived at Sonloup where a rugged wooden bench accorded us a good resting place. The Snow clad Alpine peaks rose before us like a thousand spired Crystal Palace. And the vision of the Alpine peaks wooing the gold rimmed silvery clouds stirred chords of Love and Romance in my gladdened heart. The cowbells ringing as the cows grazed on the rich green fertile slopes filled the whole atmosphere with sweet soft melody

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that was sonorous beyond all description. But the mist that was gathering strength now enfolded the whole of the landscape lying below in its bosom and every thing became an empty blank, compelling our early return to the Station. Switzerland is considered the glory of Nature in Europe. Who can deny it with such visions of wonder before his very eyes?

DAMAYANTI: A DRAMA IN FIVE ACTS.

(By "Bishudhatma".)

Act IV.

Scene.—A jungle. Enter Nala and Damayanti, Kala closely following Nala.

Nala.

Ah dearest wife, I know thy faithfulness,
Thy golden heart is all so pure and true.
The jungle is the home of beasts and knaves,
That prowl through nights and make the day unsafe.
No pleasant woman, roughened by her toil,
Could stand the strain, far less a Princess, thou,

Damayanti.

Never, my husband, will I leave thy side.
Thy place is mine. I follow where thou go'st.

Nala.

Thy noble nature carries thee too far.
It is but a few miles to thy father's land.
This jungle path leads thither follow it.
Along the way live pious anchorites,
And berries of all kinds the season brings.
One day of travel will thy journey end.
The trees are shady; fear thee not to go.

Damayanti.

I go back to my father's house that day
When thou too goest there; no other means
Induces me. My joy to be with thee,
To share the food the jungle lowly yields,
To cool thy brow at midday and at eve.
To dust the sand from the hard pillow off
On which thy weary head shall rest at night

Nala.

Nay, thou art weary, try not to deceive
I see it in thy eye, thy soul is faint.
I could not go unto thy father's Court.
Where once I came a suitor rich and free
And bore thee to my palace as my Queen.
Mine is the sin and I must suffer it.
But thou, ah thou,—risk not thy young life thus.

Damayanti.

I never was so happy as this night,
The stars nor ever shone so bright for me.
The full moon has a lustre all un known.

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Something within my soul has risen up
That slumbered there—a force all new to me.
It makes me strong beyond all human strength,
It gives me happiness not of this world.
Ah, Nala, if I loved thee as thy Queen,
A thousand times now as thy exiled wife
Do I love and adore thee. Grant me this,
This boon, true woman prizes above all,
To share thy woe, thy suff'ring to the end.

(Nala sighs. He has turned his face from her in sadness while she has spoken.)

Nala.

Here is a mossy bank; come, lay thee down.
And I will sit and watch throughout the night.

Damayanti.

Nay, call me when the hours grow small, that then,
Thou mayst repose, while I watch till the dawn.

Nala.

Sleep, dearest sleep, and think no more of me.

(She falls asleep.)

Kala (nodding and grinning.)

That's right, sleep on, and happy dreams to thee.

(Nala walks restlessly up and down at times stopping and gazing at her.)

Nala.

So young, so fair, like to a dreaming rose.
Pure the frail virgin form that does enclose.
A heart thrice pure, thrice fair in holy love.
Fixed as the Polestar in the vault above,
Throughout the years keeps his unchanging place,
So shines her heart on mine O heav'nly face!
Here rests the bloom of faith and truth-but I?
Same, oh the shame. God save her, let me die.

Kala (going up closely to Nala.)

Hist,—there are fays who faithful vigile keep.
O'er dreaming ladies in the woods asleep.
Now be a man, for her sake—steal away.
She'll find her father's house at break of day.

Nala (as if listening in surprise.)

Ah were it not less cruel now to part.
Than drag thee further?—Heaven hear my groan.
Thus by his bleeding dam the mountain hart.
Lingers ere he finds strength to go alone.

(He kneels down beside her.)

Kala.

Why do you quiver?'t were far worse a fate
To drag her with thee; quick—the hour is late.

Nala (rising).

Farewell, farewell,—then be it for thy sake.
Nay, nay,—I cannot; ah my heart will break.

Kala draws him away with the movements of his hands.)

Kala.

Don't act the fool; the hours are dragging on.
Act like a man and let thy work be done.

(Nala shrinks, then starts to go, but turns back in desperate struggle.)

Nala.

Have mercy, God on High, my poor brain reels.

Kala.

Be off, be off, I say—take to thy heels.

Nala.

God see my agony, guide me aright.

(Kala steps in front of him dragging him forward with the movements of his hands.)

Kala.

Take care, she'll wake; quick, quick take thee to flight.

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Nala (in great agony)

Damayanti,—ye stars, witness my woe.
For thy own future, for thyself—I go.

(Kala has meanwhile stepped behind him. He raises his hand as if chasing him. Nala walks off quickly and in evident despair Kala laughs out fiendishly.)

Kala

See the fool run; how he does fume and fret.
Ho, Kala vowed that he would part them yet.
And as to thee, fair dame, don't wail and cry.
I'll mind thy faithful spouse, on that rely.

(He makes a mocking bow, then follows Nala Damayanti wakes up; she rises, goes about for a while as if bewildered.)

Damayanti.

Oh Nala, Nala—God! I am farsaken,
Alone, alone in all this wilderness!
What evil spirit, what black foe has taken.
My lord from me and left me in distress?
Oh agony, oh madness beyond words.
Was pain like mine in longuage ever told?
Ye trees, turn all your leaves to two-edged swords,
And tear my quiv'ring heart and leave me cold.

Nala, where art thou? hearst thou not my call?
Hearst not the voice of her who loves thee so?
Nala, Damayanti weeps; see, sunrays fall.
(Rays of light shine through the branches.)
On the forsaken one; they see her woe.
Nala, it's morning now, come we go home.
Unto my father's Court,—I promised thee.
Oh Nala, Nala, ever shall I roam
If thou, my husband, come not back to me.
List Nala, e'en the jungle beasts are mild,
They look in sadness, ah, they pity me.
Oh Nala, Nala, all the jungle wild
Will be a heaven, we shall be so free,
So bright, so happy neath the sylvan trees
And we will search the fruits the season yields.
Nala, I hear thy voice upon the breeze
Nala, return, the dawn is on the fields.

Hush, he is coming,—I hear footsteps near
Nala is coming, Nala has come back.
(There is rustling in the bushes).
Ah woe, ah tears—oh happy forest deer,
Behold his faithful dam upon his track.
Happy wild creatures,—but forsaken I.
Nala, my feet are faint, my pulses burn.
The sun is radiant in the vaulted sky,
The jungle shines in gold for thy return.

(While she speaks the last two lines the walls in back of the stage divide and display a cave in which hermits are sitting. A bright light shines forth from it.)

Aged Hermit.

Daughter, be calm, the gods have seen thy woe
And they will shield thee, be thou of good cheer.
In time thy husband will return to thee.
And realm and sceptre be returned to him.

(She turns and goes towards the cave with a joyful face, but the walls close against her.)

Damayanti.

Oh phantom play, would e'n the Forces mock.
A maddened woman in the wilderness?
Is not my heartblood chilled by this great shock?
And yet—it seems the sage's words do bless.

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Will he return? will he? oh thought divine.
My hoping heart now laughs through all its tears.
Nala, through all the ages I am thine,
Nala, Damayanti waits thee through the years.

(Meanwhile her hair has fallen, her garments have become disarrayed, and she has the look of madness in her face. Enter a troop of boys, laughing and in wild play.)

A Boy.

Hey, who is that there? seems the wretch is mad.

Another Boy (mocking.)

Whoo, Nala, Nala, does he make thee sad?

(She runs and tries to hide behind a tree.)

Another Boy.

She wants to hide; come boys let's have some fun.
Take to thy heels, wretch, we would see thee run.

(Damayanti runs in one direction, the boys following, throwing stones etc, at her and laughing. Meanwhile the scenery forming the background of the stage has gradually changed and there is now a large mansion. The door is open and an elderly aristocratic lady steps out. The boys run off still loudly laughing. Damayanti is sobbing and bewildered.)

Lady (anxious and motherly.)

Who is this weeping child? How came thou here?
Methinks thou look like one of noble birth.
What has befallen thee, poor ill starved thing?
Come trust me child, how came thou to this state?

Damayanti (still looking bewildered.)

Ah woe, ah woe is me. I am forsaken.
My husband left me in the wilderness.

Lady.

A knave indeed; God's hand will be upon him.

Damayanti.

Nay, lady, nay, he was a noble Prince,
King of Nishada and himself exiled.

(Sunanda joins them, looking surprised and questioning.)

Lady.

King of Nishada? Art thou Damayanti?
Thou art my sister's child, if thou speak true.
But Damayanti had between her eyebrows
A wondrous birthmark of a lotus shape
Than which in subtle beauty nothing equalled.

(Sunanda tenderly wipes Damayanti's face with her handkerchief.)

Sunanda.

Yes, mother dear, here is the beauty mark,
Dust covered it, but lo the lotus now.
Sweet cousin mine, this was a happy chance.
That led thy falt'ring steps unto our home
My mother oft has of thy beauty told.
And of thy virtues, therefore long I wished
That some day my sweet cousin I might meet.

Lady.

Daughter, first let us comfort her: my child,
My home is thine, and thou shalt rest with us.
Now come within, and we will hear thy tale,
And do what in our power lies to help.
Come, weep no more, lean thy sad heart on me,
Have faith in God, and all will yet be well.
And in due time I'll send thee safely home
Unto thy father's land,—now rest in peace.

(Damayanti leans against her aunt exhausted and closing her eyes, her aunt supporting her. Sunanda holds Damayanti's hand and looks tenderly in her face as the curtain drops.)

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PLEASURE *VERSUS* PAIN.

(By Ch. Hari Shankara B.A., of Karnal)

No. 1.

Let us analyse a little deeply the ideas which these two words connote. True it is that in common parlance and household talk we use these words with so much ease and frequence as not to excite our slightest wonder as to their true import. But a little reflection will convince us that the familiar and homely dissyllable and monosyllable that we utter and exchange so indiscriminately cover beneath their simple garb a meaning or a significance which has puzzled and bewildered many a Kant or Bentham, Mill or Spencer.

Giant intellects, versatile geniuses and ethical luminaries have all tried to expound in their own way what pleasure and pain imply. Aristotle or Socrates, Plato or Demosthenes have laboured long to unravel this tangled thread. Saadi of Shiraz, Hafiz and Shamas-i-Tabrez have invariably harped upon this favourite theme—And here in India there is not a single sage or seer who has not touched upon this all-absorbing subject. From the dawn of the vedic literature down to the coarsest Hindi composition the dogma of pleasure and pain is clearly discussed and lucidly amplified Kapil and Gautam, Shankara and Krishna, Vyas and Vasisht, Yajnavalkya and Janak all unite to explain the doctrine of Pleasure and Pain. Indeed the pith of the whole Hindu theology seems to centre and turn upon, these two words Says the author of the Nyaya Shastra "The main aim or object of a man's life is to remove the three sorts of pain and to obtain the supreme bliss by every exertion that lies in his power. Similarly the Yoga Shastra says that the control or subjugation of various desires aye—this is Yoga or ultimate happiness.

But was or is the subject so all important and all embracing as to deserve the attention of these master-minds and intellectual prodigies? Have they all shed the sweat of their brow in a vain pursuit? Discarding wealth or mundane enjoyments, disdaining material gains or earthly shows and disregarding homely comforts or personal felicities why have they wandered in a labyrinth of empty or utopian effort? Why have they sacrificed their precious lives at the altar of such a dry or inane chimera? Why have they breathlessly followed this mirage which could not quench their thirst? Like Addison or Stephenson they could amass immense fortunes and become millionares or trillionares if they could turn their attention to some science, invention or handicraft. Why then have they preferred to trace out this dull subject of pleasure and pain? The answer to all such querries is simple enough.

The whole world is running after pleasure. Every atom of it is imbued with a spirit of embracing pleasure and avoiding pain. The huge mountain precipice when hurled into the deep abyss by the violence of earthquake shrieks with thrilling reluctance when thus forcibly disturbed in its complacent quietitude or peacefulness. The flint prefers to retain its ugly appearance rather than be subjected to the harmonism of chisel of the sculptor. The piece of iron as Mr. J. C. Bose tells us shudders to clamour for mercy when ruthlessly hammered on the anvil of the smithy—Similarly every iota of gold or silver slice would offer resistance and refuse to change its shape unless indiscriminately beaten down into cobweb leaflets or wantonly drawn by pincers into spider threads.

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When such is the case with the so called minerel or inanimate world we can well imagine that the vegetable kingdom has a stronger case to make out. These trees display their sensitiveness to pleasure and aversion to pain in a more marked and well-defined degree. Botanists tell us that trees have been known to exist that sing melodious tones to greet the morning breeze. Trees have been discovered that laugh with the waft of wind, that live upon the flesh of birds or insects and are called the so called carnivorous or meat-eating trees. Trees have been found on our planet which shed a flood of phosphorescent light and which in a dozen other ways manifest their inward state of pleasure and pain. The huge *Peepal* and the mighty banyan discard their leaves and wear a dismal face under the scorching sun of summer solstice. But with the gentle rain from heaven they resume in spring their grey attire of rich foliage and seem to smile to maintain their great dignity of existence. Even the tiny blade of grass that we heartlessly trample upon with our boot significantly complains to us of maltreatment if we carefully attend to and listen to its grievance. Flowers or buds unblossomed when darted upon and plucked hap-hazardly fade away and decay too soon in grief of the outrageous attack that we had no right to make upon them. The daffodil or the jessamine shed tears in the shape of juicy drops when with pruning scissors we unwittingly cut down their bulky growths of delicate boughs. The pear or the apple, the carrot or the turnip perspire into death-like silence when butcher-like we thrust our knife into their bosom and cut them asunder. Needless to narrate if we strike our hatchet against an orange or a eucalyptus tree or in fact against any member or varied variety of this vegetable world we will see that the blood or the so called juice will at once gush out from the wound inflicted. If there were any laboratory to photo or focus the inward state of the plant, then and then it will show, beyond any shadow of doubt, that the sensitiveness to pain was as clear and concise as anything. And it is for this reason that the scriptures condemn and declare it a sin to hew down green plants or trees.

Amongst the lower animals the freaks of pleasure and pain are clearly visible. The abominable tiny ant will invariably avoid a burning piece of charcoal that may be lying in its way to reach a lump of sugar because instinctively it knows that the smouldering cinder will give it pain while the piece of sugar will give it pleasure. The busy bee will only light upon the cup of sugar and will scornfully disdain the cup of quinine which both you place before it for the sake of ex periment. The honey-suckle will only visit melliflu-ous plants or flowers and will studiously avoid the bitter *neem* or cinchona. The fish will be irresistibly drawn towards the bait thinking it a great pleasure to devour it but little dreaming that there lies underneath the mortal angle which will cut its throat to death. Mosquitoes, fleas, bugs or wasps will ellude all your attempts to catch and ensnare them because nature has taught them that it is pleasure to be at large and pain in being caught.

On the contrary tamed parrot or the pegeon has what we call an *aninius rivertendi*, an inclination to return to the domestic cage even if by chance it escapes from bondage. The reason is that it finds pleasure in being securely kept, properly fed or cared for and pain in being set at large to face the perils of the atmosphere. The domestic dog if we give it a morsel of food will express its joy by its grateful looks, by wagging the tail or licking your hands and feet. But if we flog it with a cane it will scream or fly away and if ferocious may bark or perhaps may bite you. The mariner's spaniel will plunge into or buffet the high-rippled wave even at the risk of its life to bring back its drowning master alive to the shore. The huntsman's bully will lay its life at the beck or call of the owner to arouse from ambush the hungry tiger. Hazarding life or limb it does all these

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duties because it finds pleasure in being faithful and pain in being ungrateful.

The horse in the same way has like man the sense of pleasure and pain in a very developed form. We have been familiar with the stories of the Arabian breed who has refused to take the fodder because the Turk his master was lying seriously ill. Strike the spur or and see how angrily the stallion chafes or smarts under the stroke. But on reaching destination when we say "Bravo" to our steed and light down he will nod the head in pleasurable approbation. The elephant likewise has the sense of pleasure and pain in a very marked degree. We may quote here a familiar story in connection with this giant among quadrupeds. A certain elephant used to pass by the shop of a tailor when going to take his dip in the stream. Every time the tailor used to put a sweet-ball into his trunk which he held out before the shop. One day by way of joke, the tailor pircked his needle into the spread out trunk of the animal instead of putting the usual Laddoo. The elephant wisely took the bitter jest and passed off quietly. Reaching the stream, he filled his trunk with the most dirty mud to its utmost capacity. On return he stopped before that milliner's shop and sprinkled the whole dirty water over all the newly prepared suits and clothings.

It will be noticed that among men also pleasure and pain are the chief wire-pullers that from behind the scenes move and goad them into action like puppets. The menial or the Sudra class of men from sunrise to sunset cook food, rinse utensils, cleanse boots, sweep the room and do a world of service to their masters in the hope or pleasure of getting a small pittance at the end of the month. If the lord is satisfied with their work they are joyful and, if, God forbid, he is sour or angry their grief or misery knows no bounds. The labourer of the west or the domestic attendant of the East is puffed up with joy and can hardly contain himself if a little increment is proposed in his daily wages or monthly allowance. The chief mission of such men is the pleasure to serve faithfully and diligently. The Vaish or the tradesman hoards up wealth by means of commercial transactions, mercantile dealings, agricultural concerns or money-making business simply for the sake of obtaining pleasure. The ploughman of the east rears cattle and from dawn to dusk will break up indefatigably the clods of the field and then wait for the merciful rains simply for the pleasure of reaping a bumper harvest inorder to pay off the debts or advances of the money-lender or the Sahukar. The busy commission agent will hurry to travel from one end of the continent to the other in order to gain the pleasure of a lucrative market for his specimens. The Bania with a dirty Dhoti or the Jew with a stiched-up pant will count and recount a hundred times the million of coins that he has multiplied by four-fold interest simply for the reason that the sight of gold or silver gives him pleasure and makes his belly bulge out like a hillock. The pomp and splendour of a western merchant, with stately palaces to live in, with electric fans to breeze his brow or radium lights to guide his footsteps with trams and motors waiting for his movements, with a thousand attendants jostling each other to listen to his tinkling bell, in fact commanding perfect sway over every ease or comfort which art can produce or invention could devise and thus vieing even with the king himself in worldly enjoyments or earthly possessions of wealth or opulence aye—all these aim at gaining pleasure and pleasure alone.

The Kshatriya or the soldier wields the sword to defend his country against foreign aggression not for the love of lucre or the desire for conquest but for the pleasure of discharging duty right—man fully. The Spartans fought to a man and left their immortal name by means of an epitaph on which are inscribed the following words "Stranger! go tell the Spartans that we lie here in

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obedience to the call of our duty." The sword cut that they welcomed, the volley of shafts that they embraced, the bullets that they harboured in their bosom and the spear or the arrow that bled or bruised their hearts to death—these mortal sufferings or agonising tortures they all endured for the one pleasure of winning their country's cause. England shed her bluest blood both Indian and European and sacrificed inexhaustible resources of gold and silver simply for the pleasurable duty of teaching a lesson to Germany for the atrocious or dishonorable inroads that it made upon Belgium's integrity or neutrality. Why were so many million men butchered and why were so many million pounds squandered all these four a five years? Because there is a pleasure in the duty of punishing the wicked and protecting the oppressed. For a like purpose, and with a similar aim the Pandvas headed by the righteous Yudhishtra, slaughtered their kith and kin the ignoble Kaurvas on the memorable battle-fi-ld of Kurukshetra. Shri Krishna's force of argument silenced Arjun's qualms of conscience and thus was fought for duty's pleasure, the great Mahabharat which gave the final death blow to the destiny of India.

CRITERIAN OF TRUTH.

(By Mr. Pritam Lal Gupta Msc., LL.B.).

If we consider the different religions of the world, we find that almost all the religions profess to base their claims on truth, and each of them declares the rest, except itself, full of dogmas and falsehood. Christianity preaches. "Only truth shall set thee free." The Jainism has for its principal principle, सत्यमेव जयते नानृतम्, *i.e*, Only truth prevails, not falsehood. Pauranic Hinduism upholds the same principle, whereas the Arya Samaj has laid down as one of its ten fundamental principles, the rule that "Every member must be prepared to accept truth and give up falsehood." When such is the state of things, the question naturally arises, 'how is it that the different religions, professing to depend on the same principle, differ from each other so widely, and are in some respects diametrically opposite'?

If we give the question our careful attention, the answer is not far to seek. Although the different religions are based on the same principle, they differ very much in the choice of the criterian of truth. Just as the same thing seems to be of different colours, if seen through differently coloured glasses, so the same doctrine seems to be true or otherwise according to the different criterians of truth.

Draper says in "History of the conflict between Religion and Science" that "For science, the criterian of truth is to be found in the revelations of Nature: for the Protestant, it is in the Scriptures; for the catholic in an infallible Pope."

Considering the religions of India, we find that for Mohammadans, the criterian of truth is the Holy Quran; and for Pauranic Hindus, the words of a Brahman. It will be remembered that a Brahman, in order to be recognised as such by a Hindu, should be born of the Brahman parents, education, character or knowledge of the Shastras being quite unnecessary

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for him. Dear reader! Let us pause and consider how imperfect and useless the criterian of truth for these religions is.

Such a criterian makes it not only difficult but impossible to distinguish truth from falsehood. Who can guarantee that always true inferences are deduced from the observations of the Natural phenomena. Scientific men are no doubt learned men, yet they are human beings, not all-wise and are liable to retain human weaknesses. Nor it is wise to believe in the words of Pope or a Brahman, because they are imperfect human beings whose words are liable to be and in many cases actually are against the laws of Nature and the common sense.

From what has been said above, it can easily be inferred that the criterian of truth must be such as may not pass falsehood for truth. The superiority of the Arya Vedic Religion lies in the fact that for it the criterian of truth is the best and such as can never pass falsehood for truth. This criterian consists of three essential parts which must *all* be satisfied before a subject becomes truth. These are (1) compatibility with Science, (2) reasonableness, and (3) compatibility with the Vedas. We shall consider each of these separately.

(1) Compatible with Science—Truth is always in accordance with the rules of science and natural phenomena. In other words religion ought to be a friend of science, and not its enemy as in the West. In this respect the criterian of truth for the scientific people forms only the one-third part of that for the Vedic Religion. It is owing to this, that the Vedic Religion is superior to Christianity, Islam, and Brahmanic Hinduism. It is owing to the conflict between science and Christianity that Galilio was "committed to prison, treated with remorseless severity during the remaining ten years of his life and was denied burial in consecrated ground," and Bruno, the discoveror of numerous astronomical facts, and the author of such important writings as 'Infinity of the Universe and of world,' 'Evening conversation on Ash-Wednesday,' 'The one sole Cause of Things,' 'The expulsion of the Triumphant Beast' etc, "was delivered over to the secular authorities to be punished 'as mercifully as possible and without the shedding of his blood,' the horrible formula for burning a prisoner at the stake." The Scientific persons do not believe in the scriptures, and Bruno was so convinced of his views that he said to his judges, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

(2) *Reasonableness.*—Truth must withstand the tests of philosophy. The Vedic Religion preaches that every man should use his common sense and should not put a blind faith in the words of a particular human being, as Christianity and Islam do. Readers of history know that Justinian prohibited the teaching of philosophy and caused its schools to be closed. The Vedic Religion holds that तर्कानुमेयः धर्मः, We wish that the philosophers of the West should understand the superiority of the Vedic Religion, and become firm believers in God.

(3) Since man is imperfect, so it is probable that he might make mistakes in deducing inferences from natural phenomena, or from philosophical arguments, therefore the third essential part of the criterian of truth according to the Vedic Religion is that whatever is to be accepted as truth must be in accordance with the teachings of the Vedas, and in no way opposed to it. Since the Vedas are books of all true knowledge and contain the fundamental principles of every science, it becomes beyond doubt to say that the teachings of the Vedas are always in accordance with science and philosophy. It will not be out of place to point out here that although the Arya Samaj believes like Christians and Musalmans in Scriptures, yet its superiority lies in the fact that unlike Holy Bible or Holy Quran, the Vedas are in harmony with science and philosophy, or to put the things in the real order, science and philosophy are or

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at best ought to be in harmony with Vedic Teachings.

Dear Reader! You have now, I believe, got a fair idea of the real criterian of truth. It being the case, it becomes the pious duty of us all to weigh everything carefully and then to sift truth from falsehood and right from wrong. It becomes the imperative duty to do so for every educated Indian youth, for he has before him in this time of easy communication so many things relating to all the important subjects, sociology, religion, civilization, politics etc., that without some effective criterian of truth he is bewildered and finds himself in a desert without a guide. I, therefore, conclude with the request that in such a peaceful and progressive time as we have at present, we must not go on with the rotten formula of blindly following the old traditions whether right or wrong; but assert the liberty of our individual conscience and do in practical life what it dictates. If we do this, we shall not only get consolation and happiness to ourselves, but we shall be contributing something to create better times and greater happiness for the human race.

REVIEWS AND NOTICES.

(By Mr. Harishchandra M.A.)

English.

We have received the following from the Superintendent Government Printing, Punjab.

(1) Report on the Progress of Education in the Punjab for the year 1919-20. Price Re. 1-2-0 or 1s and 9d.

(2) Report on the Working of District Boards in the Punjab during the year 1919-20. Price Re. 0-9 0 or 10d.

(1) The introduction of the Honours Schools, and Matriculation and School-leaving Certificate Examinations are the two outstanding themes in the Report. The first is one of the chief recommendations of the Sadler Commission. The aim before the educationist is to impart better and an 'improved type of instruction,' with personal contact between teacher and pupil, and less recourse to set lectures and text-books.

There has been an increase of nearly 18 lacs in expenditure during the year under Report—the local expenditure reaching 1½ crores; of which about 22 per cent. has been met by fees. Provincial and Subordinates Educational Services have been revised, the revision of the first having been effected while that of the second is expected.

A Government Institute of Commerce has been opened to prepare students for the recently established diploma in Commerce of the University.

Female education has received good attention. Rai Bahadur L Ganga Ram of Lahore is to be congratulated on his generous gift for a Normal and Industrial School for Hindu Widows.

The Report in all respects reads like every other official report. On going through it one naturally feels inclined to inquire if there has been any effort to meet the popular demand for changing this existing system of education which is indubitably most harmful in more respects than one In this we can expect

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nothing but disappointment. May we request the Indian educationists to be fully alive to this demand and to suggest definite schemes at once which may prove to be more beneficial

(2) With the advent of the New Era there has been a re-constitution of all the District Boards and the institution of new electoral rules. But the Report says that the results of elections do not indicate any greatly-increased interest in local self-government or in the elective system. The Government may as well apply the same remarks to the newly constituted legislatures. We know full well by now whether there is any desire for local self-government or self-government in the country or not—and we as well know that the Government also realises what the wishes of the people are. And so if elections are not contested or this travesty of self-government is shunned by the people, the natural consequence may be quite the reverse of what is suggested.

The increase in the income during the year is 12¾ lakhs while the expenditure has increased by 17 lakhs

Consequent on the constitution of the new district of Sheikhupura a District Board was also created for it.

Some District Boards have done commendable work in stimulating female education and developing farming and agriculture.

We have received from the Superintendent, Government Central Press, Simla.

Report of the Stores Purchase Committee Vol. I. Price Re 1.

More than half of the stores required by the Government in this country were purchased in England though the Stores Department of the India office. Before this many attempts have been made to transfer this store purchase from England to India but with little success. This is another of such efforts. The Government while on one side seems to be anxious to give encouragement to Indian industries, on the other it is hoped that considerable economy and efficiency in obtaining these articles will be ensured. For this the Government intend to create a new department and the people may look with great suspicion on the expenses that will thereby be incurred.

Zoarastrian Ethics by M. A. Buch. Printed at the Mission Press, Surat by H. R. Scott and published by A. G. Widgery, the College, Baroda.

It forms No. IV of the *Gackwad Studies in Religion and Philosophy* and contains a philosophical introduction by the learned publisher. The author has given in a lucid style some ethical principles of the ancient religion of the Persians. The various quotations from their scriptures are noteworthy and a comparison and contrast of these principles with those of the other great religions of the world is illuminating. In short the book is interestingly illustrative of the tenets of the Zoarastrian religion.

Immortality and other Essays by Alban G. Widgery Printed by C. L. Patel at the Lakshmi Vilas Press, Co, Ltd., Bhan Kale's Lane, Baroda and published by A. G. Widgery, the College, Baroda.

This forms the XV *of the Gaekwad Studies in Religion and Philosophy* and is a collection of essays by the learned publisher of the series. The essays deal mainly with philosophy of religion and how science, morality and history are connected with it. Some essays treat of the various phases of Christianity; one deals with "Nietzsche and Tolstoi on Morality and Religion" and another with "Sir Oliver Lodge on Science and Religion." In them the author has tried to discuss the philosophy of the three great European thinkers. The essay on "Beauty in Religion" forms a valuable piece of literature. Again the essay on 'Immortality' is noteworthy. In it the author has tried to show how the idea of an immortal existence is prevailing in all religions and in the minds of great men, and how everything noble in this world is based on this idea His quotations from familiar English poets make the essay very readable.

The Nighantu and the Nirukta, the oldest Indian Treatise on Etymology, Philology, and Semantics (critically edited from original

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manuscripts and translated for the first time into English, with Introduction, Exegetical and Critical Notes, three Indexes and eight appendices by Dr. Lakshman Sarup M.A., (Panj.), D. Phil (Oxon). Professor of Sanskrit at the University of the Punjab Lahore. Printed at the Oxford University Press.

The present is only the Introduction of the very learned thesis that our illustrious and distinguished Punjabi scholar produced at Oxford for the much coveted degree of the D. Phil of that University.

As regards Nirukta the author says in his Preface that he as far as "Etymology and Semantics are concerned, is far in advance of the greatest of ancient Greek writers like Plato and Aristotle." The manuscripts that are available show many interpolations; and the author has now pointed out most of them and has produced an English translation for the first time of the work.

Knowing how a study of the *Nirukta* and *Nighantu* helps in understanding the Vedas and how difficult is the task to do such an original work in Sanskrit we feel proud of the author and most heartily congratulate him on his success. For ourselves we do not feel ashamed in acknowledging our own inability to criticise such a scholarly work.

The Renaissance in India by Sri Aurabindo Ghose, Published by Rameshwar De from the Prabartak Publishing House, Chandernagore. Printed by A. C. Sankar at Brahmo Mission Press, 211, Cornwallis St., Calcutta.

The subject matter of the book was written in a way of appreciation of Mr. James H. Cousin's book of the same name, but the book as it is before us is nevertheless a quite original work of literature. Dealing with the present awakening the great thinker takes us back to the glorious past of the Motherland when "She creates and creates and is not satisfied and is not tired; she will not have an end of it, seems hardly to need a space for rest, a time for inertia and laying fallow. She expands too outside her borders; her ships cross the ocean and the fine superfluity of her wealth brims over to Judaea and Egypt and Rome; her colonies spread her arts and epics and creeds in the Archipelago; her traces are found in the sands of Mesopotamia; her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and the sayings of the Budhists are re-echoed on the lips of Christ." From there he traces the downward path of this civilization till it seemed to be dead for a time and then again recently we see "a giant Shakti who awakening into a new world, a new and alien environment, finds herself shackled in all her limbs by a multitude of gross or minute bonds, bonds self-woven by her past, bonds recently imposed from outside, and is struggling to be free from them, to arise and proclaim herself, to cast abroad her spirit and set her seal on the world."

There have been definite beginnings in poetry, art, science and literature. The work that has been done has shown to the world what India is capable of. But the author says that we must go back to our old traditions and that spiritualism should be made everything. By saying this he does not mean that new materials should be discarded; he says "True spirituality rejects no new light, no added means or materials of our human self-development. It means simply to keep our centre, our essential ways of being, our inborn nature and assimilate to it all we receive, and evolve out of it all we do not create."

Uttarpara speech of Sri Aurabindo Ghose. Published and Printed by the same as above. Price 0-4-0.

This is a speech both inspired and inspiring. The speaker tells us how through *Gita* he received the lord's message to him when he was arrested and sent to jail. He says "Nationalism is not politics but a religion, a creed, a faith." He himself went on realising the message, is now engaged in *Yoga* and the country is expectantly waiting to know more of his experiences.

Education in the United States of America (For the Guidance of the Prospective Students from India to the United States). Bulletin No 1. By the Hindusthan Association of America New York city U. S. A. Price 10c or 5 As. in International Postal Coupons.

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It gives detailed and minute information about the various American Universities, different subjects that can be studied and an idea of the life that an Indian Student may lead. To students who intend to proceed to America this pamphlet may prove to be very helpful.

ARYA BHASHA (HINDI).

We have received from Pt. Shripad Damodar Satvalekar, Swadhyaya Mandal, Aundh Satara District the following:—

(1) **वेद का स्वयंशिक्षक** Price Re. 1-8-0.

(2) **वैदिक सभ्यता** Price 0-3-0.

(1) It is a small book meant to help those who are anxious to study the Vedas and have not the time to read Sanskrit systematically. It is a book of a new and original type, a treatise of grammar without its technique and may prove to be very useful to those for whom it is meant. The author must have taken endless pains and done very hard work to prepare such a book.

(2) While the above is meant for the really studious, this small pamphlet is of general interest. From a study of the words in the Vedas the author tries to give us an idea of the civilisation of the society of that period. It is not only interesting reading but when the history of that period is still quite obscurve and wrong interpretations are being put on the meaning of words, this work has a great historical value.

जातीय-कविता *Published by Narain Dutt Sahgal & Sone, Proprietors, Arya Book Depot, Lohari Gate, Lahore. Printed by Harbhagwan Sharma at the Bombay Prees Lahore. Price Re. 1-8-0.*

It is the first number of the series **जातीय पुस्तकमाला** and is a collection of national songs in Hindi by various poets. The book is sure to be popular at the present time. Some of the songs about our social conditions are simple and touching.

Rigved par Vyakhyan.—(By Pandit Bhagvaddatta B.A.).

In the Caranavyuha of Saunaka, five Sakhas of the Rigveda are enumerated. The only one extant is the Sakala—Sakha. Pt Bhagvaddatta means to assert that "Sakala—Sakha" is a late expression and that "Sakala—Samhita" refers to the Padapatha of Sakalya, not to the teaching of a Sakala. This is against the unanimous opinion—rather belief—of Vedic scholars. We do not know what Panditji would think of the numerous Sakhas of the other Vedas, also enumerated in the Caranavyuha, or of the remaining four Sakhas of the Rigveda itself if they be found out. He tries to prove that in *Sakaladva* of the *Astadhyayi* the word does not refer to a certain recension that in *Ahcriva Sarpanain Sakalasya* of the Aitriya Brahmana it does not refer to a certain rishi, that *Sakalasya sainhitaika vaskalasya tathapara* is not old, that *Sakalasya Salain Sisyah*, of the commentary of the Vikrtivalli is a doubtful reading, that expressions like *namami sakalacaryam* and *Sakalasya vaskalasya camnayadvyasya* are not authority and, finally, that the Sakala-Samhita derives its name from the Pada-patha of Sakalya, not from the *Pravacana* of Sakala. The bold step of the scholar is admirable though it may take us long to hold the same view with him

2. The second question dealt with in the book is the authorship of the Rigveda. Pandit Bhagvaddatta asserts that the Veda exists from all eternity and that it is the production of no human brain. He says that in "lohakara" or "Sutrakara" the affix "kara" refers merely to the new arrangement, that the equivalent affix in "Mantrakrit" refers similarly to teaching, employment, purpose or explanation, and that the word in the Rigveda or the Brahmanas does not therefore, denote a poet as a maker of Mantras.

Then he takes up "mantra-drasta." He proves that "seeing" here refers to meaning, feeling and explanation.

He points outa hymn with a hundred rishis and makes mention of verses each with more than one rishi. This, he says, poets to the fact that the reis were not the authors of the mantras but the "seers" of their meaning.

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He then shows a few wrong explanations of the mantras given by western scholars who, he says, approach the Veda with the pre-conception that the Veda is a collection of poems of various poets of different times and, therefore, do not approach the real meaning concealed therein.

URDU.

Narayin Ram Charitra by 'Narayan' and published by L. Narayan Dut Sahgal & Sons., Proprietors Arya Book Depot outside Lohari Gate, Lahore. Price Rs. 2-8-0.

The author has given us the text of the Ramayana in the form of a novel. The book is readable. But it is not for the first time that one of the two greatest epics of the world is being presented to us in the form of a novel. Before this Thakur Achhar Chand and Munshi Dwaka Das have also tried the same. What we object to is the way in which the high style and noble diction of an epic fall down to colloquialism in such works. While on one side such authors may be serving the country by telling the story in a familiar manner, on the other they may be doing harm to the epics as pieces of literature and art.

CONTEMPORARY THOUGHT REVIEWED.

ON THE DEFENSIVE.

Under the above heading Mr. John Haynes Holmes, the well-known American writer contributes an article to *The Unity* of Chicago U. S. A.

Plight of Christianity.

The following extract from the article shows to what plight the apologists of Christianity have been reduced in the West.

Unbelievers have aways been numerous and usually aggressive. But there was a time when these unbelievers had to justify themselves, prove their case, even plead for a hearing. They were outlaws of public opinion, and as such they had to demonstrate their right to exist. Now, however the situation is reversed. It is the church which has to beg to be heard, and its priests who have to apologize for living. To be "on the defensive" is nothing new, for truth must ever have its champions against error. But to be "on defensive" with something to defend, is one thing; and to be "on the defensive" with nothig to defend is an other quite different thing. This is the plight of the average Christian minister of our time. This is the reason why he is timid, embarrassed, apologetic. He is expected to stand up and deliver a message, and he discovers that the message committed to him by his office is one which the public recognises only to ridicule or denounce. He has credit to maintain—and he finds that the coin he he has to offer is so debased as no longer to be acceptable on the intellectual and spiritual exchanges of the world. His bulwarks are down—his garments stripped from his body. And he knows it—that is, if he be intelligent and honest! To the very extent, in other words, that a minister is a modern man, he is professionally out of touch with his age. Only as a beggar is he recognised at all—and then only in the spirit of pity, or of "auld lang syne."

The Assault is Terrific, but is not Directed against Religion.

The writer, further, shows that it is Christianity of the Churches that stands

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discredited, not the spirit and essence of religion. Says he:—

"But this is not the whole of the story! The assault of the modern age upon the church has been terrific and has been successful; but this does not necessarily mean that the churches and their ministers, unless they themselves would obstinately have it so, are defeated, or must even continue to stand "on the defensive." It is true that men will no longer accept the Bible as literally the inspired word of God, and therefore as the guide of thoght and conduct; that they will no longer receive the church as the sole repository or even medium of divine truth; that they will no longer regard Jesus as the Son of God, who died for the atonement of man's sin; that they will no longer believe in God as a transcendental personal deity, nor pray to him for compassion or favor; that they will no longer take seriously the creeds, the old modes of worship, or even the traditional standards of Christian conduct. But what do these refusals signify? A rejection of certain long accepted and deeply reverenced ideas of religion, because these have been discovered by candid minds to be no longer consistent with truth; but they do not touch in the remotest degree, much less destroy, the basic reality of religion itself. This fact of religion is as foundamental to-day as at any time in the past. Men are as eager to lay hold on vital religious thought, and to undergo genuine religious experience, as they have ever been. What they will not do is to accept, under the guise, and because of the need, of religion, a set of relgious ideas which they know to be false. On the contrary, it is the very necessity of religion, interpreted in its best idealistic sense, which compels men to reject these ideas, ann to seek new ideas which shall be as real an expression of the religious experience of the twentieth century man, as the Apostolic and the Nicene Creeds were of the religious experience of the fourth or fifth century man. And it is naturally enough to the churches that they look for the formulation and presentation of these new ideas. But these churches and their ministers, insteaed of welcoming this opportunity for change and advance, are content to sink back into meek defence of what they know to be unreal. The spirit of orthodoxy, the the besetting sin of organized religion in liberal as well as so-called orthodox circles, has got them! They are content to be apologists, where they might be prophets!"

PAPER CLOTHES.

The Germans, reduced to grinding poverty, find themselves unable to produce clothing. They have, therefore, taken to paper clothes. A paper suit costs no more than two or three rupees while a suit of ordinary cloth does not cost less than 200 rupees. The paper cloth is woven from paper yarn similar to the paper twine sometimes used in wrapping small parcels. The yarn may be made from twisted ribbons of paper or spun directly from the pulp. The following account quoted from *The Paper* (New York) by *The Literary Digest* will, doubtless interest our readers:—

"Paper and textile manufacturers in the United States are scrutinizing German and Austrian paper clothing and other pulp-products as to their probable effect as a competitive factor in American export trade. Many reports have been received as the progress made in Germany and Austria in the use of pulp for wearing-apparel and other articles. The American Chamber of Commerce in London reports that one store on the Strand has on hand a stock of 40,000 of these suits at a price averaging 60 cents per suit, American money. German and Austrain manufacturers are shipping large quantities to Italy. Turkey. Argentina, and other countries.

"The paper-clothing industry was regarded in the United States only as a measure of necessity forced upon the Germans with no probable significance to the textile and paper trades after the war. No thought was given apparently to the industry as a possible competitor with cheap American

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clothing under normal conditions, but in view of further reports it seems that the German and Austrian manufacturers intend to introduce into the markets of the world these pulp and paper substitutes for ordinary clothing. Officials of the Bureau of Foreign and Domestic Commerce do not will meet with favour in the United States, as the material believe, however, that the German product is too coarse and unfinished. Further improvements and refinement in manufacture may refute the opinion. If these suits are sold here the market will be limited and confined probably to fields where rough, unskilled labor predominates. Even then a low price of approximately $1 per suit would be made necessary to attract an appreciable amount of sales.

"Clothing manufacturers who visited the exhibit held in Washington by the Department of Commerce recently evidenced very little concern about competition after they had an opportunity to examine the material. General opinion prevailed that the quality of the clothing is not good enough to appeal to the average American. The American exporter of wearing-apparel may experience difficulties in foreign markets where money is not so plentiful and standards of dress are not as high as in the United States. If the paper goods can be sold for 50 cents or $1, exports of cheap clothing from the United States may be affected.

"Fear of competition in foreign markets led the Bureau of Foreign and Domestic Commerce to collect its exhibit which is now *en route* throughout the country. Samples are available for examination by manufacturers, and their opinion is asked on the probable seriousness of competition in foreign markets, because of the wide difference in prices, and what means may be taken to overcome it, if necessary. The exhibit will be on display in the offices of the Bureau of Foreign and Domestic Commerce in Baltimore, Philadelphia. New York Boston, Cleveland, Cincinnati, Chicago, St. Louis, and other large cities. When the exhibit arrives the local press will announce it and manufacturers and business men will be invited to visit it.

"Paper garments are priced from 15 to 55 cents each with 40 per cent, paper clothing selling at $2,65 per suit. All paper overcoats are priced at 55 cents. The buttonholes in the clothing are hand-made and the suits are sewed and not pasted together. The cloth is evidently woven from twisted strands of paper or pulp and the finished product closely resembles burlap.

"It is interesting to note that the process of making yarn and twice from paper is of some antiquity. The Japanese are apparently the first ones to use it. A number of patents have been granted by several nations for spinning paper into yarn, but the industry did not become of any importance until it became apparent that Germany could not import the usual amount of textile raw stuffs—cotton, wool, hemp, and flax—during the war. Then, late in 1914, some of the German textile-mills were refitted so that they could use paper as a raw material. Paper was manufactured from wood in Germany, but the best grade was imported from Sweden. In 1914, according to reports received in Washington, Germany adapted 25,000 or 30,000 spindles to spinning of various kinds. These mills turned out paper yarn at the rate of 150,000 to 180,000 pounds a day. The industry grew rapidly and in 1917 there are said to have been approximately 900,000 spindles at work turning out more than 3,000,000 pounds every day, at the rate of three pounds per spindle per day, which is five or six times as much as for cotton yarn of the same counts.

It is reported that the Hungarian state railways are to furnish their employees with garments of paper fabric and that a species of paper cloth manufactured in Norway are suited for blouses, curtains and as a substitute for heavier cotton goods. The writer tells of a paper fair :—

"An elaborate exhibition of yarns and goods woven from paper held at Chemnitz,

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Germany, is reported to the Department of Commerce by the American Consul-General at Genoa, Italy. Various articles which are now manufactured from paper in Germany were exhibited. The German Society of Manufacturers of Underwear, which has its headquarters at Chemnitz, arranged for giving, during the time the exhibition remained open, demonstrated lectures on new uses to which thes substitutes have been applied in Germany, in order to offer the people products which are indispensable to domestic economy and cannot be manufactured from cotton and wool because of the shortage of these staples. The report states that German weavers are making increasing use of the paper yarns.

"As textile raw materials and manufactures became scarce in Scandinavia during the war paper-spinning began to increase, especially in Sweden, where an abundance of the best grades of paper and pulp are available. The industry had not reached a commercial stage, except for a few specialities, when the armistice was signed. No person in Scandinavia, one of the reports received by the Department of Commerce states, seriously thinks of ordering clothes made from paper or pulp now that commerce is again open and cotton, linen, woolen, and silk goods can be obtained in abundance.

"The process of manufacturing paper textiles is described in a report received by the Bureau of Foreign and Domestic Commerce from the American Commercial Attache at Copenhagen, Denmark. The most common method is to cut the paper into narrow strips on spindles arranged for the purpose. The process is simple and does not require nearly as many preparation machines as for manufacture of cotton or other textiles. The cost of manufactures, therefore, is less than for any other textile materials because of the small equipment necessary and the production of a greater amount of yarn per unit spindle. The cost of raw material is considerably less than any other material known and the waste in spinning is extremely low. It is reported that the best paper was delivered from Sweden into Germany at 1,000 Swedish crowns ($428) per metric ton. At normal exchange-rates this would figure at a little less than 2 cents a pound, whereas cotton, when available on the Continent at all, was worth 30 to 40 cents. Binder twine from paper was quoted in 1916 as low as 2 marks per kilo; at normal rates, about 22 cents a pound.

"Another method is to turn the original wood-pulp into yarn without first making it into paper. This method should be cheaper and more susceptible to variations, says the report, such as impregnating the material with waterproofing and strengthening materials and clors. Still another process comprises the dissolving of the wood fibers by various solvents in a similar way to that for artificial silk, so that the threads emerge from the machine as a homogeneous substance not twisted. These threads may afterward be twisted if desired. Paper yarn has been spun from a mixture of paper with some raw textile substances, such as tow and various shoddies to give additional strength and to give the product a good appearance and more like ordinary colth.

"Paper yarn is woven into cloth in a great variety of ways, the report continues, including the use of cotton, woolen, or other kinds of looms, including dobbies and jacquards, and thus all the usual figures and variations of colors may be made. The cloth is often finished to have the same general appearance as wool or cotton and may be printed if desired."

SEEING THINGS AT NIGHT.

Uses of Radium.

Dr. S. A. Sochocky writes in *The American Magazine* on the various uses of radium. He specifies some of them as follows.

"To-night you will wake up and look at the illuminated hands on your watch or alarm-clock and, without turning on the light, you will know what time it is. Next winter you may go to a great opera-house, and, when the lights are out, you

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will wonder, perhaps, how the orchestra can see the conductor's baton in the dark. The baton will be illuminated by tiny particles of radium, so that the whole orchestra can see it without any trouble. Some day the keys of pianos will be lighted with radium for artists who want to play in the dark.

Radium and Light.

The writer goes on to say :—

"The use of radium for light has grown very rapidly in the past few years. In 1913 two thousand watches and clocks, illuminated by radium, were manufactured in the United States. But a few years later, during the war, one man out of every six in the United States Army had a radium-lighted watch. Last ysar 4,000,000 of these watches were made in the United States and 1,000,000 of these were exported.

"Everybody has been quick to see the many valuable uses that can be made of a material which will glow at night. It was used on the dials of airoplanes which flew over enemy camps at night when exposure of light of other character would have made the airplane a target for shells. It was applied to speedometer, compass, clock, inclinometer, barometer—altogether to fourteen dials used on airplanes.

"To-day the dashboard instruments of automobiles—the speedometer, clock, and various gages—can tell the driver the condition of his car without use of electric light. Radium is practically the only means of illuminating motor-cycle speede ment lights The steersman at the helm-of ocean-going vessels can be independent of artifical lights at night. Radium illumination is particularly good for thouse purposes, because when the eye has consulted a dial which is brightly lighted with electricity, the vision is affected for a considerable period, so that the eye cannot look off into the dark with normal certainty.

"Steam gages, water-level glasses, and air-pressure gages on locomotives and stationary engine are now a days lighted with radium; so is the pressure dial of the heater in the dark or semi dark celler of the ordinary dwelling.

"Radium-lighted 'Danger' signs and indicating arrows have been made for use in mines to protect miners from the danger of explosions of coal-gas

"Such things as gas and electric meters, automobile steering-wheel locks, call buttons for use in hospital sick-rooms, the street-numbers of houses and aisle seat numbers in theaters, for late comers who arrive after the auditorium lights are out, are being illuminated with radium.

"A way has been found to insert a little of this luminous material in a house key, so that in the dark the key can be picked out from among others in a bunch without striking a light. The same material is used to illuminate the keyhole of a lock, so that the key can be inserted without trouble.

"Any number of uses have been found for a luminous object which several different manufacturers make and call the 'locator button.' It is made like a push-button, so that it can be fastened like a thumb-tack, or so that it can be attached by a rubber-band or with adhesive material. These are some of the uses for these buttons, as advertised by manufacturers, and they are actually being used in all of these ways.

"One of these buttons can be fixt to a medicine bottle to identify it at night among other bottles in the medicine-chest. A special luminous warning indicator can be put on bottles containing poison These buttons can even be attached to the bedroom water glass or to bedroom slippers. They can be used to make known the presence of the newel-post or a sharp angle in a dark hall, or they can be placed on chairs or the corners of tables, so that if you enter the room in the dark you will not stumble against these articles of furniture. They can be attached to flash-lights and to fire-extinguishers, so there will be no trouble in finding them in the dark. More than a million of these buttons have been sold by manufacturers during the last year.

"There is a radium-lighted fish-bait on the market, and the construction of this has been patented by one of the largest spor-

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ting-goods companies. Fishermen say that this bait is very successful in attracting fish which haunt deep water. Luminous-gun-sights are made for use when one is hunting in dark woods or early or late in the day; and if you have ever held a shot-gun to your shoulder to bring down birds in the woods you know what that means.

"We know now from the researches of Dr. Doelter, a Viennese, that under the influence of radium, diamonds will change to yellow, brown, bluish, or violet purple. Bright blue sapphires will change to green, yellowish brown, or light blue. The blood-red ruby will change to a pure red or to violet red. The topaz of a wine color will change to an orange yellow, dark orange, or lilac The dark-green emerald will change to light green, pale green, or yellowish green.

"The carnotite ore, from which we get the radium we are using to-day, is mined in almost inaccessible regions in Colorado Some of it is refined in Pittsburgh and some in Orange, N. J.

"At one stage, when the radium is reaching its highest concentration point, a single drop of the solution containing it is certainly worth $2,000 and might be worth $10,000. And you know how easy it is to lose a drop of anything by spilling the contents of a small glass or by breaking a dish.

"The time will doubtless come when you will have in your own home (or some know will have) a room lighted entirely by radium. It would be possible to-day to illuminate a room, so that at night, without the aid of electricity or other artificial illumination, you could read fine newspaper print without difficulty. The light in such a room, thrown off by radium paint on walls and ceiling, would in color and tone be like soft moonlight, blue with a tint of yellow. To-day, a room ten by nine feet could be illuminated in this way at a cost of four hundred dollars, and the illumination would last ten years

"However, such illumination will soon be much cheaper, because of new discoveries as the best materials to combine with radium to produce light.

"For my own use. I have made radium oil paints; and because of my interest in art, I have made some paintings with them. Pictures painted with radium look like any other pictures in the day time, but at night they illuminate themselves and create an interesting and weirdly artistic effect. This paint would be particularly adaptable for pictures of moonlight or winter scenes, and I have no doubt that some day a fine artist will make a name for himself and greatly interest us by painting pictures which will be unique, and particularly beautiful at night in a dark or semidarkened room.

"Locked up in radium is the greatest force the world knows. As ounce of it, if carried in the hip-Pocket in an ordinary glass tube, would kill a man in ten hours by destroying his tissues and houses. If a man carried one gram of it in his pocket two days, the result would likewise be fatal.

"The careless handling of glass tubes containing only twenty five milligrams of radium will cause deep wounds on the fingers of an operator.

"One of the wonderful things about radium is that, altho it has such great power to injure, it can just as readily be made to serve us.

"You will ask how, if radium is so powerful, we can handle it at all. We can do so only by taking the greatest precautions. I will tell you how I carry a gram of radium, even tho I may be going only from my office to my laboratory, a few rods away.

"The gram of radium, worth $140,000, is kept in tiny glass tubes in a lead container is over six inches in diameter weighs forty-eight pounds, and has a leather cover with a handle. There is a circle of small holes in the center of the lead. Into these holes you put the tubes, so that between the tubes and the outside of the case there are at least three inches of lead.

"The lead between the tubes and the outside of the case is known as a screen.

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It is intended to lessen the rays of electrical energy which constantly emanate from the radium And yet, even through three inches of lead, from 3 to 40 per cent of the rays known as *gamma* rays do escape.

"If this container were in a dark room and you should put a piece of phosphorescent material such as zinc sulfid near it you would see the zinc sulfid light up and glow under the bombardment of rays shooting off from the radium. If you wanted an absolutely effective barricade against the rays from a gram of radium, you would have to put it into a container at least twelve inches in diameter, so that the radium would be screened by six inches of lead on all sides.

When the rays from radium strike a tiny crystal of zinc sulfid there is a flash bright enough for you to see it under a low-powered microscope. When radium and zinc sulfid are combined in the right way and right quantity, you can see the flashing as a constant glow in the dark without any microscope. This power to make zinc sulfid glow is responsible for the commonest use of radium—for illuminating watches or any object which we want to use or locate at night. An infinitesimal amount of radium, a few millionth parts of a gram, when mixed with zinc sulfid, varnish, and some adhesive substance, gives enough material to illuminate forty or fifty watches. It has to be prepared and put on very carefully. To quote further.

"Finally, after more than nine hundred different operations the radium from a on or of several car-loads of ore is finaly put into a little brown silica dish, which is smaller across the top than a small individual butter pot. It is now in the form of salts, has to be put into glass tubes.

"Suppose that, while I am doing this, some one opens the door suddenly. The gust of air might overturn the little dish. It might blow away the radium. It is nothing unusual to have a small amount of radium salts worth $90,000 in one of these dishes at one time. So one little puff of air could blow away all we have obtained by the work of many men for many months.

"In the United States this year we are going to produce from 12 to 14 grams of radium. For the next twenty years we shall keep on producing radium at about the present rate, so that at the end of twenty years we shall have approximately 280 grams to add to the 84 grams we have in the world to-day.

"Because radium is both so expensive and so valuable in medical treatment we have established what is known as a 'radium bank; A physician owning a little radium, but not sufficient for his case, can borrow for a merely nominal charge any amount he needs from the deposits which are kept in vaults in New York and in Orange, New Jersey, This method has been devised to make radium available for the treatment of difficult cases requiring the use of bigger amounts than any one physician can own."

FLYING MACHINES IN 5000 B. C.

Mr. Iqbal Ali Shah, writing on the subject of aeroplanes in the January-February number of *The Hindustan Review* furnishes the following particulars about the art of flying as known to the ancient Aryas :—

To-day we moderns pride ourseleves on the miraculous development in the art of flying and a few detached thoughts from the ancient books of the Hindus will be interesting, as they tell us of certain aerial machines in existence away back in 5000 B. C.

Illusions can be found to flying machines in ancient Hindu literature; these references were not fixed to one period only, but are books written at various times at the social and religious development of the Brahmans progressed.

In the two great Hindu epics, Mahabharata and Ramayan which were written to celebrate the exploits of Kings, and the conflicts of a certain internecine war, the part played by the flying machines during that period is mentioned, especially in the latter book, Ramayan, which was

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compiled about the year 5000 B. C. contains some passages which say that Rawan. the King of Ceylon, used to fly over his opponents and in some way or other impede their progress; but whether they threw primitive bombs or not, it is impossible to say. An account is further contained in Ramayan that after the fierce struggle between the Brahmans and the King of Ceylon, in which Rawan was defeated and killed, this wonderful "flying carriage," as it is termed in the book, fell into the hands of Ramchandra, the Ksatriya chief, who flew in it from Ceylon to his capital at Ajudhia in Northern India.

The greatest of the Hindu poets, Kalidas, treats of his aerial journey in the poem entitled "Raghu Vuns." Another poet about 200 years later, while describing the war between two Hindu tribes led by Risho and Arjin, also speaks of a flying carriage."

In another Hindu book called Mahabharat, one reads of a king giving another king a flying machine, as a token of his friendship.

Purana is another Sanskrit book which tells us of a huge flying carriage possessed of the power of travelling.

Besides these references to the books there are terms and phrases which are used for flying in its different aspects, for example :—

(1) Vaman-Yanu—meaning :—
To propel a flying carriage.

(2) Vaman-Chirya—meaning :—
To fly in a flying carriage.

(3) Vaman-Perbhoot—meaning :—
A procession of flying carriages.

(4) Vaman-Arj—meaning :—
One who works a fiying carriage

And so on.

Such terms are very frequently used in epic writings, and it is no undue tax to one's intelligence to know that when a language is forming the words and terms are coined as necessity arises, and are added to the vocabulary from time to time, hence had there been no flying machines, then usage of such phrases would not be required. But as they exist to this day in the Sanskrit books it is an evidence of the presence of flying machines at the very earliest period of the world's history.

It will, however, be noticed that the word "carriage" is not be misunderstood, for an Indian conception of a carriage is a thing which will hold people, and is moveable; not necessarily dragged by horses or other animals.

ANCIENT INDIAN POLITY.

The following by Sri Aurobindo Ghose in the issue of the *Arya* for November and December on the peculiar characteristics of ancient Aryan Polity will, we are sure, interest our readers :—

The whole Indian system was founded upon a close participation of all the orders in the common life, each predominating in its own field, the Brahmin in religion, learning and letters. the Kshatriya in war, kingcraft and interstate political action, the Vaishya in wealth-getting and productive economical, but none, not even the Shudra, excluded from his share in the civic life and an effective place and voice in politics, administration, justice. As a consequence the old Indian polity at no time developed, or at least it did not maintain for long, those exclusive forms of class rule that have so long and powerfully marked the political history of other countries. A priestly theocracy, like that of Thibet, or the rule of a landed and military aristocracy that prevailed for centuries in France and England. and other European countries or a mercantile oligarchy as in Carthage and Venice were forms of Government foreign to the Indian spirit. A certain political predominance of the great Kshatriya families at a time of general war and strife and mobile expansion,when the clans and tribes were developing into nations and kingdoms and were still striving with each other for

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egemony and overlordship, seems to be dicated in the traditions preserved in e Mahabharata and recurred in a cruder rm in the return to the clan nation in mediaeval Rajputana: but in ancient India this was a passing phase and the predominance did not exclude the political and civic influence of men of the other orders or interfere with or exercise any oppressive control over the free life of the various communal units. The democratic republics of the intermadiate times were in all probability polities which endeavoured to preserve in its fullness the old principle of the active participation of the whole body of the people in the assemblies and not democracies of the Greek type, the oligarchical republics governed by more limited senates drawn from the dignified elements in all the orders as in the later royal councils and urban bodies. In any case the system finally evolved was a mixed polity in which none of the orders had an undue predominance. Accordingly we do not find in India either that struggle between the patrician and plebeian elements of the community, the oligarchic and the democratic idea, ending in the establishment of an absolute monarchical rule, which characterises the troubled history of Greece and Rome or that cycle of successive forms evolving by a strife of classes,—first a ruling aristocracy, then replacing it by encroachment or revolution the dominance of the moneyed and professional classes, the regime of the bourgeois industrialising the society and governing and exploiting it in the name of the commons or masses and, finally, the present turn towards a rule of the proletariate of Labour, —which we see in later Europe. The Indian mind and temperament less exclusively intellectual and vital, more intuitively synthetic and flexible than that of the occidental peoples arrived, not certainly at any ideal system of society and politics, but at least at a wise and stable synthesis— not a dangerously unstable equilibrium, not a compromise or balance—of all the natural powers and orders, an organic and vital coordination respectful of the free functioning of all the organs of the communal body and therefore ensured, although not against the decadence that overtakes all human systems, at any rate against any organic disturbance or disorder.

The summit of the political structure was occupied by three governing bodies, the King in his ministerial council, the metropolitan assembly and the general assembly of the kingdom. The members of the Council and the ministers were drawn from all orders. The Council included a fixed number of Brahmin, Kshatriya, Vaishya and Shudra representatives. The Vaishyas had indeed numerically a great preponderance, but this was a just proportion as it corresponded to their numerical preponderance in the body of the people: for in the early Aryan society the Vaishya order comprised not only the merchants and small traders but the carftsmen and artisans and the agriculturalists formed therefore the bulk of the commons, *vishah*, and the Brahmins, Kshatriyas, Shudras, however considerable the position and influence of the two higher orders, were later social growths and were comparatively very inferior in number. It was only after the confusion created by the Buddhist upheaval and the Brahminic reconstitution of the society in the age of cultural decadence that the mass of the cultivators and artisans and small traders sank in the greater part of India to the condition of Shudras with a small Brahmin mass at the top and in between a slight sprinkling of Kshatriyas and of Vaishyas. The Council, representing thus the whole community, was the supreme executive and administrative body and its assent and participation necessary to all the action and decrees of the sovereign in all more important matters of Government, finance, policy, throughout the whole range of the communal interests. It was the King, the ministers and the council who aided by a system of boards of administration superintended and controlled all the various departments of the State action. The power of the king undoubtedly tended to grow with time

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and he was often tempted to act according to his own independent will and initiative; but still, as long as the system was in its vigour, he could not with impunity defy or ignore the opinion and will of the ministers and council. Even, it seems, so powerful and strong-willed a sovereign as the great emperor Asoka was eventually defeated in his conflict with this council and was forced practically to abdicate his power. The ministers in council could and did often proceed to the deposition of a recalcitrant or an incompetent monarch and replace him by another of his family or by a new dynasty and it was in this way that there came about several of the historic changes, as for example the dynastic revolution from the Mauryas to the Sungas and again the initiation of the Kanwa line of emperors. As a matter of constitutional theory and ordinary practice all the action of the king was in reality that of the king in his council with the aid of his ministers and all his personal action was only valid as depending on their assent and in so far as it was a just and faithful discharge of the functions assigned to him by the Dharma. And as the Council was, as it were, a quintessential power body or action centre taking up into itself in a manageable compass, concentrating and representing in its constitution the four orders, the main elements of the social organism, the king too could only be the active head of this power and not, as in an autocratic regime, himself the State or the owner of the country and the irresponsible personal ruler of a nation of obedient subjects. The obedience owned by the people was due to the Law, the Dharma, and to the edicts of the King in council only as an administrative means for the service and maintenance of the Dharma.

At the same time a small body like the Council subject to the immediate and constant influence of the sovereign and his ministers might, if it had been the sole governing body, have degenerated into an instrument of autocratic rule. But there were two other powerful bodies in the State which represented on a large scale the social organism, were a nearer and closer expression of its mind, life and will independent of the immediate regal influence and exercising large and constant powers of administration and administrative legislation and capable at all times of acting as a check on the royal power, since in case of their displeasure they could either get rid of an unpopular or oppressive king or render his administration impossible until he made submission to the will of the people. These were the great metropolitan and general assemblies sitting separately for the exercise each of its separate powers and together for matters concerning the whole people.* The Paura or metropolitan civic assembly sat constantly in the capital town of the kingdom or empire—and under the imperial system there seem also to have been similar lesser bodies in the chief towns of the provinces. survivals of the assemblies that governed them when they were themselves capitals of independent kingdoms—and was constituted of representatives of the city guilds and the various caste bodies belonging to all the orders of the society or at least to the three lower orders. The guilds and caste bodies were themselves organic self-governing constituents of the community both in the country and the city and the supreme assembly of the citizens was not an artificial but an organic representation of the collective totality of the whole organism as it existed within the limits of the metropolis. It governed all the life of the city, acting directly or through subordinate lesser

*The facts about these bodies—I have selected only those that are significant for my purpose—are taken from the luminous and scrupulously documented contributaion of Mr. Jayaswal to the subject.

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assemblies and administrative boards or committees of five, ten or more members, and, both by regulations and decrees which the guilds were bound to obey and by direct administration, controlled and supervised the commercial, financial and municipal affairs of the civic community. But in addition it was a power that had to be consulted and could take action in the wider affairs of thekingdom, sometimes separately and sometimes in co-operation with the general assembly, and its constant presence and functioning at the capital made it a force that had always to be reckoned with by the king and his ministers and their council. In a case of conflict with the royal ministers or governors even the distant civic parliaments in the provinces could mark their displeasure felt if offended in matters of their position or privileges or discontented with the king's administrators and could compel the withdrawal of the offending officer.

The general assembly was similarly an organic representation of the mind and will of the whole country outside the metropolis;for it was composed of the deputies, elective heads or chief men of the townships and villages. A certain plutocratic element seems to have entered into its composition, as it was principally recruited from the wealthier men of the represented communities, and it was therefore something of the nature of an assembly of the commons not of an entirely democratic type,—although unlike all but the most recent modern parliaments it included Shudras as well as Kshatriyas and Vaishyas,—but still a sufficiently faithful expression of the life and mind of the people. It was not however a supreme parliament; for it had ordinarily no fundamental legislative powers, any more that had the king and council or the metropolitan assembly, but only of decree and regulation. Its business was to serve as a direct instrument of the will of the people in the co-ordination of the various activities of the life of the nation, to see to the right direction of these and to the securing of the general order and welfare of the commerce, industry, agriculture, social life of the nation, to pass decrees and regulations to that purpose and secure privileges and facilities from the king and his council to give or withhold the assent of the people to the actions of the sovereign and, if need be, to oppose him actively and prevent misgovernment or end it by the means open to the people's representatives. The joint session of the metropolitan and general assemblies was consulted in matters of succession, could depose the sovereign, alter the succession at his death, transfer the throne outside the reigning family, act sometimes as a supreme court of law in cases having a political tincture, cases of treason or of miscarriage of justice. The royal resolutions on any matter of State policy were promulgated to these assemblies and their assent had to be taken in all matters involving special taxation, war, sacrifice large schemes of irrigation, etc. and all questions of vital interest to the country. The two bodies seem to have sat constantly, for matters came up daily from them to the sovereign: their acts were registered by the king and had automatically the effect of law. It is clear indeed from a total review of their rights and activities that they were partners in the sovereignty and its powers were inherent in them and even those could be exercised by them on extraordinary occasions which were not normally within their purview. It is significant that Asoka in his attempt to alter the Dharma of the community, proceeded not merely by his royal decree but by discussion with the Assembly. The ancient description seems therefore to have been thoroughly justified which charcterised the two bodies as executors of the kingdom's activities and at need the instruments of opposition to the king's government.

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EDITORIAL REFLECTIONS

AN ECHO FROM THE PAST.

The question of educational non-cooperation is now agitating the mind of educated India. It is now generally recognized that education imparted in Government and Government—aided institutions inevitably fosters slave mentality and inoculates the coming generation with the mischievous notion that India can never attain to the full height of her stature and she must, of necessity, always kow tow to Anglo-India. These institutions fit their alumni for nothing except subordinate administrative posts and professions under the thumb of the bureaucracy. These youngmen can only form parts of the bureaucratic machinery and it is vain to expect them to make earnest efforts to end a system which alone can utilize them and enable them to eke out an uncertain living at the cost of self-respect and manliness. It is generally supposed that Mahatma Gandhi was the first Indian of note to conceive and propagate this idea. Nothing, however, can be further from the truth. The fact is that Bhagwan Dayanand was the first great Indian to perceive the denationalizing, devitalising and emasculating effects of this most unnatural system. After the death of the Master, the D. A. V. College was founded with a view to arrest this process. In the first Prospectus there were a few significant passages which went to show that the College was to be opened with a view to bridge the gulf between the educated classes and the masses created by an unnatural system of education. It is a pity that the college was affiliated to the Punjab University and was, consequently, unable to accomplish its mission. It only accelerated the process of devitalisation and denationalisation by manufacturing cheap graduates. Even some of the promoters of the college had this feeling. On May 31st 1897, there appeared in *the Swadesh Vastu Pracharak* of Lahore (now defunct) an article from the pen of one of the founders of the D. A. V. College and the founder of the party known as the D. A. V. College section of the Arya Samaj, under the heading "*National University*". The article shows that 23 years back the atmosphere of the Arya Samaj was surcharged with the self-same ideas that convulse India to-day. Here are important extracts from that most significant contribution.

Thoughtful people throughout India are coming to realize that the present system of Education is injuring the country in more ways than one. The Amrita Bazar Patrika in its issue of the 12th April writes:—"To send a boy early to school is to ruin him for ever, and often times to kill him. The best course is never to send lads to any educational institution at all. Let arrangements be made to give them education at home. When the guardian has no means, let several combine and appoint a tutor. If a lad is at all to be sent to an educational institution, let him prepare himself up to the Entrance Standard at home, then he can join a school for the purpose of passing an examination. Our educational institutions are jails where

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our youths are emasculated, "These remarks apply to colleges also.

The education which is imparted in the schools and Colleges in the country not only enfeebles the body but the mind also. It is now an admitted fact that the physical health of those who receive instruction in the educational institutions established by Government, as well as in those which are established by the people after the type of the Government institutions deteriorates, that the development of their body is retarded, that their bodily strength is impaired and that their life is shortened. It is not however recognized distinctly that the development of the mind suffers like that of the body, and that the mind of those who are brought under the influence of these educational institutions is as far from being healthy as the body.

If the education that is imparted to the youths of our country had been calculated to invigorate the body and the mind, our nation would not have been in that deplorable condition in which it now finds itself after so many years of education. Every year the condition of the country is becoming worse as is evidenced by recurring famines and pestilences. The nation is growing poorer.

In several parts of the country people are dying for want of food. Our nation has to go a begging to the whole world for food for keeping the body and soul together. Our children are becoming orphans by thousands, and they are being taken over by Christian Missionaries to be brought up as Christians as we cannot look after them. All the trades and industries are passing away gradually from the hands of the children of the soil and India into those of foreigners and foreign lands. People are starving for want of work Education is not fitting the people of India for trades and industries *The only thing for which education is fitting people is service of Government.* The number of men who are willing and fitted to take up service under Government is multiplying every day, and they are becoming cheaper. Government started educational institutions for creating men fit to serve it in different capacities Now that Government has got more educated men in the country than it wants for recruiting the several services it is not very anxious to increase their number. It is on this account that the examinations of the Universities which control the education of the country are becoming stiffer every day. In no other country in the world are students treated so heartlessly as by the Indian Universities and no Indian University deals with the students so mercilessly as the Punjab University. Every day the examinations are being made stiffer and insuperable obstructions are being thrown in the path of the students, and they are plucked in the examinations without any thought for their welfare.

In other countries educational institutions help to improve men both in body and in mind and to make men of ordinary intellect valuable members of society. In India those who come under the influence of the educational institutions become week both in body and in mind by the anxieties through which they have to pass, the failures they have to undergo, and the strain they have to bear.

It is a matter of common experience now in the Panjab that students who were not very bright when they were in College and who had meagre chance of being successful if they had remained here, by going to England not only gain University distinctions, but become qualified for following learned professions and come back to settle in life as honoured members of society, while the youths who were their class-fellows and were brighter than them, are still plodding and trying unsuccessfully to pass the University examinations.

The only course which seems open to the people is to have their own Universities. The passing of Government University examinations will then be necessary for those only who are anxious to enter the service of Government or to become pleaders. The

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passing of Government University examinations is not essential for those who have to take service in private schools, farms and factories and other concerns not connected with Government. The proprietors of private institutions and concerns require only educational qualifications in the persons they have to employ, and would be satisfied with the certificates of some educational institution or body in which the public may have confidence.

It is not surely necessary for the whole nation to pass the Government University examinations. There is no reason whatever why the whole nation should be given the education which is required only for turning out pleaders and Government servants It is evident that Government thinks that its requirements are satisfied and that it has got enough of men of the education which fits people to serve it, and that it is not at all anxious that their number should go on increasing It has therefore closed several Colleges which were formerly maintained by it and has increased the fees in its schools and colleges to deter students from resorting to them It can not therefore be expected that Indian Universities which are created and controlled by Government would place facilities in the way of the spread of higher education which in the opinion of Government has up to now fitted recipients only for entering Government service or becoming pleaders.

If our countrymen think that high education is necessary for the country and if they really want that high education should spread in the country then it is necessary that besides having their own schools and colleges they should have their own Universities also for examining the students and guiding and controlling the education in the country. *To open our own schools and colleges and to invite students to attend them, and then to send them up to be ruthlessly plucked by the official Universities is very cruel, and is not at all wise. We are by so doing helping to emasculate the country. To have National schools without a National University is meaningless. National schools which teach for Universities which are not national involve waste of energy and can never be very useful.*

We can have no system of National education unless we have one or more National Universities. It is impossible to give the best and most suitable education to our boys in our schools and colleges, until the education imparted in them is moulded by National Universities. Technical education which is essential for the advancement of the country can not be given in schools until we have our own University. Religious, moral, and national education can not be imparted until we have our own National University. In short the right kind of education which would develop both the body and the mind and make India fit to take its place among the nations of the world is impossible until we have one or more national Universities. Our nation can never make progress unless we take our education in our own hands. by means of national schools and colleges and national Universities.

We think a begining in the matter of having a national University can be made in the Panjab and also in other parts of India where there are schools and colleges which are controlled by the people. The examinations can be held under the control of the college authorities. The examinations may be for the present in the same subjects and in the same books as are prescribed for the different examinations of the official University and may be subject to the same regulations They may be open to all persons on payment of fees which may be half of the fees prescribed by the official University and the examinations may be held about a month before the equivalent examinations of the official University. We believe that students from all schools and colleges will go up for the new examination in large numbers and the certificates issued to the successful candidates will command the confidence of the general public, gradually changes may be made in the regulations and subjects of the examinations, and examinations may be held in other subjects also in which no examinations are held by the official University. In course

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time we can have influential national Universities in this way, having the control of the whole education of the entire nation.

In connection with the subject we may mention that at Calcutta Associations have been organized independent of Government which hold examinations in medicine and grant diplomas. But no attempt has hitherto been made for the foundation of examining bodies on a broader basis which may deal with the whole subject of education in all its branches and which may claim to be called National Universities. Without National Universities India can never hope to take its place among the nations of the world. Deplorable must be the condition of a nation which does not take the work of the formation of the mind of its children in its own hands.

The Italics are ours.

It is a pity that all efforts to convert the D. A. V. College into a National College and a seat for the preservation and conservation of India's priceless spiritual and intellectual heritage failed.

THE GURUKULA.

The D. A. V. College having failed to accomplish its mission, the Arya Samaj established the Gurukula in 1904. The Gurukula is, in the right sense of the term, a truly National University. In the Gurukula Sanskrit is taught as the chief classical language, Hindi is the medium of instruction, Indian History and Economics are taught from the national standpoint and special emphasis is laid upon character-building. Arrangements have already been made for the teaching of Ayurvedic and Agriculture and it is in contemplation to start commercial and industrial classes at an early date. The students of the Gurukula can cover much more ground in a shorter period when compared with their congeners in factories meant to produce subordinate bureaucrats. The Gurukula has a well-stocked library and a well-equipped laboratory.

It is, however, badly in need of funds. It is the duty of all sound patriots to see that in these days of national education and educational non-co-operation, the premier national university which has a record of useful work behind it, will not languish for want of support. The anniversary of the Gurukula comes off on the 20th, 21st, 22nd and 23rd of March. Many distinguished scholars, eminent lecturers and leading nationalists are expected to participate in the proceedings. It is hoped that all interested in the rejuvenation of India's virile culture, the revival of Brahmacharya, the teaching of patriotism reinforced by pride in the motherland's cultural achievements and the cultivation by our youth of the Indian angle of vision will muster strong on the occasion and those that will not be able to attend will send their quota.

INDIAN FEMALE EDUCATION.

We fully associate ourselves with the following remarks on the subject by Babu Sailendra Krishna Deb:—

The study of English language except for those who are trained to be tutoresses is unnecessary. In its place, the mother tongue and Sanscrit for the Hindu women and Arabic for the Mahomedan women ought to be taught. Knowledge of English is needed, if a woman or girl has to converse with an English lady or to read English literature. The women belonging to the middle class, the chief part of whose time is required for the discharge of their domestic duties, are little likely to meet with English ladies,

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and so far from enjoying opportunities for the acquisition of English literature, they have seldom time to possess themselves of all that valuable knowledge, which the Vernacular and Sanscrit books abundantly furnish, the acquisition of which would be much more useful and honourable.

Drill and dancing, singing, playing on musical instruments, and exquisite but unnecessary embroidering come in the same category with English language. The time employed and pains taken in their acquisition by other than the affluent are lost. This time can be turned to good account in learning, spinning with *charka* (spinning-wheel), tailoring, cane-weaving cooking, or any other useful practical arts whereby they can earn money so as to meet their domestic expenses. It may happen that a girl who has learnt music may be married to a man who dislikes it They are the accomplishments for English girls needed for their introduction in social parties, but the fashionable arts would be of no use to Hindu and Mahomedan girls in their married life.

No Roman citizen of note ever appeared in public in any garb but what was spun by his wife and daughter. The industrious matron of Ithacca was more soothed at her solitary loom with the sweet reflection that by her labours she was gratifying her filial and conjugal feelings.

"This web a robe for poor Ulysse's Sire"— Odyssey.

Of old, in Bengal, every householder had in his house *charkas* for his womenkind to spin threads at their leisure. Sometimes, he used to lend a helping hand Even now, at the Hindu's marriages or other auspicious rites *charka* is needed.

Vatsyana, in his well-known work, written about 2600 years ago, *i. e*, 678 years B. C. says, "64 practical arts are to be taught to the girls before their youth, while living in their father's house. Because, after their marriage they become dependent on others. Where they can further study?" Vatsyana means one particular art to be taught to a girl with proficiency, which she can put to profitable use in her husband's home. He did not intend the impossiblity, that all the practical arts are to be crowded together in girlhood.

THE NANKANA SAHAB TRAGEDY.

Our readers must have read in the papers the details of the horrible massacre perpetrated at Nankana Sahab by the Mahant and the rowdies and hooligans hired by him. This fiendish massacre has filled all Indians, irrespective of creed or race, with horror. The survivors of the innocent victims of this cold, calculated slaughter have the heart-felt and compassionate sympathy of all right-feeling men and women. There are one or two features of this gruesome tragedy which are deeply significant. Mahatma Gandhi in his message to the Khalsa says, that it was a matter of common knowledge that the Mahant had been preparing for a long time and practically openly to give battle. He had, we are told, arms, he had collected ammunition, he was surrounding himself with ruffians, Government officials ought to have acquainted themselves with this state of affairs. The bureaucracy cannot claim that it has advanced the bounds of liberty. But it does claim that it is the only agency in India which is competent to maintain Law and Order; in fact it is in the name of Law and

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Order that some of its members defend repressive legislation and seek to devise fetters for the bodies, intellects and souls of the Indian people. Was it not the duty of the local officials to watch the movements of the Mahant especially when it was known even to the man in the street that mischief was brewing which would, if not prevented in time, result in some tragic occurrence? The Punjab Government ought, in the interests of the reputation of the bureaucracy to order an exhaustive inquiry. If no inquiry is held, the suspicions of the Indian community will not be allayed. As regards the Sikhs, we think that those of them that are strict non-co-operators cannot, with any consistency, seek the protection of British Courts of Justice even at this critical moment. If British Courts cannot be let alone, we cannot carry on any effective programme of non-co-operation. We know that the Sikhs are being asked to perform a very great sacrifice, but the goal of national destiny cannot be attained without enormous sacrifices.

AKALI PARTIES.

The Nankana tragedy was, no doubt, prompted by fear on the part of the pampered and voluptuous Mahant that his Gurdwara would be forcibly taken possession of by Akali parties. That there are abuses in the administration of Sikh Gurdwaras, which loudly cry out for reform, is beyond question. But the point is whether organised society can go on, if sections of the population were to right their wrongs, without processes of law and by show of force. If non-co-operation had not been decided upon, the Government was the only agency competent to redress the grievances of the Sikhs against their Mahants and to decide all disputes as to rights to ecclesiastical property. Now the only reasonable course is to wait till the attainment of Swarajya or to secure this worthy object by bringing the pressure of organised public opinion upon the Mahants. If the Khalsa proletariat can be effectively organised, the Mahants can be brought to their knees in no time. All show of force, whether in the form of Dharna or parade of numbers, provokes violence and when violence has been provoked, anarchy supervenes and the intervention of the bureaucracy becomes inevitable. This result is not desired by our Khalsa reformers. They must, therefore, curb their reforming zeal for a time or direct it along safer channels and be thus helpful in the restoration to India of her birth right.

ADVANCE N. C. O.

The Treaty of Sevres is going to be revised and Mr. Chhotani and Dr. Ansari—two staunch and out and out non-co-operationists—have been selected by the Government of India to represent India at the inter-allied conference. What a notable triumph of non-co-operation! The value of non-co-operation is realised keenly only when it is temporarily withheld. We are confident that even if the demands of the Muslims in regard to Khilafat are fully met, Muslims will not turn away from the N. C. O. movement. They will not kick away the ladder which alone has enabled them to scale certain heights. N. C. O. will continue so long as Swarajya is not obtained, for short of complete Home Rule there

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can be no guarantee that grievous wrongs such as those of the Khilafat and the Punjab will not be repeated.

THE NEW COUNCILS.

The New Councils do not represent the people and the new legislators are not nominated by the Government. So these estimable gentlemen represent nothing except their individual idiosyncrasies. The best men have stayed out and the councils are, for the most part, full of mediocrities who would have lived and died in deserved obscurranty if N. C. O. had not been decreed by the Nation. Since the bureaucracy is responsible for N. C. O. and bringiing these gentlemen into undeserved prominence, Vincents and Maynards experience no difficulty whatever in handling legislators. Mr. Jamna Das Dwarkadass, when Sir William Vincent smiled graciously upon him, withdrew the vital part of his resolution about the Punjab. He would rather that India fed O'Dwyers and Dyers than that he should be found unworthy of the certificate of moderation and sobriety granted to him. Sirdar Jogendar Singh, with aristocratic chivalry, withdrew his resolution about the release of Martial Law Prisoners when—say his detractors with whom we do not agree—the irrepressible Sir Vincent beamed upon him. That was the fate of most non-official resolutions. Perhaps these new-hatched legislators are wise in their generation. They, perhaps, are not sure of their colleagues. They know at close quarters the composition of the Councils they adorn with their membership. Most probably they have no desire to share the bitter experience of Mr. Shrinivas Shastri. He had the hardihood to propose a resolution that contemplated the regulation of force in the suppression of riots and the assimilation of Indian Law in this respect to British Law. Sir Vincent at once raised the cry that Law and Order were in danger. The Hon'ble Councillors took up the hint and so mangled poor Shastri's resolution that he would now be ashamed to own its parentage. How brilliant is the future of Indian Home Rule under the aegis of the Reformed Councils! Even Moderate leaders have begun to feel that they had more influence with the unreformed Councils. What says Mr. Shastri now? Has he not had enough of co-operation on terms offered by the bureaucracy? Let him turn a non-co-operator and before long the Government will seek his co-operation on terms honourable to both. Will the example of Chhotani and Ansari be utterly lost upon him? Perhaps dramatic surprises are in store for the Indian people. There is a bare possibility that non-co-operation of Gandhi may ultimately lead to very very close co-operation and the co-operation of Shastri lead, in the near future, to severe albeit temporary non-co-operation. Mysterious are the ways of Providence as well as of political leadership!

PHYSIC AND FASHION.

Under the above heading Mr. Robert H. Spurrier contributes an article to the current number of the *Theosophist*. The writer very aptly and pertinently points out that remedies and modes of treatment also, like systems of philosophy or fashions of dress, have their little day and cease to be. For instance, at present the Germs Theory of Disease holds the day and microbes and their toxins are invented to explain all the ills that flesh is heir to. Some

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of the most eminent physicians and surgeons of the day are, however, not so completely convinced of the efficacy of this mode of treatment as are the fanatics who regard it a panacea and an elixir. Says Dr. Bean, an American Osteopathic Physician, in his book on *Food fundamentals* :—

There is no greater menace to the health of the people to-day than the teaching about germs. The distorted truth about germs has shunted the vision astray from the real cause of disease and has resulted in blinded efforts to palliate and relieve, and a damnable continuance in unhealthful habits of living. Wrong teaching about germs has instilled into the minds of many a poisonous fear which in itself is a curse to good health.

Says Mr. Spurrier :—

There are, however, and always have been since its coming, medical men who wholly reject this theory; men who hold that the presence of germs in disease is the *result* and not the *cause* of it; who are convinced that the action of the microbe is beneficent and not maleficent, and maintain that, just as outside the human body they are used in the purification of sewage, so also, within the human body, one of the roles they play is that of scavenger. This conception of the function of micro-organisms within the human economy was put forward very clearly by Dr. Granville Bantock in the *precis* evidence which he gave to the 1906 Royal Commission on Vivisection ; and Dr. George Wilson. one of the members of that Commission, in quoting from it in his reservation memorandum, says :

I may state very frankly at the outset that I feel bound to associate myself with the views of Dr. Granville Bantock on "the germ theory of disease" as set forth in his *precis* of evidence.

And, adds Dr. Wilson.

I can do this the more readily because he and I, as well as others, have arrived at similar conclusions from a very close study of the subject, quite independently of each other — he, in the first instance, from the surgical side, and I all along from the public health point of view.

Dr. Wilson proceeds to quote from the *precis*, and from his quotation the following is an excerpt:

Bacteriologists have long since discovered that in order to convert filth or dead organic matter of any kind into harmless constituents, Nature employs micro-organisms or microbes as her indispensable agents. Thus, in the modern septic tank, which is now so largely used in the treatment of sewage, it is the action of micro-organisms . . . which dissolves the sewage, and it is the continuous action of these microbes which converts all manurial matter into the saline constituents which are essential for the nutrition of plant life. In the natural purification of filth-polluted streams, or in the conversion of dead animal or vegetable matter into the flora of the vegetable world, it is admitted that the micro-organisms play a beneficent part, and so I am prepared to contend that, however these innumerable and infinitely minute vegetable organisms may be designated, they always play a more or less beneficent part when they are found to be associated with disease, and that. however characteristic any micro-organism may be of any particular form of infectious disease, it cannot be classed as pathogenic, in the sense that it is the actual agent causing the disease . . .

So far back indeed as the year 1909, we find, in a leading article in *The Lancet*, the statement that :—

The bacterial theory of infectious diseases has been unchallenged for many years, and though it has not been upset, yet it must be acknowledged that there are certain facts for which the theory does not account fully.

So high an authority as Sir James Goodhart Bart., M.D., L.L.D., in the course of the Harveian Oration of 1912, delivered himself of the significant statement that :—

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. . . pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes.

In the year 1913, Professor Dixon [F. R. S., gave it as his opinion that :—

the micro-organisms in the intestinal tract probably exerted a beneficent influence; the body depended on the extraneous organisms for the effectiveness of digestion.

The following is from an article which appeared in the *Popular Science Siftings* for September 2nd 1919:—

Medical theories concerning our commonest and most deadly germ diseases have been entirely upset. Independent investigations in various parts of the world have led to this conclusion , . . Medical science found the various kinds off bacteria swarming in the different germ diiseases and had no doubt that they were the cause of the trouble. Now science has shown that that view of the cause of diisease is almost entirely wrong . . . The old microbes were present in the diisease, of course, but it has been found, wee are assured, that they were comparatively haarmles, perhaps beneficial, because they ate up dead organic waste matter in the system. . . . It had long been known that certain kinds of microbes were useful in cleaning up decaying matter in the outside world, but it is now proved that they perform the same duty within the human body.

Dr. J. C. McWalter writing in the pages of the British Medical Journal says:—

'The more recent biological and microbic conceptions of disease lead to even more crude therapeutics. Disease being caused by the presence of a pathogenic organism, the problem apparently was to kill the microbe! Hence there came an era of microbicidal treatment. It mostly ended in failure . . .

As regards Vaccine injections no less an authority than Sir Watson Cheyne says in the columns of *The Lancet* of February 27th 1915:—

Just think how many millions of vaccine injections have been made in the course of the last few years, and in how very few cases we can definitely recognise an immediate and marked improvement, as we ought to do if the treatment is to be justified. Think, also, how often we are in doubt whether such improvement as occurs in the course of the treatment is due to the vaccine or is a natural result of the actions of the body . . . I have used vaccines extensively . . . and I have in only two or three cases seen any result which I should not have expected without their use. I have seen lesions getting well in one part of the body, and yet, while still under vaccine treatment, frash lesions breaking out in other parts of the body, and I have also seen bad and even fatal results follow the use of vaccines.

Speaking of their employment in the treatment of wounds of war, he says:—

While I would welcome vaccines as a prophylactic measure, I think they are very broken reeds to trust to, once the organisms have established themselves in wounds.

Will English—educated Indians, in their headlong pursuit of Western fashions, pause and consider whether the introduction of diseased matter into a healthy system is wholly productive of beneficent results? Western hygiene is purely physical. Our Shastras lay down the rules of moral hygiene also and tell us that what passes into the body is a factor in the formation of character. Considering all this, would it not be worth while to cease to ape western fashions whether in dress or medicine or diet and to judge Western remedies, whether medicinal

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or social or moral, on their merits without being influenced by slave-mentality or the glamour that the West has established over the mind of the East as a result of commercial and intellectual exploitation.

ETE BRUTE.

Most of the leading Indian politicians have stayed away from the New Councils which now consist, for the most part, of obscure men many of whom had not the ghost of a chance, if the Congress had not decided upon non-co-operatien. Government officials and Anglo Indian papers have, however, been always giving us the impression that N. C. O. has failed.

And yet even the *Civil and Military Gazette* is constrained to pass the following not very complimentary remarks about the Punjab Legislative Councils.

"Some body might, with advantage, start a coaching establishment for public speakers. The members have yet to learn that what may be a very suitable speech at a district durbar or at a meeting of co-religiosists is not suitable in the Council Chamber. Members have constantly to be reminded to speak to the motion under discussion and not discourse on things in general. Few of the representatives have any idea of the value of time and regard the closure as a ruthless reaper of perorations. For all this the members have a lively sense of humour and a sportsmanlike spirit of fair play. These qualities augur well for the political future of the province. We should like to see a little more respect paid to the standing orders and attention to the President. The habit of members engaging in back-chat among themselves instead of addressing themselves to the President, as well as the occasional practice of chattering while the President is speaking is to be strongly deprecated in any body dignified with the name of a Legislative Council."

FIRING ON MOBS.

The Indians are, as a rule, law-abiding and peaceful by nature. Nobody has ever alleged that Indian mobs are in any way. more turbulent or less tractable or manageable than English mobs. And yet we find that the law in regard to the firing on mobs is different in England from what it is in India. As regards English law on the subject Odgers says:

"So long as the riot remains simply a common law misdemeanour, only slight force can be used to repress it, the police may use their staves, any other citizens may use their fists or sticks, but *deadly weapons such as swords, bayonets or firearms may not be employed.* But as soon as any of the rioters commence to perpetrate violent acts of felony, such as murder, arson or pillage, even deadly weapons may be used against those who take part in any such violence, though not against the mob as a whole. ...But where there has not yet been "any felonious violence, the rioters do not become felons until one hour has elapsed after the proclamation has been read, and *they cannot therefore be shot down.* If at the end of that period they are still rioting, the magistrate may summon the military to his assistance if there is reason to fear that the civil force may be overpowered".

The Military Manual thus summarises the law as to the amount of force to be used in the suppression of unlawful assemblies and riots:

"Beginning with an unlawful assembly it would appear that the police have power to command those present to go away, and to arrest them if they do not go, also to stop others whom they see joining them. If the parties interfered with resist, such force may be used as will compel obedience; but it would be extremely inadvis-

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sible to use any such force as would maim or injure the person resisting, unless he himself made an attack inflicting, or at all events calculated to inflict, grievous personal injury on his captor. Proceeding to the case of a riot before the declaration required by the Riot Act is read, the same observations apply as in the case of an unlawful assembly. After the proclamation has been read and an hour has elapsed, considerable force may, if necessary, be used for the purpose of dispersing the mob. If the mob are committing, or evidently about to commit, some outrage calculated to endanger life or property, then, even before the expiration of the hour after the reading of the proclamation, or even without reading the proclamation at all, force may equally be used. *But even then deadly weapons ought not to be employed against the rioters*, unless they are armed, or are in a position to inflict grievous injury on the persons endeavouring to disperse them, or are committing, or on the point of committing, some felonious outrage, which can only be stopped by armed force." Applying the foregoing rules to soldiers, the Manual says that the cases in which soldiers could legitimately be called in "*are practically confined to riots in which violent crimes, such as murder housebreaking or arson, are being committed, or are likely to be committed.*"

If Indian Law had been similar to English Law, Jallinwala would have been unthinkable. The country feels strongly on the point and yet the vital part of Mr. Shastri's resolution on the subject failed in the Council of State. This shows clearly that the "Reformed" Councils not only do not reflect and represent public opinion but are also indifferent to it. And yet these Councils are to usher in Swarajya! For quotations about English Law, we are indebted to the "*Servant of India.*" Here is the full text of Mr. Shastri's resolution the whole of which was rejected by the Council of State with the exception of clauses (v) and (vi).

This Council recommends to the Governor-General in Council that the Code of Criminal Procedure and, if necessary, other enactments be so amended as to secure the following points in the suppression of riots and unlawful assemblies :—

(*i*) No firearms should be used except on the written authority of a Magistrate of the highest class that may be available on the spot.

(*ii*) In cases of grave emergency when no Magistrate is available in the neighbourhood, the chief police or military officer present on the spot may, if he considers that the riot or unlawful assembly cannot be suppressed otherwise, employ firearms, but the onus of proving the emergency and the impossibility of securing the presence of a Magistrate within the proper time shall be on the officer so acting.

(*iii*) Before resorting to firearms, the Magistrate or other civil or military officer responsible shall read or cause to be read a proclamation, both in English and in the local vernacular, similar to that contained in the English Riot Act.

(*iv*) Firearms shall not be used for one hour after such proclamation has been read unless, in the meantime, the assembly or crowd actually causes serious damage to person or property.

(*v*) Before the crowd is actually fired upon the fullest warning shall be given.

(*vi*) The Magistrate or other civil or military officer responsible shall take all reasonable precautions to see that no more injury is inflicted on the crowd or assembly than is absolutely necessary.

(*vii*) The sanction of the Governor-General in Council should not be a condition precedent to the institution of a criminal prosecution against officers or other persons who have acted illegally in the suppression of riots.

(*viii*) Every such prosecution shall be instituted in and triable by the Sessions Court having territorial jurisdiction, with the previous leave of such Court or the High Court of the province.

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

The dreary and black winter is over. Spring with all its charming accompaniments has set in: Trees are throwing forth fresh green leaves. Beautiful flowers of various hues greet the fascinated gaze of the enraptured beholders at every turn. There is a peculiar buoyancy in every heart, a fresh animation in every breast, and a strange vivacity in every face. The season is congenial to every temperament. Excessive heat and unbearable cold are alike absent. The morning breeze is exhilarating. Fresh well water is particularly delicious. The cool breezes that are blowing constantly produce a hilarity even in the most melancholic and apathetic minds. Of course, it is the best season of the year. Nature is at her best. The weather is bracing and salubrious.

A CHANGE.

The members of the executive Committee of the Arya Prati Nidhi Sabha Punjab visited Gurukula in February last. The object of the visit was to concert measures to render the Gurukula more efficient and so alter its constitution that a much larger number of students may derive the benefit of the system. After much deliberation, the committee drafted a scheme, (to be laid before the General Sabha to be held on the occasion of the coming anniversary at Gurukula Kangri), which proposes to introduce the following innovations in the Gurukula:—There shall be a Veda Vidyalaya directly under the management of the Arya Prati Nidhi Sabha. Besides, there shall be an Arts College under the supervision of a separate Board. The object of the Veda Vidyalaya shall be to produce Vedic scholars and preachers for the Arya Samaj:—

The Arts College shall be open to students of all sects and communities. It shall be a sort of National University.

SHIV RATRI.

The Shiv Ratri festival was duly celebrated the other day. The most interesting part of the proceedings was the lecture of Pundit Satwalekar.

THE BASANT PANCHMI.

The Basant Panchmi festival was celebrated with becoming enthusiasm a few days back A grand Havan was performed in the morning and then the Brahmcharis and members of the staff went to the bank of the river at a mile's distance from the Gurukula. A short meeting was held wherein the ceremony of chairs tables and carpets was dispensed with, every body being comfortably seated on the glittering sands of the riverbank. Then, Kabbadi and other games were played. At noon a Sehbhoj was held.

THE BRANCH GURUKULAS.

The anniversaries of the Indraprastha and Kurukshetra Gurukulas came off a few days ago. About sixty new students have been admitted.

THE EXAMINATIONS.

The term is nearly over. The examinations are going on. The degree Examination took place on four, consecutive days about the middle of February. The College examination commenced on the 26th February and the school examinations on the 1st March. The result will be out by the 15th of March and the new session will commence after the anniversary.

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LECTURES ON THE VEDA.

Pundit Satyavalekar, the well known artist and erudite scholar, is here to deliver his annual round of lectures on the Vedas. He lectures to the college students for an hour and a half every day in the morning. Of course, the lectures are very learned and interesting. The pundit's knowledge of his subject is comprehensive, his discourses carry conviction irresistibly. In fact it is a privilege to be able to hear pundit Satyavalekar. We hope the Brahmacharies will derive the fullest benefit from the invaluable opportunity.

THE GURUKULA FOUNDATION DAY.

The Gurukula foundation day was celebrated with great solemnity on the 4th March. The foundation day was celebrated in the absence of Swami Shradha Nand whom ill health compelled to be away from his beloved institution even on an occasion like that. A meeting was held in the College Boarding House under the presidency of Pundit Indra Chandra. The function was wound up with a Sehbhoj at noon. Dr. J. C. Bose, of Calcutta sent the following message to be read out to the Brahmacharis :—

"It is a matter of great regret to me that the pressing duties here make it impossible for me to be present at the Gurukula foundation day. But my thoughts will be with you and the young students who have entered a life of probation to serve their country in noble ways.

I would say to them: 'Place yourself under the strictest discipline, so that you will not flinch at the call of duty. Stand upright and do not either be cringing or vulgarly self-assertive. Be righteous. Let your words and deeds correspond. Lead no double life, proclaim what you think right"

Mr. C. F. Andrews wrote the following from Shanti Niketan, Bengal: "I shall be with you all in my prayers and in my meditations,—in my heart and in my love on your Foundation Day. May God be with you all and all your little children."

Several other messages were received and read out in the meeting by the Secretary.

SWAMI SHRADHA NAND.

Swami Shradha Nand is convalescent. Thanks to the exceptionally strong and well preserved physique of Swamiji and the unremitting exertions of Dr. Sukh Deva, the disease has been got under. In conformity with expert advice, Swami ji went to Lahore on the 2nd March. It is hoped that the course of treatment at Lahore will eradicate the disease from his system and will effectually preclude the possibility of a relapse. In all probability, Swami ji will return to the Gurukula before the coming anniversary.

THE COMING ANNIVERSARY.

Preparations for the coming anniversary are in full swing. Temporary sheds have been run up for the accomodation of visitors and vendors. Mehta Gyan Chand has been placed in charge of the Camp. The programme is expected to be particularly interesting this year. Eminent Nationalist Leaders are expected to attend. Among other interesting functions there will be a National Education Conference under the presidency of Pundit Moti Lal, Nehru. The public are requested to muster strong to render the anniversary a complete success.

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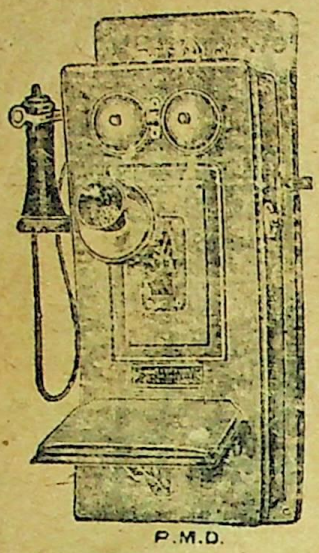
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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THE MIND INTERNATIONAL.

(By Prof. Vaswani M.A.)

The problems of to-day cannot be solved if approached in a spirit of National rivalries and national antagonisms. There is something beyond the Nation, that for which the Nations exist; that something is Humanity. And the problems of India, the British Empire, the new problems of reconstruction all over the world, can only be studied and solved in the light of the Ideal International. The Nations must think *internationally*; and the League of Nations' will only be

a League of Exploiters

until it secures a new basis—the basis of Human Fellowship.

The idea of Human Fellowship has been the inspiration of Hindu Culture. India, as we see her in her literature and art and religion and civilization, *thought, internationally.* She had room in her heart for the world; the Parsi, the Muslim, the Christian have found here a happy home The Aryan culture, unlike the *kultur* of the West, is *human* in its vision, *international* in its ideals, reverent in its attitude to Humanity. The deeper search of the Age is for democratic internationalism; and nations will find much to help them in Eastern culture and the message of the heroes of Indian history.

It was a fashion with critics, not so long ago, to echo the sentiment of the German thinker,

Hegel

who said "it was the *necessary fate* of Asiatic empires to be subjected to Europeans," ! The European critics lived to see Japan give a bitter beating to Russia; and the great Japanese stateman said with noble pride :— "*We have destroyed the hypnotism of colour.*" It was fashionable, too, to speak of '*oriental despotism*'! Yet Islam is essentially democratic,

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village a self-government has worked for centuries in India. Mr. Webb, a Collector in Central India, who studied with care the subject said he discovered "in village after village a distinctly effective, if somewhat shadowy local organisation in one or other form of *panchayat* which was in fact, now and then, giving decisions on matters of communal concern, adjudicating civil disputes, even condemning offenders to reparation and fine"; and this "by *common consent* and with the very real *sanction of public opinion.*"

Aryan polity

was built on the basis of village communities; and these village-communities, as Havel has shown in his "History of Aryan Rule", were "not wrung from unwilling war-lords and landlords by century-long struggles and civil war," as in the West. "The powers of the Civil Government", Mr. Havel adds, "were delegated to it by the people themselves" and were "limited by unwritten laws which by common consent were given a religious character." The common law of the land was 'formulated by the chosen representatives of the people,' and India had, in the pre-Chiristian era, a

Representative Assembly

reminding one of the English Parliament. It is forgotten, too, by critics of India's demand for antonomy that the Western forms of self-government have been developed only recently. In his book on "National Self-Government,"

Prof. Ramsay Muir

is careful to point out that the institutions of self-government have been 'adopted *within a very short space of time*' in the West.

Not till the 19th century was the Parliamentary or Representative Government established on the Continent; therefore has that century been called the 'era of constitutional government'; But in the earlier centuries of the 'modern era', as Prof. Ramsay Muir admits, 'despotism had everywhere reached its apoges on the continent of Europe.' 'Most of the political thinkers', he says, 'pinned their faith to absolute monarchy. Government by discussion seemed to lead to mere chaos; to be ruled by the stupidity of average men seemed mere folly.' In England itself, the mechanism of representative Government was not invented till the middle of the 18th century. But India has believed in democracy from the beginning of her days—the democracy that would *level up*, not *down*. So it was that in India politics were not separated from religion, and *love of country* reached forward to the *spiritual ideals* still enshrined in the country's literature and life. India built up a

Synthetic Civilization

with a deep reverence for Knowledge and Action; and India's thinkers and sages and poets and heroes, from the Vedic age down to the age of Tagore, have borne witness to a vision of Divine Humanity. They have sung of the Imperishable in the heart of toil and struggle, of the 'Eternal Who hath no caste' The re-building of the nation's life, —of India's life,—calls for a retrun to the Aryan vision of Divine Humanity. Back of the fruitful processes of co-operation which charactersed the trade and creft giulds of India was a deep reverence for *man as man*. The labourer was not a victim to the slavery of industrialism; the peasant enjoyed self-respect; the King's representatives spoke with deference to the village headman; and if the standard of beauty with regard to a city be its vitality, its sanitation, its health and happiness—not big, crowded, fashionable buildings,—the cities of the Aryan age were beautiful. Something of that beauty was reflected in Aryan art, in Rajput paintings, in Hindu drama, in the courtesy of India's men, in the modesty and mirth of India's women, in India's refined, humanising culture, in the Indian civilization free from

the orgy of industrialism

and the chaos of a *kultur* which cannot see the kingdom of Heaven beyond the State nor the Brotherhood of Man beyond the Nation. India fell in the day her people failed to respond to the Indian Ideal; a sectarian, monastic ideal got the better of India's manhood; and India's greatness passed away. The old maxim of the *Mahabharata* was forgotten that "the heavens are centred in the *ethics of the State*"; and we sought our happiness in ease, in selfish escape from the Life Universal.

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We needed a shock to bring us to our senses That shock has come to us through our contact with British Imperialism. India has awakened; India is getting ready to tread the path of Non-Co-operation. And the measure of our loyalty to the Aryan ideal will be the measure of our success in the coming struggle Counsels of hate or strife will only mar the Movement of Non-Cooperation. We have no quarrel with the Englishman; we have no quarrel with any man; our quarrel is with a system, an administration; a Government; our qurrel is in the name of Humanity. Three silent centuries look upon us, to-day, eager to know if we shall win our pride or shame in the coming days. Shall we be boundsmen or shall we stand in the ranks of the Free; breaking injustice and wrong with the power of the spirit, and building New Order worthy of the reality of an India of the *Rishi* Age? What is Young India's Answer?

LEAKAGE OF VITAL ENERGY.

(By Dr. Keshav Deva Shastri M. D.).

Children on their birth find themselves enmeshed in a network of laws, decrees and ccodes which bind them till their death. The corganized community compels them to llive under an artificial life and as soon sas the innocent child falls a prey they sare ready to punish him in order to ddefend themselves against any anti-social aaction of the individual. The society ssanctions the existence of social evils and ssets up a series of temptations before tthe young men and young women and tthe moment they are ensnared they are tthreatened with impending punishments. Poverty, bad environments, saloons, social ssurrundings, and economic struggle are iimportant factors in social crimes. Family circumstances, industrial pursuits, density of populations lead millions to moral turpitude. It has been estimated that 60 percent human beings live a normal life; 5 percent commit suicide, 5 percent become tramps and 25 percent turn criminals. Alcohalism has everywhere produced a demoralized class of wretched beings characterised by depravity and indulgence in the most immoral actions.

Our present-day system of education is defective and may be held responsible for the national ills Children are what environments make them. If foul thoughts enter those open doors, their minds are poisoned. They will eventually manifest in their lives the symptoms of evils thus inoculated. The whole effort of the educational system should be directed to develop the child nature harmoniously-physically, morally and mentally-up to the full period of maturity keeping them undefiled by the taint of the world, unvexed by its injustice and unwearied of its dissipative pleasures. A vast majority of children dwindle into nothingness when they are left to themselves just at the age of 14 or 16 when they need guidance mostly. We have formulated inhuman criminal laws for adultery, incest, abduction of minors, rapes and palming of children. There needs be no such laws if the children are in educational institutions at this period of life. Again the majority of criminals are either subnormals or suffering from certain mental ailments. Their places should be in schools and hospitals

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instead of jails. Frequently these unfortunates transgress social laws under the stress of a passion which spurns constraint and is highly emotional. The normal person at once summons up the idea of its grievous consequences, glances off the surface of his conscience and the idea become a mere flash without thunder. Subnormals have less forethought, less power of resistence and are consequently overmastered by their emotions. The fault lies with the parents and with tha society instead of these so-called criminals. Moreover a large proportion of crimes are to found among the illiterate classes. These can be easily nipped in the bud by checking forces of degeneration and preventing demoralization.

We consider education a safe investment for the nation as it prepares individuals to unfold their latent powers and express themselves through individual energy. It ultimately developes resources, accumulates national wealth and becomes an asset of national energy by developing the various walks of national life. On the other hand every factor that leads to the leakage of individual and nationl energy is a positive loss to the society. All leakage of human energy shortens life, adds to the material loss and moral ruin.

Society degrades individuals, raises false gods, and respects bastard formalities. It pays little or no attention to equip its constituents for the struggle of life. Every bit of peaceful sky is hid under a dark cloud of social conventions. Innumerable innocent lives are destroyed under its baneful influence. Here is a typical letter from one of the many unfortunate women ?.

"I have tried in a thousand ways to find work. And I have only met with hearts of stones or vile characters to whose infamous propositions I would not listen. I might have had a well-stocked shop but I prefer death to the existence of a fallen woman. "Why such degradation and wastage of human energy is allowed to exist in civilized society ? Why speak in awed whispers of the conventionalities ? Why we are cowed down by our own shadows ? Strip off the mask, turn the searchlight and you will realize an immense amount of leakage and wastage of human energy which would otherwise improve humanity in good many respects. Like preventable diseases which if attended to improve the average life, these forces would bring incalculabe benefit to mankind when properly directed to their legitimate channels.

A double standard of morality can not but be fruitful of social evils. Instead of developing their will-power, society demands forced virtues and robs its constituents of the freedom of conscience. Youngmen are often rash and amorous. Their hearts glow with low desires, their eyes roam after beauty, and the flame of sexual energy is enkindled prematurely. Hypnotized under natural impulses or other ulterior motives, women fall an easy prey to their impulsive and casual advances. Their is no altruism or sacrifice in their love, Only satisfaction of their lust. Exaggerated sexuality is always opposed to maternity for dissipation is antagonistic to the constant sacrifices demanded of a mother. The man usually escapes but the woman has to suffer under our social system She finds herself suddenly pregnant, and would be glad to escape from the embarrassing condition. The suggestion for abortion and infanticide follows. Here is a typical letter sent by one of the millions suffering from social injustice. "Madam : My friend Mrs. X tells me that I may confidently address you and count upon your discretion. I have to tell you a very delicate thing. I am pregnant and in dispair. I am sure my lover will abandon me if I had a child and that would give me pain. He does not know my condition and I donot wish him to know it. My friend assures me that you will be able to relieve me without danger and without any body's knowledge. Please make an appointment and believe in my eternal gratitude."

"Why bring another unfortunate being in the world" and "if I could only get rid of it" have become common phrases in the social life of the poor. Young unmarried

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women commit infanticide and undertake abortion as they are anxious to save reputation. Maturnity homes, lying in hospitals and orphan asylums may mitigate the evils to a certain extent but they unmistakably reveal the rotten state of society which deprives so many children of the rightful protection of their parents. A vast majority of such crimes are to be seen among married women who are unwilling to undertake the responsibilities of motherhood. Abortion has become a social necessity. Women as a rule love their mates with all the intensity of Heloise and take real delight in sacrificing themselves for the man they adore.

Our modern civilization is mainly based on riches. Gold is the standard of all power, position and influence. Men bend humbly their intelligence to the accummulation of fortunes even at the sacrifice of their individual comforts and under extotions of other's rights. A yawning gulf is appearing between the rich and the poor. A growth in intelligence among the poor and the laboring classes is bound to bring about a bitter struggle and the signs are not missing. To rob wealth of its corrupting influences we must set a different standard of valuation. Set an exalted star to attract the energies of human beings. Lay an emphasis upon character. Uplift the standard of morality. Honour virtue more than gold, respect intelligence more than riches and the aristocracy of riches would be dimmed before the aristocracy of intelligence The Aryans of India constructed the superstructure of their society on this fundamental principle and they robbed riches of its sting.

Human rights should hold paramount importance in the affairs of nations, and as the work of world's growth and civilization needs a division of labor and is better facilitated between communities cemented by the common bonds of language, race and ideals, national affairs should have their place in the evolution of mankind, but they need not conflict any more than individuals should conflict with one another. The free will of the inhabitants of a certain territory to unite themselves into a complete whole merging their interests into the common interests of the larger community helps to establish a community of interest and makes a homogenous nation. The plebicites of Savoy and Italy when she annexed central and southern Italy into the Italian Kingdom was the right realization of this law. Popular consent freely expressed must be the only moral and legal justification in the settlement of international affairs. It does away with class and communal antagonism; it minimizes the friction and promotes cohesion among large sections of the human family.

Individuals as well as nations are working toward their development and unfoldment. Their evolution to a large measure depends upon the recognition of those principles that promote the interests of their constituents. So long as there is a perfect autonomy and complete harmony between the organs of an individual, there is growth and development but the moment cells and their organs are neglected or unduly starved, weakness and atrophy must inevitably result. The same holds good in the case of communities and nations. Every important part of the whole organism must enjoy the privilege of autonomy in order to develop and freely discharge its functions. An unexplored ocean of human progress lies undiscovered and uncharterd before us. Our expansion and our ever—increasing wants are stimulating the brains of many a scientist toward new inventions and discoveries. These in turn are bringing home to us new forces, new powers multiplied thousands of times of our natural powers. When these forces are used and centralized for the betterment and upliftment of humanity, they will prove to be incalculable blessings. Everywhere the creative energy will find its expression. Instead of applying scientific principles to the purpose of destroyiug human life, they will be utilised in enhancing the powers and beauties and in prolonging the life of individuals.

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The very knowledge of these wonderful laws would turn all discouragements into stepping stones for success. Every new law will expand the extent of our knowledge and will provide us with new strength, new hopes and new aspirations, leading us onward and upward to realize the richness and fulness of human life. Genuine enthusiasm results out of true knowledge. It tramples under foot all prejudices and oppositions; it penetrates all the layers of darkness and braves all difficulties. It spurns inaction, storms the citadel of its object and like an avalanche overwhelms and engulfs all obstacles. It has the faith of a scientist which when combined with initiative removes mountaneous barriers and achieves the unheard of successes. With the right comprehension of these fundamentals, our social, industrial and economic problems would seek their adjustments. The germ of enthusiasm set a float among both the individuals and the nations would spread like a contagion and would influence every fibre of human society. It would blossom into a life real and virile with a beautiful prospect of the fruition of our cosmic evolution. May the accumulated wisdom and prosperity born of the application of the known laws lead us to the full realization of the welfare of mankind!

Individuals as well as nations of advanced countries allow their own little bark to sail quietly moon in life's runnel and forget the struggles of their forbears in a rough sea. They take little thought of the seamen battling with the waves, on the high seas.

Liberty blossoms under favorable circumstances but the malignant spirits rip off the guiltless but Religions and politics have done the same. The forces of darkness have fought against the forces of light.

As a drunkard considers his hut a palace, his wife a queen and his seekly child in exhuberant health so these individuals intonicated with the joy of conquest and power consider themselves happy in the slaughter of individuals in strengthening the chains of slavery and in bringing misery, starvation and sufferings on untold millions. Crosses, titles, high posts and emoluments are brought into manifestation. Wrong evalutions are forged by arbitrary conventions.

They melt the old coins, coat the pills with sugar, in order to stamp then a fresh with the impress of the day's currency. The stimulus is immediate and they begin to reap the results in no time.

We live in poor and mean realities which the sublime thoughts still remain unpractised. Patriots who delight in every land to see those sublime thoughts introduced in their lands fight for the sweet roses of freedom but their hearts are pierced through with thorns of political power.

Nations live on the arbitration of forces to overcome opposition. The ideal of peace—a world under a banner floating from the peace palace of the Hagne—is a dream of sentimentality, an appeal to the higher motives. We know lands not used for the benefit of humanity. Brotherly love would follow human evolution.

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KABIR.

A SHORT SKETCH OF HIS LIFE AND THEOLOGY.

(By Pt. Chand Narayan Zutshi, M.R.A.S.)

His Childhood.

Kabir from his early age gave promise of rare intellectual gifts and showed signs of early precocity. Even at play with his companions both Hindus and Mohemmadan, he would not shirk from repeating the names of God-Harri Harri or Ram Ram—which earned him the unmerited title of 'Kafir' from his Mohemmadan playmates. To him a Kafir was one who, unprovoked and unmolested, would mercilessly oppress others, drink shamelessly, chat and have no scruples in taking objectionable things. He was wont to tell them the famous lines :—

गला काट बिसमिल करे वो काफ़िर बे बूझ
औरण को काफ़िर कहे अपना कुफ़र न सूझ

'Undoubtedly he is a Kafir who while drawing the dagger on the throat of an innocent creature of God calls God to witness, he calls others Kafir but does not look to his own Kafir."

One day Kabir marking his forehead after the manner of the Brahmans and putting round his shoulders the sacred thread began to say loudly Narayan Narayan in public, and the Brahmans got excited who thought it to be a mockery and an open insult of their religion, which wounded their religious feelings. They addressed him thus, "By doing so you have assumed the appearance of Vishnu and you pollute our religion by uttering Govind Govind or Narayan Narayan which are the names of God in our religion." To this he replied in the following couplets :—

मेरी जिभ्या विष्णु नेना नारायण,
हिरदे बसे गोविन्दा ॥
जम द्वारे जब पूछे सब गहे,
तब क्या करोगे मुकन्दा ॥
हम घर सूत तँने नित ताना,
कंठ जनेउ तुमारे ॥
तुम नित बांचत गीता गायत्री,
गोविन्द हृदय हमारे ॥
हम गोरु तुम गवाल गुंसाई,
जनम जनम रखवारे ॥
जब नहीं पारसों पाय चटाया,
तुम केसे खसम हमारे ॥
तुम ब्राह्मण मैं काशी का जुलहा,
बूझो मेरा ज्ञान ॥
तुम नित खोजत भूपति
रात्रे-हरिसंग मेरा ध्यान ॥

(1) 'My tongue is Vishnu, my eye-Narayan and my heart is the seat of Govind, how will you account for your selves before God after death ?'

(2) 'If you regard me as impure, why do you put round your shoulders the thread spun by me which you call sacred-you simply read Gita and repeate Gayatri but Govind resides in my heart.'

(3) 'How are you to be called superiors when you do not protect me from evil and purify me if you are pure, the shepherd protects his sheep but you do not raise those labouring under your hatred and jelousy.'

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(4) 'You are after all Brahamans and I am a mere weaver's son, but do not listen to what I say. You do read the Vedas, but you are always in search of worldly pleasures while I glory in the name of God.'

Kabir would thus by dint of his crushing arguments set the teeth of the Mohemmadans and the Brahamans alike on edge.

KABIR'S METTING WITH HIS GURU.

The merciless jeerings of the Mohemmadans and, the Hindus set him on his quest for a Guru, a religious teacher or guide, and the knowledge that no real knowledge can be had without the Guru, no salvation without knowledge and no release from life and death without salvation increased his thirst for and accelerated his action in the matter. He knew well that even the Sarpasi Indra had Brahma for his Guru, Raja Janak had Ashtavak. Ramchandra had Vashishta and Sri Krishna had Bhishmpita. Though Kabir always remained absorbed in his Bhagti of Narayan or God, yet he determined to look for a Guru.

Many persons regard their own conscience as their Guru or guide, but they seem to forget the common precepts that a mother does not stich the ears of her own baby, nor does a doctor while he cures thousands of others cure himself. Men can not see their own back-bones but others do. In the same way one may obtain as much knowledge as he can and think he would attain salvation thereby but the true knowledge and the way best suited to attain it shall have to be imbibed at the fountain-head of the knowledge of others and dictated by them. All the four Vedas Srutis and Smritis clearly say that one must have a Guru to initiate one into the secrets of God. Besides there are reasons of everyday life to convince us of the extreme necessity of finding a Guru. For just as the widow's world is dismal without her husband so the out-look of a religious disciple hankering after the knowledge of God is without the Guru altogether gloomy. Just as a chaste woman's husband is like a boat to her in crossing safely across the ocean of world's difficulties so is the Guru to a religious devottee in clearing through the religious difficulties. Just as it is impossible to read a language without first learning its alphabets so it is difficult to obtain the knowledge of self much less the knowledge of God without receiving instruction from a Guru. The world is full of pitfalls and God has appointed many true Gurus or guides for our guidance as we are all steeped in ignorance, and it is left to man to find out one for himself to guide him through world's difficulties and put him on the 'marg' or way to salvation keeping him from going astray. Just as a wealthy man is often way-laid by theives who rob him of his wealth and leave him in the woods tied to a tree blind folded and just as a kind man appears on the spot and rescuing him conducts him safely home, so is a Guru a safe guide to a religious disciple in conducting him safely through the difficulties of the world and prevents him from being be-set with worldly temptations which blur his vision to see God. These considerations led Kabir to hunt for a Guru and which Guru would best satisfy his cravings occupied his thoughts.

Once upon an evening Kabir was seated deeply absorbed in his new problem of making a choice of a Guru in the yard of his house without proper clothing on his body that the rains set in heavily and the sky becoming over-cast with thick dark clouds spread a pitch darkness all round and birds and beasts becoming silent a perfect quiet reigned at the time. These horrifying scenes did not disturb Kabir at all who was so absorbed in his thoughts that he did not know what was passing round him and one would think that he would not leave the place and take to any place of safety unless he would have solved his poblem. All of a sudden the following voice broke in upon his ears :—

बेटा चिन्ता कर नहीं करे गुरू रामानंद।
चेला तो करेगा तुझ को टलेगा सब जग फंद।

'Don't be sorry about the Guru, make Ramanand your Guru. He would accept you as his disciple and all the cares of the world will vanish in no time.'

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Hearing these words Kabir went into his house, the midnight was drawing to an end, but he was all anxiety for the morning when he would have the satisfaction of falling at the feet of the master Ramanand. He would some time doubt the very possibility of his being accepted by Ramanand as a disciple, untouchable as he was, but at other times the thought that the words of God cannot turn out to be untrue raised his spirits. Thus Kabir passed the few hours that he had to pass in doubts and hopes of finding a Guru. At last he determined to take a bath in the last quarter of the night and then go early in the morning to sit on the steps leading to the dwelling of Ramanand and listen to the Harri-Katha that he read to the masses. After it was finished, he would repair to the Guru and beseech him to accept him as his humble disciple and wait for the result. When the determind hour arrivred Kabir hastened off to the Ganges for the bath and purifying himself there-by sat in the meditation of God at the ghat of the river Ganges. He was in this attitude when he fell asleep and it was at this time that Ramanand happened to come down to the Ganges to fetch water for himself, and as he came he accidentally collided with Kabir's ear which got hurt by Ramanand's wooden shoes. Thereupon Kabir pretending a serious hurt began to say Ram Ram agonisingly which moved Ramanand's feelings of pity and who hugged Kabir to his breast and softly uttured the name of God i.e., Ram Ram in his ears and asked him if he was cured of his pain. There upon Kabir replied that he was not only cured of his pain in the ear but that he was cured of his sins for generations to come. Then Ramanand recognised Kabir and said "Oh untouchable what brought you here at this late hour of the night". To which Kabir replied, "To lie at you feet Guru. God has so ordained. Accept me as your humble disciple. I shall never for my life forget the name of God you have so kindly dinned into my ears just now". Thereupon Ramanand lifted him up and accepted him as his disciple.

THE MONKS' WALK.

(By Florence M. Bedford).

Noon, and a drowsy bell
Dreaming aloud the hour,
Noony and a magic mood,
Cloud-borne over the Tower,
Noonday, and noon o'the year
Flaming in sun and flower.

Grey in a dreamful slumber
The ancient house goes back,
Back to old times and ways,
When a Brother, cowled in black,
Boomed a low bell at noon,
Till the path was a peopled track.

Twelve. And the magic is made.
Out on the Monks' Walk loom
Brother and brother apace,
Buoyant, or grim as the tomb,
Silently pace to the door,
Pass into Sanctuary gloom.

Low from the Chancel arise
Veiled, age-veiled notes,
As from a sea-whelmed town,
Music's enchantment floats.
To-day is a dream-thought sped
On one oft Time's lost boats.

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Chaunt after chaunt rolls on.
Life is attired anew
In the solemn robe and rule
That the Monastery knew
Every stone in pristine glow
'Neath the vast dome of blue.

Silence the last note darknens
Like a Carmelite passed
Out of Church, why, his vow
Iterate, torch quenched, at last
Leaves the awed world-folk there,
For a Quiet, vague and vast.

Two after two pace the monks,
O'er the worn grass nigh the door ;
Solemnly, humbly tread
Over God's buoyant floor ;
Silently, till come at last
The Abbot-and one monk more.

Young was the monk, and with eyes
Fathomless as the sea :
Artist and mystic ; a soul
That by naught could bounded be.
But the Abbot's look was grave,
And with chiding voice spake he

"Son, wherefore dids't thou seal
Thy tongue to chaunt and prayer ?
What demon lured thy soul
A truant unto his lair ?
O, easy it is to damn
Souls like to thine, unaware."

"Father, give penance and pain.
All to thine ear I tell.
Oh my Father, strange the tale !
At the first boom o'the bell
Out-stepped I on the Walk,
And the magic o'er me fell !

Cloister and chapel were old :
All in mist of dove-tints veiled ;
Tender as pigeon plumest !
And our roof-tilings trailed,
Wavered with Age-artistry,
Ay, with touch of Eld were paled."

"Wiles wiles of Satan, my son,.
To captre thine artist-eyne,
Here, nigh the new cloister raised,
Here is the holy new shrine ;
Fresh from the last toiler's hand
Folly. A fool's dream was thine.

Here, on the Monk's Walk pace,
Daily, from ten unto twelve,
Saying the prayers left unsaid :
Daily again do thou delve
One hour alone, when all else
Work, praise and pryer do shelve.

Yield unto mine hand the thing
Thou did'st limn in Chnrch to-day,
That thou be'st nottempted more
With what led thy soul astray."
Then the monk's eye lost its light ;
But he heavenward looked to pray.

"Father, remains yet untold
All the vision given to me.
Level as tapestry wove
Yon sward then I did see.
Flowers bloomed as ne'er in my books
Paradisaiclly.

And two damsels, white cloud clad,
Made merry play with a ball,
Sped and resped through the air.
And our Refectory Hall
Showed massed blooms like to Church
When Otis High Festival"

Fierce flamed the Abbot's eyes.
"Dark is thy sin, dyed deep.
Woe's me in our holy home
Devils do lurk and creep.
Sharp penance thine and long.
Torture to slay thy sleep "

"Father, what sin is mine ?
Look, lift thine eyes, and say
What are those cloud-clad shapes ?
The white sphere on its way ?
What are those wondrous blooms
We ne'er saw until to-day ?"

Trembling the Abbot turned,
His anger was blazing high :
But *that* he saw like rain
Quenched wrath in one great cry.
"My son. God's prophet art thou !
A sinful soul am I !"

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E'en as he cried, he swayed,
And on the pathway fell.
"Forgive my chiding, Oh *pray*
This red cloud-mist to dispel."
Straightway the monk kneeled down,
And he prayed, passing well !

Nevermore the Abbot spoke,
But the monk saw his soul
Rise from the lurid mist,
Purged, penitent and whole :
Pure on the deep, deep blue
Pass cloud-like o'er tho knoll.....

Soft as dropt plume, or dew,
Or far sound on the ear,
A touch on soul, or sense ?
Or Time's boat drawing near ?
The church clock booming *One*.
And, oh *To-day* is here.

Ancient the house again.
Flowers flaming nigh the Tower :
Two merry maids at play
Naught knew through their bright bower
Time passed with magic boat
Bartering an old-world hour.

DAMAYANTI.

A Dramatical Poem in 5 Acts.

(*After a tale in the Mahabharat.*)

Act V.

(By "Bishudhatma.")

Three years later. Scene.—A veranda overlooking an open Court at King Bhima's palace.

Damayanti and King Bhima.

King. Bhima.

Guests are arriving for the Swayamwara.
Which I announced to bring the suitors here.
Not that thou shouldst another husband choose
But that I'm hoping still against all hope
Thy husband, Nala, may the challange hear
And after years at last return to thee.
The chariots are arriving one by one.
(Fondly.)
My daughter's fame of beauty still survives.

Damayanti.

My heart b'tween hope and sadness is divided.
The messengers we sent to all the lands
Bring tidings back which seem to indicate
That Nala still amid the living is.
But where he lingers, why he not returns
These are yet points on which there's no account.
It pains me to see all the people come.
And yet neath all this pain there lingers hope.

King. Bhima.

May hope sustain and not deceive thee, child
But I must go, the guests demand their hoste.
(He goes below. Enter Kasini).

Damayanti (*anxious holding her breath.*)

Kasini,—but who drives that chariot ?
It seems so like the old familiar sound.

Kasini.

That is King Ratnapura's charioteer,
Vahuka called, he drives with greates skill

Damayanti.

I've known but one, could drive a chariot so
None ever equalled him, so great his skill
And now I feel my husband's presence near.

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Doest thou behold the face of him who drives?

Kasini.

A black and aged man the distance shows.
But, seems, he enters with his master now.
Then shall we see him better; let us wait.

(Enter King Ratnapura and Nala, the latter disguised as Vahuka, old, somewhat deformed and of black complexion, wearing old garments. Kala still follows him, but is weak.)

Damayanti (*looking upward with clasped hands.*)

God it is he, my husband, no disguise
Of flesh or garment can withold from me
The throbbing heart of him who claims my own.

Kaisni.

Be calm, dear Queen, thou art somewhat unnerved.
How could that old and low bred servant be
Damayanti's husband and Nishada's King?

Damayanti.

Ah, little sister, could thou understand
But for one moment's space what moves my heart
At this strange meeting, sure thou spake not thus.
And I must go, or my poor heart will break.

(She goes and joins the group below,

King Bhima (*receiving Kg. Ratnapura.*)

Right glad I am to meet thee noble King,
And him, thy charioteer, full rightly famed.
For his great skill, or else how could one day
Have reached thee from thy far off land to mine.

Damayanti.

Pray father, may I speak unto this man?

Kg. Ratnapura (*going towards Damayanti.*)

Fair lady, thou doest honour me indeed
With thy own presence thus to welcome me.

Damayanti.

Thanks, Sir, and if thou mind not, I would speak
A word with this, thy able charioteer.

(He leads her to the charioteer with bow. Nala and Damayanti look into each other's eyes in silence. Kala appears vexed, but shows signs of feebleness.)

Damayanti.

A King there was whom a true lady loved.
He followed him unto the forest wilds.
But he forsook her while she lay asleep.
Left her to her distress and loveliness.
Speak, charioteer, was this a noble man?
Was such a low deed worthy of a King?

Nala (*the Charioteer.*)

None but King Nala did forsake his wife.
But ah his sore heart broke by that base act.
A demon mastered, overpowered him.
't was he who acted, not the King himself.
Still was he not all blameless Had he been
More strong against himself in early life,
Had mastered all his pow'rs with self-control.
He had not been controlled by unseen foe.
Both vice and virtue do create, attract
Forms of their making. Nala was betrayed.
By a mistake in early life commit,
And thus fell pray unto an evil Force.
He lost his crown and kingdom through this friend
In shame and sorrow lives he since that day

(Enter Naga and the Serpent King. He has serpents twisted round his turban and painted on his garment.)

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Naga (the serpent Kg.).

Greetings to thee oh King and to thy guests.
And to this noble lady, daughter thine.

Kg. Bhima.

Welcome to thee, oh Naga, 't is indeed.
An honour to receive so great a guest.

Naga.

I entered with full purpose, for I know
My presence here this moment needed is.
And now, fair lady tell me, how didst see
King Nala in this old, ill shapen man?
Surely thou couldst not thy heart's love bestow.
A princess born, upon the like of him.

Damayanti.

Sir, I chose Nala,—higher than the gods.
He then was young and fair and my heart loved.
But, with a love that soared beyond the stars.
't was not the form the woman's soul did crave,
It was the god within him, and for this
I would forsake all worldly happiness
True marriage is a union soul to soul,
Which for all ages does two beings join.
No fleshy screen, no fine woven disguise.
Can stand between two hearts that thus are lit
By one great flame that through the ages shines.
It was not Nala broke the holy tie.
An evil foe in jealousy conspired.
To wreck our lives; but such were small success.
God reunites what he has joined as one.

Naga (the serpent Kg.).

Know then, fair Princess, all shall now be well.
I owe a debt to him, Nala, thy lord
Saved me when none had pow'r to ease my pain.
For once, for a dire sin, I was condemned
To do my penance in a burning flame,
Where I lay long in untold agony
In fire that burned, yet never did consume.
I might have suffered thus for ages long,
But that Nishada's lord, the exiled King
Came thither and my bitter plight beheld.
And with the mighty pow'r that in him dwelt
Since Agni made that bridal gift to him,
He overpowered the flame and rescued me;
I then beheld a demon torturing him
Therefore that I in turn may show to him
My gratitude for what he did for me,
I poured some bitter poison in his blood,
Which forthwith weakened all the demon's might,
Although his own form suffered too thereby.
Yet was the torture less than theretofore,
But now the time has come to rescue all,
The fiend is doomed, behold yon yellow flame.

(Light effects produce the appearance of a flame. Nala goes near it and Kala falls into it with a loud shriek and a hideous grimace. Naga then throws a cloak over Nala and the latter goes out).

Naga (the serpent Kg.).

Just a brief space, fair lady, and thou'lt see
Thy husband come to thee in the same form
In which thou chose him,—suitor young and fair
The cloak, I threw on him has magic pow'r.
Behold, he comes; bid welcome to thy lord.

(Enter Nala in his kingly appearance.)

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Damayanti.

My lord, my husband, in whatever form
Thou doest appear to me, I am all thine.

Nala.

Is not this idle speech, Damayanti, say?
How can a woman speak of faithfulness
When she invites the princes from all lands
That they compete for her a second time?
Are not thy noble words turned all to lie?
My heart is sad, and it were better far
We had not met again than that I see
The goddess of my life reduced to this

Damayanti.

Nay, Nala, nay; it was but a device
To bring to me just him whom it has brought.
Did not I choose thee with a loving heart,
Prefer thee to the very gods themselves?
No thought unholy haunts Damayanti's mind,
The elements themselves shall witness bear
Come Vayu thou, oh mighty one and speak
Bear witness to Damayanti's virgin heart.

(There is a sound as of blowing wind and a ghostly voice speaks.)

Vayu.

Three years she mourned in loneliness her fate.
She waited through the days, she waited late,
No earthly sight brought solace to her life,
She loved but Nala, a true stainless wife.

Nala.

We have both suffered through these cruel years.
Strange is the Fate's decree; but ever so.
Is the pure metal in the furnace tried.
Our very tears are joy unto us now.
The future waits us, be the past forgot

Naga (the serpent Kg.)

There's been no justice in Nishada land.
Since it was robbed of its own lawful king.
The traitor who through dice and demon's aid
Took to himself another's lawful rights,
Shall lose his ill-won pow'r in the same way.

(Enter Pushkara. He starts at seeing Nala, but soon becomes self possessed.)

Pushkara (to Kg. Bhima.)

My greetings unto thee and to thy friends.
Another Swayamvara being held
For thy fair daughter's hand, I hither came
The lady for to win.

Kg. Bhima.

Be welcome guest.

Naga (the serpent Kg.).

But why wouldst thou with the hard bow compete?
The dice were easier and with thy luck
What man is here who could play against thee?

Nala.

We left a game unfinished three years gone

Pushkara (very eager).

I see three years have made thee practical
Yes I am ready, have the dice with me.
It was my realm against thy greatest jew'l
As thou wilt still remember Then play on

(Nala nods assent, and Pushkara throws the dice with extreme haughtiness.)

Nala

It seems this time the luck is on my side.

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Pushkara.

One throw does not decide yet the whole game.

Naga, (the serpent Kg.)

Then throw again, now for the elephants.

(They throw, Pushkara is very angry).

Naga (the serpent Kg.)

Don't lose thy patienee, friend, but try again

(Pushkara throws in great wrath)

Pushkara (to Nala)

Where didst thou learn thy tricks since last
We played ?

Naga(the serpent Kg.).

No new ones, friend, didst thou not say thyself
He always knew the game with all its ways

Pushkara (to Nala.)

The evil one is playing in thy dice.
I throw just once more that will end. the game.

Naga (the serpent Kg.).

The last may be thy lucky throw, take heed.
Let's say the treas'ry, just a joke, you know.

(Throwing again).

Naga (the serpent Kg.).

Pushkara, thy ill gotten goods are lost
Thy cousin has his lawful rights again.

Pushkara (to Nala)

Yes, now laugh loud and drive me to the woods.

Naga (the serpent Kg.).

It were thy place if thy example stood.

Nala.

Nay, nay Pushkara that shall never be.
I will not sin so deeply 'gainst my kind.
I yield to thee thy lawful. heritance
Which is enough to keep thee as a Prince
Go into other cities, there to live.
Redeem in thee the true, the better man.
Let not thy hand touch the vile dice again.
And when in afteryears at last thou find
That o'er thyself thou won the mastery
Then come back to thy childhood's home and me
And I shall then receive thee as a friend.
Assert the man in thee, and now farewell,

Pushkara has looked down before him while Nala has spoken and now walks out slowly and with bent head.)

Naga (the serpent Kg.).

Nala, rejoice, thy foes are conquered all.
Fair fortune smiles, the world is thine again
Hail unto thee, who nobly stood the test.
And hail to her, the lady of thy heart
By virtue led, she bravely bore her lot
And hail to her, the lady of thy heart.
The gods themselves in such as she delight.
Lo noble woman is Creation's crown

Kg. the Bhima.

This day a second nuptual feast has brought
Come make we merry for the prize is won
The Swayamwara was not then in vain
Forget all sorrow in the happy end.

(Pages and flower maidens appear and group themselves round the central figure. They sing while roses fall down upon the group.)

The Song

Though evil forces weave their spell
Of jealousy and late
And all the darkest pow'rs of hell
Stir up unfriendly Fate,—
Still shall the star of love prevail.
Shine downward on the darkest trail.
Undimmed early and late.
Nor shall its beacon cease to burn
Until the wanderer return
Homeward through love's own gate.

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THE MYSTIC SWAN.

(By Her Excellency Princess M. Karadja).

The notion of a Mystic Swan meets us in countless legends all over the world.

In India the "Swan," called Hamsa, was venerated in connection with the "Eagle." called Garonda.

These two sacred emblems are of great antiquity, and served to convey in a veiled manner Esoteric Teaching of great importance.

The Eagle and the Swan are symbolic of Our Lord and Our Lady. The whole Evolution of Humanity is proceeding under the shadow of their wings.

The EAGLE, the Lord of the solitary heights—mystically styled "*the Mountain*"—stands for *Mind*. The Eagle, the King of the mental plane, coresponds to the first sign of the Zodiac, ARIES. He is the HEAD of the Cosmic Body. (1 Cor. xi. 3.)

The SWAN, the Ruler of the silent depths mystically called "*The sea*"—stands for the *Soul*. (Anima Mundi.) The Swan, the Queen of the Psychic plane, corresponds to the sixth sign of the Zodiac, Virgo. She is the Heart of the Cosmic Body.

The *Eagle* and the *Swan* constitute together the Divine Image, male and female, which according to Genesis i. 27 was "very good."

The man "made of dust," described in the second Chapter, v. 7, and the "Helpmeet" given unto him constitute the Lower Ego which has to be reconstructed in the image of its Divine Prototype.

That which is below must be made in the similitude of "*that which is above*."

This lower Duality, mystically styled the *Knight and the Handmaiden* are symbolic of the legs and feet of the Cosmic Body described in Daniel ii. 32.

The "Feet" correspond to the twelfth sign of the Zodiac—"*Pisces*."

The "feet" have strayed far away from the path of Salvation.

The "Knight" and the "Handmaiden" have ceased to obey the "King" and the "Queen."

There is verily a great gulf fixed between the Higher and the Lower Ego.

We read in Daniel that the Head of the Great Image was of fine gold, his breast and his arms of silver, and his feet part of iron and part of clay (that is, of base metal and of mud).

Mud is produced by the union on the physical plane of the "Dust" and the "Dew-drop" (Dan. xi. 43).

The elimination of the mud and the transformation of base metals into silver and gold—that is the "GREAT WORK" which the Ancient Alchemists were striving to perfrom.

The Magnum Opus can only be accomplished through the patient toil of the Mystic *Swan*.

Since countless ages she plunges down, again and again into the troubled sea of time, overshadowed and guided by her Invisible Consort the *Eagle*. However muddy the billows may be, they ever fail to soil her white wings. She ever remains the Immaculate Virgine of the World—Mary, the Star of the Sea.

The Legends relate that the silent Swan sings once only, at the approach of death. When redeemed Psyche leaves Earth and ascends Heavenwards, carried on the wings of the great Eagle (Rev. xii. 14) she too sings triumphantly the "Song of Songs."

"The Ugly Duckling" of the fairy tale has then realized that *she too is a Cygnet*.

. . . The Handmaiden knows herself to be a daughter of the Queen of Heaven.

When the Bride chosen for the King's Son hath made herself ready for the Mystic Wedding, then the time of birth

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and re-birth is finally ended. The Soul "that overcometh shall go out no more" (Rev. ii. 17). *The mortal has conquered immortality.*

* * * *

In the symbolic Lohengrin drama, the "Knight" arrives and departs in a vessel drawn by a white SWAN. The disappearance of the Swan precedes *the arrival of the True Heir to the Kingdom.*

Who is this Missing Prince? It is the Messiah, the Divine Bridegroom expected by an agonized world.

* * * *

May the Wise Virgins keep their lamps trimmed, replenished and burning at this hour when Earth is placed in the melting-pot!

May all those who yearn for the speedy arrival of the Prince of Peace, erect in their homes (however modest they may be) a tiny Sanctuary where Divine forces can concentrate; may they spend there blessed hours in prayer and contemplation!

A tiny table covered by a clean white cloth is all that is needed; may they *place on this simple altar a glass bowl, half filled with water and in its centre a CRYSTAL SWAN, with its head turned to the North.*

* * * *

We are told in Exodus xii, that when the Lord God came to execute judgment, He ordered the chosen ones to collect in a basin the blood of the Paschal Lamb and to sprinkle it on the lintel and the two side-posts. . . . And at the sight of the blood the Destroyer was compelled to pass their gates, and could not enter.

That was the first dispensation.

Before leaving Earth, Jesus, the true Paschal Lamb, poured water into a basin and washed the Disciples' feet (john xiii. 10)

That was the second dispensation.

Blood is the Symbol of Our Lord.

Water is the Symbol of Our Lady.

We are saved through blood and cleansed through water. Both the sacred elements came forth from the pierced side of the Saviour (john xix. 34)

In these days guilty humanity is in its turn crucified. The torrents of blood and tears which are now being shed announce approaching dissolution.

Yet, there are sound cells left in the diseased body, and if they unite they will contribute to a glorious resurrection of the Adamic Race.

The days of the third dispensation are at hand.

May those who desire to "*be clean every whit*" (John xiii. 10) prepare the basin and the water, so that the "FEET"—*the nethermost part of their being—may be cleansed, and the dust of earth removed.*

May they prepare "*crystal bowl*" *or mystic* "*CUP*" to contain the precious "water" which—according to the promise of Our Lord (John iv. 14)—will "spring up into everlasting life."

The "cup" stands for the Lower Self—our conscious personality. It is our duty to keep it *pure* so that it may be fit to become a vehicle for the Higher Self.

The setting up of an altar in our Home is an act of dedication of our whole life to the service of Deity.

If the "Cup" is consecrated to God, the SWAN will not merely guide our frail vessel across the stormy sea of time; she will descend on snowy wings and inhabit the very centre of our Being. The guidance will come from *within* and not only from *without*. The Divine Spirit will be immanent and not merely transcendent.

* * * *

There is a special reason why the head of the Swan should be pointing towards the North.

This reason was known to the Initiates who in past ages erected the Great Pyramid as an abode for the "Wisdom of Egypt" (Acts vii. 22) The direction of the shaft pointing due *North* proves this conclusively.

Our Earth is wrongly polarized: the deviation of its axis causes the star "Alpha" in the Constellation of the *Dragon* to be our Polar Star.

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This ought not to be! The equilibrium will be restored during the Millennium-

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The Mystic Ballad in Goethe's "Faust" relates how the KING OF THE NORTH flung, in deep sorrow, his "Cup" into the Ocean.

There will surely be "joy in the presence of the Angels when the "King" recovers at last his lost "CUP."

No vessel could hope to reach a safe port unless it were provided with a compass. The magnetic needle ever faithfully points straight *north*.

The only metal that obeys magnetic attraction is *iron*. Iron corresponds to the "FEET" (the physical plane)—that is, the "far country" (Luke xv. 13) to which have strayed. The magnetic force which guides us home is—DIVINE LOVE.

SWAMI DAYANANDA.

(By Principal Major T. T. Odonell of Agra College Agra).

Lives of great men all remind us
We should make our lives sublime,
And departing leave behind us
Foot prints on the sands of time.

Swami Dayanand was undoubtedly a great man, and just as undoubtedly did he leave behind him a distinct impress in the moulding of the lives of future generations. Naturally his doctrines and his ideas have been interpreted or rather misinterpreted in various ways. We have only to look at his *life* however, and understand the real facts of the *case*, when we are forced to come to the conclusion that he *possessed* in a rare degree three universal and deservedly—*applauded* virtues, namely, sympathy, sincerity and self-sacrifice.

India to-day is in a period of transition. All transitional periods are critical and *consequently* never was there more occasion for the cultivation of that virtue of sympathy which Swami Dayanand so effectively preached both in theory and in practice. And what is Sympathy as preached by Swami Dayanand? It is a fellow-feeling which incites us to do good to all other human beings, no matter to what caste, creed, race or nation they belong. In every fold there are black sheep and white sheep. Should all the innocent be punished on account of a few guilty, and should the few guilty be summarily dealt with without having a chance to defend themselves? Perhaps we are a long way yet from the universal brotherhood of man, but it is an ideal inculcated by Swami Dayanand, and an ideal certainly which ought to make a *clarion* appeal to all those who wish to follow in the footsteps of their revered preceptor.

It is a *trite* and obvious saying that no edifice can last unless it is built upon a secure and lasting foundation.

Also human actions, if they are to be beneficial and lasting, require to be founded on the purest, or in other words the sincerest motives. In the ordinary theatrical representation we are all anxious to see knavery and TRICKERY, deceit and TREACHERY MEETING with this due and well deserved punishment. How much more ought this to be the case in real life? A man who is sincere may occasionally make a mistake and take a wrong turning, but eventually he will always and surely succeed in finding his way back to the high road.

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Perhaps the greatest of all the virtues preached by Swami Dayanand is the virtue of self-sacrifice. Even from a material point of view all capital is the result of self-sacrifice and this is doubly true when we come to consider the best way of being really good and great. Self-sacrifice means discipline and discipline leads to efficiency and organisation.

Self-sacrifice means obedience, obedience to a proper and *legitimately-constituted* authority, and this greatest *bulwarks* character. Moreov who has never learn in addition means th interests for the universal good. A even in this life bl for the greatest of is the giving of pleas

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CHRIST AND THE NATIONAL HERITAGE OF

(By Professor R. C. Dass.)

It is not infrequently that both among Christians and Non-Christians the relation between Christianity and the other great religions of the world is seriously misunderstood. And this in the face of quite clear pronouncement on the subject both by the Founder and the greatest *Apostle* of Christianity St. Paul. In the 5th chapter of the Gospel according to St. Matthew Christ says "Think not that I come to destroy the law or the prophet. I came not to destroy but to fulfil etc., etc. St. Paul in Hebrews 1 & 2, declares "God, having of old time spoken unto the fathers in the prophets by diverse portions and in diverse manners, *hath* at the end of these days spoken unto us in his son."

In spite of this definite attitude of Christianity to the older and contemporary faiths people often think and write and act as if Christ came altogether to subvert and *supplant* the old religions. It is significant to note that the ordinary notion of a religion—its purpose and nature—was not in the mind of Jesus or of his immediate disciples. Christianity as it was presented to man by its founder was the kingdom of God already existing in Heaven and to be extended on the single and imperfect world. Christianity was life and spirit, a certain born of the forgive ing contact with the is no new *religion*. mas, no creeds. In of being expressed religion which is ob prehensive and synth this position we sh of some of the made for hims the assurances he the way, the truth cometh to the Fathe implied in "the T or divisive. It is thetic. "Ye shall truth shall make y truth or 'that' truth that saves and free

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THE MOST ACCEPTABLE PART OF THE NON-CO-OPERATION

(By Dewan Niranjan Das Bar-at-Law, Lahore.)

The one part of the non-co-operation movement that will be acceptable to all—both the government and the people alike—is arbitration courts. No one can deny the advantages of settling disputes through arbitration The cry for that is nothing new. It is rather a call to go back to the old useful institution, to the benign effects of which mankind owes not a little. In primitive state of society every man was his own arbiter. What was true of the nations—at least before the idea of the league of nations—was true of the individuals—the determining factor in each case being the sheer brute force of one or other of the parties. This resulted in bloodshed and strife. The Society realized that a person could not be a Judge of his own acts. To arrive at the right conclusion the intervention of a third person was necessary.

The Springing up of the arbitration Courts.

Thus grew up the useful institution of arbitration. The System corresponded to some extent the present day trial by Jury. The arbitrators had direct knowledge of the persons they were dealing with and in many cases of the truth or falsity of their cause. They had local influence and personal knowledge of the character of witnesses tendered. These considerably helped them in keeping a check ever them. The evidence that formed the basis of the decisions of these arbitrators was consequently much less adulterated. The Judges cannot be expected to know the minute details of the different modes of living of the people. But the different customs and usages that exist in various localities could be best understood by arbitrators belonging to these parts. Then again legislation might be behind or ahead of the progress of a particular community. Therefore the arbitrators could take note of what Judges are by law bound to ignore. It was thus that Justice was administered in a manner and that very ch

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The Spirit of Evil.

It is not often that witnesses are present at the place of a disputed transaction or scene of an offence. This is particularly so in cases of grave offences. But witnesses are brought to Sircar in support of a case false or true. A man may excuse his opponent but will not forgive one who comes in the court and deliberately tells a lie against him. A Spirit of revenge is thus festered and the assistance of the place that gives birth to it is sought to appease it. The foundations of many crimes real or imaginary are laid. The result is either hundreds of frivolous complaints that flood the Courts daily or many heinous crimes that go on multiplying. Thus it is that the spirit of evil works and consciously or unconsciously men are being dragged under the heavy court mill to be crushed and demoralized.

Justice delayed.

It is always an aggressor that is interested in delaying justice to an extent that it may amount to defeating it. The present administration provides ample loop-holes to the one so interested. The police, the process serving department and the amla are so very low paid in these times of famine and scarcity that they yield to any little temptation that may come in their way to take them out of the path of their duty. Presiding officers of the Court are incapable of exercising any control over their subordinates because they know and feel the amla could not be expected to work on less wages than those of ordinary labourers and yet show that intelligence and smartness that is required of them. Corruption is therefore with them more a rule than an exception. If there be one or two weeds, one might attempt to uproot them but when the garden is full of vegetation, no vigilance can be of any avail. The story is told of a Patwari who was turned out by his Sahib for dishonesty. He came to him and said "Hazoor, I only want to

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Those who have had something to do with courts will tell you how the game is played there. If you want to escape justice for a week or ten days you need not apply to the Judge, or engage a Vakil. You have only to tip the process-server with an eight anna piece and you will be reported to have gone to the other corner of world. It is'nt that the Judge does not know it but he is helpless. He will at the most issue a warrant against you but you can still afford to laugh in your sleeves at a safe distance and it will perhaps cost you only a rupee.

The Arbitration Court.

The arbitration court will brook no such delays. The court is there, the land or subject of the dispute is at hand. The parties are there and so also their witnesses —and you get your justice in a sweet simple manner without licking the feet of the orderlies, readers, ahlmads, moharrars, record-keepers, process-servers and all the paraphernalia of a regularly constituted court.

The only disadvantages of arbitration are :—

(1) Want of the knowledge of law and absence of judicial experience and training.

(2) The difficulty of enforcing the awards. These however are not insurmountable. The retired Judges and lawyers could be persuaded to preside over the arbitration Courts of their localities and thus bring into their deliberations that judicial mind and knowledge of law that is necessary to decide intricate cases involving important questions of law. As to the enforcement of their decisions, much is certainly to be left to the good sense of the community. In criminal cases their activities will chiefly have to be confind to compoundable and non-cognizable cases. There will be no way of enforcing however any order if the party against whom the verdict goes happens to question it. But not so in Civil cases. There the assistance of the Civil Court could be invoked as the last resort to enforce the award. Clause 20 of II Schedule of the Code of Civil Procedure provides :— "Where any matter has been referred to arbitration without the intervention of a Court and an award has been made thereon, any person interested in the award may apply to any Court having jurisdiction over the subject matter of the award that the award be filed in Court."

A formal judgment and decree will follow. Such a decree like any other, will be enforced by the Court and there will of course be no appeal if the decree is in accordance with the award. This will no doubt be going against the principle of non-co-operation. But I am not concerned here with the merits or demerits of that movement except in so far as it covers that part of its programme called the arbitration Courts. I have tried to show that whether co-operation or non-co-operation arbitration is the best method of settling disputes. The fact is recognized by the Government when it provides for it in the Code and is extending the village Panchayats and it is equally recognized by judicial officers for there is nothing so much that pleases a Judge as to hear the parties say that they desired to refer their disputes to arbitration.

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WHAT THE ARYA SAMAJ HAS DONE FOR INDIA.

(By the Revd. Mr. Stokes.)

When in 1863 or thereabout Swami Virajanand of Mathura sent his chela into the world with an injunction "to spread enlightenment among mankind", one doubts if even he could have had any conception of the part which Swami Dayanand Sarasvati was fated to play in the history of Mother Bharat. Indeed who among those who less than sixty years ago visited him in his little booth on the banks of the Ganges would have contemplated the possibility that with in the span of a life time the whole of North India would be dotted with benevolent works and educational institutions founded in his name and as a result of his efforts and devotion? In those days, when Puranic Brahmanism and the Smrti ruled supreme in influencing the conduct of every-day life, and when the teachings of the Vedant called the religiously minded powerfully to self-realization through contemplation rather than to a life of service and unselfish activity, who could have forecasted that the day would come when even Brahmans, fired with zeal by the example of the founder of the Arya Samaj, would be seen carrying upon their backs the plague infected corpses of low caste Hindus and of Mohammedans and performing for them those last ministrations which panic stricken relatives had neglected? If those of us who have witnessed these things could tell them of what we have seen, how deep would be their wonder!

To those of us who have "eyes to see" and spirits emancipated from petty sectarian prejudice, the labours of the Samaj in college and gurukula, in orphanage and widows' home, plague camp and famine stricken area, must be a ground of heartfelt joy. Irrespective of race or creed should not the hearts of 'men of goodwill' be aroused to enthusiasm by the spectacle of unselfish labour for the go of mankind, for self-sacrificing patriotis for self-denial, wherever such are found Especially in a land where priestly do ination has held age-long sway and whe the traditional outlook was in such st king contrast to the activities of the Sam we should be indeed lacking both in t sense of justice and in power of imagin tion if we found ourselves unable to yie them the respect and admiration whic is their due.

Let us admit frankly that we do no consider their methods free from all defec —that there has been an unnecessar amount of rancour and prejudice upo their part when dealing with those wh do not agree with them. Let us say a once that we do not feel that they hav abstained as much as they should fro injuring the susceptibilities of other bodie with whom they differed, and that mem bers of the Samaj have not always escape from that spirit of prejudice which make men unjust in their interpretation of th beliefs of others. We feel that this is th case, and yet what body is not open t such charges? Surely the Hindu Religio has not received fair treatment at th hands of the missionaries of Christianity a very cursory glance at their propagandis literature must convince us of this. It is equally true that the average Christian o Mohammadan is as blind to what is gran and noble in Hinduism, and as ignoran of it, as they claim the Aryas to be wit regard to their respective faiths. Suc faults are not the faults of any one relig ious body and we must all confess to bein guilty of them, and recognize that in givin place to such feelings in our midst w not only are false to precepts of ou saints and rishies, but false to the humanit of which we are all a part. We mu

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all determine to pay less attention to names, and more to the Truth without regard to where we find it, if we desire to see our common manhood rise to the level of its potentiality.

What has the Arya Samaj done for India? So many answers could be given to this question that an article of this scope could not contain them. Let us however try to give a few, grouping them roughly under the heads of Religion, Social Improvement, and political Advancement:—

Religion.—Fully recognizing the wonderful basal truths in the Vedant Philosophy of life, and being convinced that there can be no true interpretation of existence which does not take into account certain vital aspects developed by that very noble school of thought, we may still feel that its development along certain lines has not been consonant with the best interests of the race. The greatest defect in its present development (yet one which I do not believe is *essential* to true Vedant. is its practical denial of the *reality* of the purusa (using this term in the sense of the Sankhya-Yoga). In other words the acting, individual personality of the Jiva is only admitted as a manifestation of Maya by the system which has had the greatest influence upon the development of Indian ideals during the last fifteen hundred years at least. As long as the life of active service is considered a life entangled in illusion, as long as the reality of individual existence is disputed, as long as joy and pain, birth and death, ignorance and learning, poverty and comfort, are held to not really exist, it is obvious that the best and noblest minds will not stoop to pay them attention. As a disciple of *Reality* as regards what we ordinarily call "Life" in its manifold manifestations, I am convinced that in laying stress upon the essential reality of the Purusa and in asserting the reality of *personality* and of the obligations of the individual to society, the Arya Samaj has rendered India a vital service. It is only after we have ceased to look upon life as a dream, it is only when we have become convinced of its reality and of the reality of those among whom we appear to live, and the reality of their pains and joys, advantage, and disadvantage that we can gird our loin to serve them. To this task the Samaj has set its shoulder; it is an apostle of Reality to those who thought life but a dream. It is out of its conviction of the reality of the manifold manifestations of life about us, that its conception the obligation to social service has come If it can cause the people of India to accept this belief, it will have indeed have rendered them a mighty service. It should encourage us when we see how deeply the Arya Samaj has influenced the standpoint of those who have come under its influence, especially in Northern India.

Social work—The social work of the Samaj is too well known to need more than a word In the North its schools are to be found everywhere and one of the best colleges in the Punjab it entirely its creation. The Gurukula as Kangri, and others like it stand as beacons in an age of materialistic superficiality to remind us of the beauty of simplicity. In plague and famine their workers are well to the fore. Most important of all their activities we might hold to be their efforts for female education and for the amelioration of the lot of the widow, and the removal of her disabilities. One might add that the pressure exerted by the Samaj toward the simplification of rites and reduction of expenses attending them is also highly important

Political Advancement.—No nation can advance politically until it attain a certain degree of self-consciousness The Vedant influence did not of course tend to encourage this. One could hardly be expected to grow enthusiastic for an illusion. The member of the arya Samaj, believing all their hearts in the reality of an Indian people, have developed in themselves nd those about them a pride in the India of the past, and a belief in the great des iny of the India of the future. In this respect their political value is not less than that other important bodies- Moreover their educational work has its important

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political bearing as political advancement without education is unthinkable.

Let therefore those who in certian ways cannot see eye to eye with the Arya Samaj, open their eyes to the valuable work it is accomplishing, and instead of obstructing do all that they can to increase the value of its ministrations to the land we all love.

TO INVERNESS.

(By Mr. Manmohanrai A. Desai.)

At 2·7 p m we started. I am sure, unless He gifts me so I shall not be able to do justice to the country we saw upto Inverness. I should think lovers of Nature should not miss this journey at all. After traversing through a pretty picture of a country, we were soon on the Forth Bridge. Our train slowed down Fortunately the day was bright and a brilliant sun flooded the earth The purple glory of the waters, the azure mountains, the shimmering horizons all rendered the more vivid by a number of destroyers were a sight indelibly painted on the canvass of memory. Below in the depths lay queit Queensferry The rays of the sun sported merrily with the ripples of the waters that broke in eddies of smile as they were passionately wooed and kissed and embraced by the sun-beams. Even the grass in the fields danced with joy. The view from the bridge was a vision of azure and purple, green and deep blue as it glistened in the sun-shine. I do not linger to paint it for the simple reason that I simply can't do it. The wonderful engineering skill to construct so beautiful a bridge and the sight of the destroyers on the water evoked a number of reflections in my mind. The subjugation of Nature's forces by the human mind is in itself a gigantic and wonderful performance and when we see such masterly specimen of the human brain we cannot but admire and applaud science. And, no doubt, science has contributed a great deal to the happiness of the human being It is science which has made communication between different parts of the globe so rapid and easy. It is science that has drawn all the quarters of the globe quite close to one another. And we must give science its due. But to what end! that was the question I found me asking myself Science to destroy human beings, to fight like brutes and wild beasts! And yet that is what science was used for during the last great war. Its atrocities, its ravages, its death-toll were things for the first time heard of during the 20th century since the world came to exist God said, in the Bible, knowledge is sin. Certainly it is when so used. The most savage and ferocious nations at whom modern civilisation scoffs as brutes were far more humane and sparing in warfare than our shallow civilisation of which we boast so much. Science is a curse of God for the sins of mankind when utilised to destroy, and it can't help being so utilised in the present material trend of thought where creature-comforts, power and self-glorification alone are the considerations that move the pawns in the game of life In this respect, India the most civilised country of the world, even in its present decadent state has much to teach Europe. It is a pity, I felt India was being too much imbued of late with the superficial ideals of the West. But now we were travelling by Loch Liven and my heart was full

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of loving thoughts. I thanked Him over and over again to spare me the capacity to love. A heart that cannot love had better be dead than lead the life of a fossil. Till we arrived at Path, we passed through several tunnels and saw many a smiling valley lulled to peace in the bosom of verdant hills brimming with brilliant sunshine like burnished gold. The approach to Pitlochry was glorious with a fine view of Loch Pay surrounded by the blue mountains in exquisite reflections under the rays of the sun. On one side the Atholl castle raised its head from the foliage of the trees with a winning smile that captured. From Pitlochry to Killiegranchie and Blair Atholl was a stretch of a country like a vision of fairy land not easy to catch in words or in the spirit. However I may try, I shall not be able to paint the rugged scenery of Blair Atholl with its rugged mountains through whose passes we journeyed now over-looking deep ravines full of swiftly whirling waters, now surveying careless brooklets in their merry songs, now grouping one way through close woods or again by picturesque bridges over stormy currents Here was Nature rough and rugged, but with a beauty of soul concealed under its rugged exterior that made it grand and noble. Indeed this part of the country was the place to inspire a poet to a fine epic of romance, love and heroism Here ran also along side us a fine river in dashing currents along shiny, pebble beach, now hiding into mountains, now ambushing into trees, and now bursting out into a splendid vision of beauty with its exquisite virtue of mountains rising over mountains, crags over crags in dreamy haze, blue-coated What makes the Scotch landscape glorious are the splendid colours that paint it in gold and azure, purple and crimson. I was much struck with the fine blue colour that adorned the mountains. With all our ingenuity so limited are our powers and so narrow our Imagination that we cannot equal even in a small touch of colour the marvel of His pen. Till we arrived at Struan, Nature looked like a bride adorned in gold dress, and blushing with happiness and smiles But from Struan, the features of the landscape changed altogether till we arrived in Inverness. We were now travelling through grim highland downs purple with heather for miles together. The bare, rocky hills and downs austere and dour were yet charming because of the colour the heather traced on them and the blue in which they were clothed by the glory of summer days. The purple heather robed the bare hills in a fine pinkish cloak After the bulb fields of Holland the scottish heather is a most wonderful art of the creator's pen. We passed Kinguissee with its fine meadows set off to advantage by the highland goats and sheep and the highland kine browsing on the pastures The evening sun-set taught many a golden lesson of peace and joy to my heart and I felt tranquil and serene till we arrived at Inverness next station from Culloden Moss The dreary barren stretch of soil between Culloden Moss and Inverness disturbed me with the song of the Lass of Inverness.

> Their winding-sheet the bluidy clay,
> Their graves are growing green to see :
> And by them lie the dearest lad
> That ever blest a woman's ee !

It was a pretty landscape all the way to Inverness from Edinburgh and no wonder, with pride Robert Burns song

> "From scenes like this old Scotia's grandeur springs,
> That makes her loved at home, revered' abroad.'

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"FROM MY DIARY A VISIT TO VESUIUS (ITALY)".

(By Ramchandra Shambao Patil Esquir, B. A., LL. B., F. R. S. S, Etc., London).

We changed the electric train at Puliague for Cook's funiculaire. We commenced ascending the mountain gradually leaving behind us houses, men, villages and cities that dwindled in size as we went higher and higher till they looked like mere specks and dots spread and scattered broad-east—the house-tops and spires shimmering bright like radiant jewels, under the soft kisses of the sun—all this encircled by the crystal, shimmering waters of the sea with its tiny tittle islands and boats floating in a dremy haze forming an enchanting panorama that captivated the eye which followed it on and on till it was shreded and merged in the distant far. As we rose higher and higher, leaving the dismal world behind, inhaling the exhilarating, rarefied, pure mountain air that is so different from the murky, dismal, stuffy air polluted by human breath, we felt a sensation that was hard to describe and yet which was very pleasant to feel, and we experienced a change in our spirits that was joyous and cheerful and at the same time much different from any we had ever experienced before. We were leaving the sea of life and agony, forgetting passion, pain and guilt behind for a time and were traversing our upward way under the soft sunshine—the whispering winds raining balm into our uplifted souls pervaded with emotional musical whisperings under the inspiration of the mountain clime so divine and calm All around us was spread black molten lava from the various eruptions, in fantastic shapes. After a steep ascent of nearly 25° another dynamo-car of extra power was attached to our electric car. At Pransi to Vietato the soft and sweet strains of melody rose into air with an exquisite appeal as the blind man played his banjo for his living And that melody was the melody of Heaven itself, so sweet it mingled with the air.

The topmost height of Vesuvius is about 1200 meters and the circumference is about three kilometers. The panorama of the silvery waters of the sea with a thousand crystal courses furrowing zig-zag its placid bosom, engirt in the distant far with the fading, receding line of horizon rising cloud above cloud in the thousand coloured mosaic canopy of the rich Italian sky, had by its dreamy perspective become a charming and fascinating picture on the canvas of Nature. We changed into a cable-car for the top of Vesuvius. The entire funiculaire from Puliaque is owned by Cook's and there was too much checking of tickets. Beneath us was a splendid view of Naples and its environs with their lofty houses, palaces, churches and museums merged in the mist which was gathering in the background of the smoky clouds tinged with gold and silver as they glistened under the bright sun, unaffected by the mist trying to grasp and embrace the old historical Queen of cities by the side of the sea.

We got out of the car and bought two tickets for ten lire—a sort of tax for prying into the smouldering bosom of Vesuvius. We saw the crater forming a circular ditch about three hundred feet deep, six hundred feet wide whose inner wall was about three fourths of a mile in circumference. Standing on the embankment of the circular quarry, I was rapt in watching the columns of vapour silently, fantastically trickling through and out of the sides of the central cone and the circular walls, when my reverie was rudely and ruthlessly annihilated by that fussy, bumptious person, the guide, to whom we were now well-accustomed as he imparted the following information. In 1906, said our guide, the lava trickled through the foot of the mountain and formed big huge strata all along its sides. The mouth of the crater is, we were told, 200 meters. The

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lava in its bosom was formed eighteen months ago. Since the last two months, the active opening is burning with a tremendous force and sometimes on clear nights, even from Naples, big flames could be seem issuing from it The 1900 eruption as it spurted out big stones and rocks also destroyed part of Cook's funiculaire.

But behold that seething cone with its beautiful and brilliant coating of sulphur! This was the opening of the active volcano from which huge columns of smoke were ejaculated with mighty force, mingled with soot, boiling sand and stone that were hurled out with wrath by fussy Nature, with tremendous puffing, hissing and sighing to ease its heart full of gas—the jealousy, malice and wrath—bitterly smouldering, dashing and struggling to find an outlet for its restrained energy. We could hear from a distance of fifty yards where we stood, the struggling, heaving, bellowing and screaming of the powerful wrath of Nature Mother Earth has many ill fated children in her embryo, that whirl, roll, dash and threaten with rupture the very house they inhabit, before they see the light of the day. Even as the fumes of Vesuvius, they have to undergo a deal of toil and trouble before they are relieved of the prison of the womb. Wrath, wherever it is embosomed, in the animate or in inanimate, shakes, rages, damages and threatens with destruction the very being of its subject by its fitful and incessant smouldering. Like the big boiler of an engine, the crater was incessantly heaving and hissing, throwing out with tremendous force big stones from its bosom

Vesuvius! you are indeed a big prodigy of mighty Nature, who in all its revelations still remains a mystery that stands past all the chances of solution Every day things of daily occurrence—the rising and setting of the sun and the moon, the phenomena of rain, heat and cold, the bubbles that are formed on water, nay, the very constitution of water itself—are mysteries no less important than ye, Vesuvius. But it is not thy mystery that is appealing in you—for most things in Nature are enshrined in mystery—but your rarity, unfamiliarity and novelty that are wonderfully striking, go home to our hearts. Vesuvius, mysterious child of Nature, fie upon thee! How many brilliant things in Nature have not had the misfortune of falling a prey to you! How many mighty cities like Pompeii might not have been buried under the smoky ashes of your wrathful fire! Mysterious child of Nature, is not your wrath yet quenched? Is not the smouldering fire that is erupting now and then, yet appeased? Fie on your carnivorous lust for human blood and all that is beautiful in Nature! Oh mighty demon, hide your blackened face for good and be an extinct name in memory.

We saw columns of flames issue from the mouth of the crater. Many persons were going nearer it; but we refrained from approaching this devilish, ill-reputed prodigy that has swallowed myriads of lives and cities and that would have had probably no mercy on us too. No, discretion, here, we decided, was the better part of valour. Safety in Italy can't be guaranteed as you don't know what time you would be smothered in your flowery bed in one of the Italian palatial hotels by one of the volcainc erruptions before you have any time to think or imagine of the approaching danger. They say you may have an erruption in two minutes without any previous warning on the part of the volcanoes. Oh the volcanoes are cruel! They have no chivalry in them They should introduce the Golden Rule-- if not of seven day's notice that is so patent in English boarding-houses—at least of twenty four hour's notice I am sure, this advice of mine will fall on deaf ears We must, however hurry up or else perhaps the volcano might chastise us for our pungent criticism I don't care so much for myself but the Insurance Companies will find it hard to satisfy all the claims that will be made on them. I should n't be taken aback if the Insurance Companies would not undertake any sort of insurance in Italian cities at least in those which are within easy reach of the volcansoes that feel no difficulty in emptying their volleys of ashes and lava on an area if not of a century at least of a few decades of miles. Well, I am not going to linger any longer here and I say good bye to thee,

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relenttless Vesuvius. Our official guide, and there were many, came to my succour and singled out persons of his own party and shepherded us to Cook's funiculaire with our hearts dwindled into tiny pin-heads before tantalising Vesuvius from where we were too willing to take to our heels and run away.

BARDA FAROSHI.

WHITE SLAVE TRADE OR TRAFFIC IN WOMEN.

Its Causes, Injuries and Remedies.

(By Mr. Jiwan Lal.)

The practice of Barda Faroshi is an old one. Its genesis and causes may be easily traced. So far back as the year 1825, Major Symth, in his Lahore Durbar, tells us a typical instance of this immoral and unholy trade. "This is the celebrated Mangla, the slave girl as she is called," the Major says, "although a full grown woman on the wrong side of thirty. This distinguished personage, the confidante and counsellor of royalty, is the daughter of one Peero, a poor Hindu, of the Jeur or water-carrier caste, who, with his wife and family supported a miserable existence in a lonely cabin, five or six miles from Kangra, by cutting firewood and carrying it to the town for sale. This, at all events, was the ostensible means by which Peero and his family earned their livelihood: but they had a more plentiful though secret resource in the business of procuring and dealing in slaves. By a variety of means, some of them strongly tinged with cruelty, they collected female children for the Barda Faroshes, as the wholesale dealers in human beings are there called, who resorted to the neighbourhood to procure their supply of slaves. Among these slave merchants Peero and his wife were celebrated for their skill and success in luring away young girls from their homes, and in inducing the half-starved people of the district to dispose of their offspring as a means of relieving their own necessities. The children thus collected were afterwards carried away by the wholesale dealers who sold them to the highest bidder among the kangers or pimps about Lahore, Amritsar, Dewannaggur, etc. Notwithstanding this apparently profitable source of revenue Peero and his family were remarkale among the neighbours for their abject poverty, which the simple people around looked upon as heaven's punishment on them for the cruel practices by which they carried on their trade. That this poverty was real and not assumed as a mask to deceive their neighbours is testified by the fact that about the close of the year 1825, they found themselves under the necessity of selling their own only daughter, then about ten years of age. The girl was sold to an tinerant Doom for about 25 rupees. Their purchaser took her to Kangra, where he was compelled to dispose her to a Kanger of the place, in satisfaction of a trifling debt of some twenty rupees. In the house of

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her new master the girl was initiated into all the evil arts and practices of a courtezan's life However about the year 1830, she being about fourteen years old, she contrived to insinuate herself so far into the favour of one Jessa, Moonshe of Kangra, that he was induced to purchase her from the Kangers per forty rupees."

The early history of certain Indian states shows that some of their upstart and unscruplous myrmidons used to seize the children of those unfortunate rayots who could not or did not pay up their contribution to the revenue at the moment it was due, or was demanded, or the fines which were arbitrarily laid upon them. In satisfaction of their cruel avarice these children were actually sent about the country like sheep or kine to places in the Punjab where they were sure to find a ready sale by their ruthless captors or dealers in slave trade In those days, certain conquerors of the Indian States suppressed and revenged insurrection in their newly acquired dominions to such an extent that the poor people had to run to their hill fastnesses. On return to their homes the rayots had to encounter a more formidable enemy than their conqueroring masters. Their lands were uncultivated and unsown during the time the land was occupied by the invaders. Horrible famine raged throughout. This again made them to fly from their homes. Thousands of them sought the means of their subsistence in the nearest low land districts, where many of them perished of hunger, even selling their children for a rupee or two each to purchase food to preserve their lives and the lives of their offspring.

In Sanskrit we have a line :—

बिभुक्षितः किं न करोति पापम् ।

There is no sin or crime that is unknown to poverty. Supporting the above Doctor Johnson says :—"Poverty is a great enemy of human happiness. It certainly destroys liberty and it makes some virtues impracticable and others extremely difficult. Poverty takes away so many means of doing good, and produces so much inability to resist evil, both natural and moral that it is by all *virtuous* means to be avoided".

It may be defined as an insufficiency of necessaries or an insufficient supply of those things which are requisite for an individual to maintain himself and those dependent upon him in health and vigour. Some call it a curse which casts a blight upon everything it touches. Others hold that a light purse is no shame in anything but honesty, which is a disgrace to the present century, for an honest man is always poor and poverty is the worst crime. Poverty is not merely a misfortune under our present system, but may rightly be called a sentence of death.

In England, America and Germany poverty is a question of distribution of wealth. In India of our days, when our average income is only Rs. 30/ per head, per annum, it is a question of production. If poverty has its curses, it has at the same time its blessings as well. Most of the poor men have often risen to power and have founded great dynasties. At its blessed stage history tells us that the knights of old had no treasures. Whatever was our past, we are at present very poor and our people as a whole want a large increase in wealth to get rid of the wolf of hunger from our doors to satisfy our urgent wants such as better clothes, better houses, better education and better social and moral environments, ect.

The present Trado-cracy has various modes of production and many sorts of trades. But surely "Barda Faroshi", as one of them is the most obnoxious shameful and reprehensible for Doctor Johnson says, that we should avoid poverty by all *virtuous* means and not otherwise.

In the clutches of abject and sordid poverty parents on the one side, have been obliged to sell their children irrespective of age and sex. Avarice, greed, money canker and pecuniomania on the other, have induced certain set of persons to carry on the nefarious profession of purchasing such helpless and unfortunate offspring and selling them again to others for immoral purposes to amass filthy lucre—the earning

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of vice and shame, prohibited by all religions in the world. Both set, of persons require a vigorous agitation to extirpate their most degrading and dreadful way of earning money.

For the purpose of discussion, I would like to classify my subject into two sharply marked classes :—

(1) Barda Faroshi by parents and other relatives who sell their children and relations to the highest bidder in consideration of cash and go through the bargain by celebrating the so called marriage between unequal and undesirable matches often resulting in vice and shame.

(2) Barda Faroshi or traffic in women pure and simple for immoral purposes, viz., prostitution in brothels.

With regard to the first I have already issued a small pamphlet to the press and the public and I am receiving suggestions to deal with the matter separately. In the present article I am to place before the public my views about the second.

ITS PREVALANCE ON THE CONTINENT OF EUROPE.

Some of my readers may think "Barda Faroshi" a mere phrase. But to those who have read some books of continental travels it is an actual thing—a deadly and terrible reality. The material in those travels is sufficient to prove that the victims of Barda Faroshi or White Slave Trade were drawn from Eastern and South Eastern Europe to its chief markets in America and Africa, and that a vast conspiracy against youth, innocence and inexperience was carried on and, to some extent, is still being carried on in certain parts in the heart Civilization. Some of the Governments of Europe were awakened to the existence of the cancer of the continent. An international conference, the writers say, was held to take concerted international action against the international plague To maintain the interest of vice and shame, the new and hideous modes of slave trade still exist. The young and poor rustic girls are inveigled by the agents in all forms of disguises by advertising the posts of governesses, nurses, lady's maids and domestic servants. To attract women for the filthy purpose all possibe means are adopted To the unsuspecting victims, it would appear, that their passage money was paid and they felt confident that at the end of their journey they would be able to earn high wages in comfortable houses. The illusion lasted till their landing. To their misfortune and ill luck they found that they had been sold to a slavery worse than death, imprisonment in houses of ill-fame to escape from which, if not impossible, was not an easy hing. Peniless, strangers and without any friend or means of help and succour they had no alternative but to acquiesce in their infernal destiny. The trade being lucrative was carried on safely. One may shudder about the way in which girls were betrayed into a life which was worse than death. To me it seems that the business of securing pretty young girls for export is still flourishing.

Poland and Romania are stated to be the recruiting ground of the victims and Johnsburg and Buenos Ayres, as their chief markets. One is grieved to find how the fallen women are treated in Christendom and this intensifies the evil. A certain Jewess of Poland in explaining away as to why their girls were sold in prostitution averred that it was almost entirely due to their extreme high moral standard in relation to their girls. If a Jewess ever made one slip—it did not matter under what stress of temptation promise of marriage or even under duress of sheer brute violence—she became at once an outcast. No decent man would marry her, no decent woman would allow her to cross the doorsteps. For her there was no alternative to starvation save one. Hence extreme austerity became the pander to debauchery.

In the year 1885, when every one admitted that juvenile prostitution had increased to a terrible extent in London, a Bill for strengthening the laws for the protection of girls and women was introduced. "The Bill", in the words of the late Mr. T. W. Stead, founder of the "Review of Reviews" "was a comprehensive measure. It aim, ed not merely at the corruption of

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minors but also at the White Slave Traffic—the export of English girls to purchasers in the vice markets abroad.

The law as it stood declared that any child of thirteen years of age was legally competent to consent to her own seduction. It also refused to allow little girls under eight to give evidence against the monsters who had outraged them on the ground that the victims were too young to understand the nature of an oath The law against abduction was criminally lax and provided no adequate punishment of those who trafficked in womanhood. What the reformers wanted was to raise the age of consent from 13 to 16 to allow children under eight to give evidence as to their assailants and to stiffen the law against abduction and the traffic in vice".

To cut short this long affair, it will be sufficient for my purpose to state that Mr Stead then wrote his immortal articles under the heading

"*The Maiden Tribute of Modern Babylon*", and showed to uhe British Pubulic how in the lowest haunts of criminal vice British mothers were willing to sell the virginity of their girls for a five pound note to the procurers of vice. It is well known all over the world how the Bill was passed and what high price M. Stead had to pay for it But his moral courage and forlorn hope made his name holy and posterity will ever remember him with great respect and veneration on this account.

Since then those who have been to London and back in India, tell me that the horrible state of Piccadilly at midnight require many a man of Mr. Stead's moral courage and stamina to wipe out and purge off the vice from his country, as the white slave traffic in Europe is an at organised trade as in the days of Haroun-Rashid or the Mehdi It is not a whit better than it was in Morroco and old Turkistan.

HAVOC OF BARDA FAROSHI IN INDIA.

To make a thorough study of the condition of the people of a country one should move in the working classes to determine their physical, mental and moral capacity in themselves. The negligible minority of well-dressed, well-fed and educated classes do not form the population. They have been called the froth and foam on the surface of real society. Verily a nation does not live in palaces, or cottages, but it actually lives in hovels and huts. The dwellers in mud houses in far away villages constitute the nation. The lot of poverty stricken houses is very miserable there. In their vile and terrible want of hard cash often Indian mothers suffer the separation of their daughters and sell them to strangers without the least idea of the future life the unfortunate children have to lead. Let me give here two or three concrete stories for the edification of my readers.

The narration of the first in a few words runs :—She does not remember a father and her mother was bringing her up. The poor girl had to help in the home and to play in the streets like many other urchins of the crowded locality of the city. At the age of eleven she was considered a burden to her mother who said to her one day: "I cannot afford to keep you any longer; I have arranged for you to go to work, you will earn money and the people will give you clothes and food".

The unfortunate girl was taken one evening to a house called a native hotel and was handed over to the proprietor who bought her as a part of his stock in trade In the vile place situate in a filthy alley of ugliness and iniquity the child was so frightened that she cried out to her mother not to desert her in that locality. The poor and innocent girl had no idea in the world of her true purpose in that evil place, she was horrified and stricken with a paralysing terror and wished to fly and get rid of the house and its master who with a brutal face looked her over with scowling eyes. The poor victim

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felt she was powerless and helpless and indeed she was, and had to follow the Barda-Kharidar to a flight of crazy stairs to the upper floor. The monster opened the door of a room, bade her pass in and told the lamb like girl to go and sleep. She woke.

In this house she remained a prisoner for six or seven months. There were three more girls to share her misery and degradation They had the poorest rice as their food, were given no money, were made and forced to work in the house and were constantly beaten by their fiendish master. Not once in all that time she was allowed to go out of doors. Through the morning she had to do the laborious house work and from afternoon to the small hours of the night she had to be the victim of her master's trade. The men who visited the house were the lowest pariahs of the place-loathsome and abominable coolies and diseased sailers, the filth and offscouring in a seaport town.

At last towards the end of her imprisonment, the unhappy child just eleven years of age, was smitten by one of the most terrible disease with which nature punishes intemperate animalism It became so bad that her master had to take her to a hospital to take her back when cured.

The story of the other briefly runs: She was a village girl, the daugter of humble peasants and before disaster over took her, was passing her rustic life in the simple surroundings of a little mud house which she called her home Her height was tall and she was a gracefully formed girl, past the shape of childhood but not yet a fully—matured woman.

One day it happened that a venerable old man by profession a Barda Farosh peddling various articles of the household came to the village. Talking to the mother he studied the girl and asked if the daghter could be spared for a wealthy lady on Rs. 15 a month as Ayah This prospect dazzled the mother who, without any further enquiry, parted with the child. The old man took her to a house in the city and presented her to the proprietor. To the simple and wondering girl the miscreant explained: "It may be a day or two before I come back and take you to the lady's house. But you must wait here till I come and fetch you". Then he parted, never of course to return. There or four days after the landlord came to her and asked her to pay her bill. She had no money. The landlord was exasperated and she cried. She was told that he was not going to hand her over to the police and that she was to work to pay him back for her food and lodging. There were other women in the house and their manner of living soon came the knowledge of the country girl. They received from their visitors small presents of cigarettes, cigars, clothes and other little and cheap jewellery; but no money. The landlord gathered from each visitors what he could - any sum from 5 to 15 rupees, for which he fed them, gave them lodging and treated them with constant brutality. His house was their prison and he was their jailer.

She found herself a prisoner like others It was quite impossible for her to get out from the houss as she was very carefully watched by the master and his hirelings whenever her work took her near the door or window overlooking the street. After being driven and harried at the housework her body was fatigued to the point of exhaustion and her heart broken by despair and she became like others of the house.

Such are the ways by which trade in vice or social evil is being carried on by the Barda Faroshes in the brothel and bawdy houses of Calcutta, Bombay, Colombo Delhi and other big Indian cities. These houses of prostitution are eating away the Indian nation. In prostitution it is held that there is always the wrong done to women. Corruption of women is the most fatal sin. Arjuna says to Lord Krishna "From corrupted women ariseth caste confusion'.

"If a man looks upon a woman," says Dr. Halbrook, "only as a being on whom he can gratify his passions his estimate of the injury done to her wil

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be very slight. The rights of others than himself are not considered. But if he can look upon every woman in the same light that he looks upon a wife, a sister or a beloved daughter, a very different kind of emotion rises in his mind. In a civilised society there are few men who would not make a vigorous even a furious fight to preserve the purity of those so near to them. Public sentiment is so strong on this point that a man would be justified if he sent a bullet to the heart of any one who should prostitute or attempt to prostitute a sister or daughter. This would not be justified in law but so right does mankind consider such an act that few jurers or judges ever condemn a wronged one for taking the law into his own hands. Now if every man could see that in prostituting any woman, even one whose life is devoted to shame, he is doing to some body's daughter what he should kill another man for doing to any member of his family, he would see the depths of his own sin. Only by some such comparison can we estimate the extent of the evil and the wrong of prostitution. It is the vice of vices."

Those who think that it is impossible to get on without prostitution and therefore, they must do what they can to mitigate its evil are not right. Prostitution is an evil of the most terrible kind and it should never be considered like air and food. It has ruined many illustrious Indian houses. It has carried away both men and women who would have been the pride of India in their youth. Prostitution is a reaction against an unnatural situation. Both the Government and the public should join to make war on this vice of Barda Faroshi which directly leads to prostitution. It is not an easy thing to carry on such war but to make no war at all is to be guilty of a crime.

REMEDIES.

In discussing the question of abating this plague and suppressing it successfully I would suggest that in the first place we should consider the effect of law, not law written in the Stutute Book but law practically enforced among the people I mean the evolution of conscience. The deep meaning of "The law is a school master to bring us to Christ", should be properly digested. It is this law by whose pains and penalties individuals are educated as to their obligations of morality and the duty of well doing. For it is one of the most pathetic human fallacies to assume that we can have only to pass a law in order to extirpate an evil. The efficacy of the statute made law is only so much good paper inked by an electrical printing press, even after its repeated demonstrations of impotence. It is, therefore that we should have no statute made law for this purpose and as such no government agency and specially the Police should be employed but should altogether be abandoned and eschewed. A strong public opinion shuld be enlisted and sympathies of the various social reforming societies should be entertained in rousing public opinion and sentiment so that we may heal the ulcer of woman's dishonour and misfortune. No religious or social reform society worthy of its name can be said to exist if it does not discharge the primary responsibility to humantiy in providing for the restoration of the due status and natural place of those whom these Barda Faroshes in their greed of money have offered at the altar of shame and vice. The old and very strong idea of public censure of contempt and disdain should be revived against all those who live and prosper on the wages of shame in palatial buildings—the living monuments of an impetus to others to follow their easy going and ignoble life of the material world. The representatives of the various social bodies such as Brahmo Samaj, Prarthna Samaj, Veda Samaj. Arya Samaj, Sanatan Dharam Sabha, Ahmedia Sect and others should come forward to form national vigilance societies or associsions in Indian cities all over the country to save minor girls from the hands of the Barda Faroshes Brothel keepers and managers of houses of prostitution should be punished as in England. We should be

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ready to extend to them the protection given to mules and horses and this will grealy lessen the number of misguided bad women. The experiment will show us that the women are not bad naturally, it is only when they are driven to it. We will then find out that the reason why the prostitutes cannot be redeemed is that there is no one to take care of them and that they have not a friend in the world. There is no friend in the literal sense of the word to a prostitute or a misguided girl or woman. Every body bangs her every body beats her, and she is dragged from place to place, taken to court, fined; and she is thrown on the street to get more money and bring it back to her pursuers. My experience has taught me to hold that instead of sending the prostitutes or women of ill repute to a a magistrate to be fined and money taken from them they should be sent to a reformatory and enquiries made into their *history*. By so doing we will find that a great many of them will be reformed. The reformatory should be under good women, good persons to control the institution and not to abuse the poor women. If this procedure is adopted, the vigilence societies will find that instead of segregating them to a special place they should be sent back to their homes to be looked after by their relatives or friends without whom no one in the world can bring them back to the path of rectitude with the grace of all pervading Providence, who rules this world and the next as well with His redeeming power and Shakti

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MANORAMA OR THE NEW WOMAN REDEEMED.

Chapter IX.

Frivolity in Excelsis.

Black's not so black: nor white so very white: Canning.

It is noontime. The sun is shining with sweltering heat. The air is still The flies are swarming round every room in the poor man's house. Manorama is having her midday seista under the electric fan. She is lying on her bed with her beautiful head resting upon the soft pillow, his glossy locks escaping wantonly in all directions; her arms are bare and her feet are without socks. A sweet and bewitching smile rests upon her lips and parts them artistically. She looks superb in that recumbant position of dishabille. It seems she is dreaming some pleasant dream and is happy in her sleep. Indra Devi is out visiting. Devadatta is at some friend's house chatting and confabing. Rai Bahadur is buried fathoms deep in his study and is absorbed in his Vedic and religious cogitations. He is passing through a period of intellectual dislocation and mental revolution and is, therefore, more than ever indifferent to happenings outside the world of books and ideas. The servants are either asleep in their quarters or are wandering about in the streets visiting their friends. The house is, therefore, deserted except for Manorama. A booted and coated man enters the house. He finds that the lacqey at the front gate is asleep and is snoring audibly. He does not make any effort to rouse him, enters boldly and walks straight

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to Indra Devi's room which he finds unoccupied. He pauses for a moment and then thinks of wending his way to the room of the one person who attracts him occasionally to this mansion, in spite of the Rai Bahadurs open scorn. Indra Devi's vulgar taunts, Devadutta's lordly contempt, the servants' insulting indifference, the coachman and the chauffier's sarcastic and quizzing smile and most of all the changeful and vengeful woods of the goddess herself.

Need we tell our readers that this foppish interloper, fashionably dressed loafer and sanctimonious adventurer, whose religosity in the source of his living, is no other than our friend Pandit Ishwar Dutta, the preacher of the Arya Samaj. Ishwar Dutta finds himself in a fix. He is at once happy and miserable He is happy beyond measure because his beloved is all alone in the house and he feels that he has got the much—coveted opportunity and he is miserable percisely for the same reason. At this psychological moment, he finds that he has not the courage to utilise the golden oportunity, for Manorama had in one of her angry and pertutant moments forbidden him to visit her when her mother was out. He found he could not budge an inch, tears welled up in his eyes, his heart palpitated violently, his cheeks lost their colour and he was the very picture of helplessness, vexation and despair. He carried his hand to his combed hair so often that he found it disordered. Poor man had spent an hour over his toilette At last his longing to enjoy a chat with the queen of beauty and to pour out the pent up emotions that agitated his heart at her feet got the better of his craven fear and he screwed up courage to proceed. With soft and stealthy footfalls, he reached Manorama's room. He stood on the threshhold joyously amazed and thrillingly stunned. She had never looked so beautiful and lovely as at this moment Ishwar Dutta felt the supreme temptation of his life. Blinded by the impulse of the moment, he ran up to Manorama's bed, stroked her cheeks and whispered softly.

"Manorama dear! Won't you get up"

Manorama started, rubbed her eyes, looked about her with a bewildered and alarmed air and said,

"Who is there?"

"Your dear friend Ishwar Dutta."

"What business had you to enter my room and take liberties?"

"I humbly beg your pardon. I came to see you and I have taken no liberties. Only I have availed myself of the privilege of friendship. Am I not your friend?"

"My friend quotha! When did I acknowledge you as my friend? Surely, Ishwar Dutta, you must learn to behave yourself or I will cut you off completly."

"Have you not in your letters addressed me several times as your dear friend? Have you not in your sweet moods declared many a time and oft that Ishwar is your most pliable friend?"

"Do you seriously mean that I am wrong and these pureile arguments prove at all that you have any claims to my friendship?

"I am sorry that I betrayed myself into this remark. Of course my dear, argument is not my strong point. You have always confuted me and on this occasion also I acknowledge my defeat. What beats me is that I am a brillant graduate of the Punjab University, a sanskrit Pundit and a preacher to boot—who earn my bread by means of my dialectical and raciotinative skill—and yet I am always easily defeated by a mere chit of a girl—a girl who might have been my pupil Verily, some members of your sex are exceptionaly gifted in this line and my sweet Manorama is, of course, one of those few"

Ishwar Dutta had hit the nail on the head.

Manorama's vexation—for it was nothing more than this, otherwise her training predespased her to the view that these liberties were innocent, spouts for the escape of emotion without causing any explosion and means of letting electricity

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dissipate harmlessly—vanished. The perpetual radiant smile returned to her cherry lips. She beamed upon him, allowed him to hold her soft hand for a minute or so in his and said "Dear Ishwar! Excuse me. I was vexed for a minute. It was all so sudden and you touched me so boorishly. I hope you are not displeased."

"Displeased! Not in the least. When I come to dear Manorama's house, I put my self-respect in my pocket and leave my sensitiveness with the porter at the front gate. I challange you, my sweetest, to put me out of temper. I am pained and deeply pained when I see a cloud pass over your lovely brow and more so when I feel that my brusqueness and boorishness have caused it. You will admit that I am incapable of wilfully hurting your suceptibilities. I am displeased with myself several times but never with my Manorama.

I know I am boorish and vulgar, but I can not discover a surer cure for my boorishness and vulgarity than your sweet company. Tell me honestly. Have I not considerably improved in manners since I have had the good fortune of basking in the sunshine of your favour? If I have not, I would be a most unpromising pupil. For I am sure, the teacher is perfect.

"You *are* a most apt and promising pupil, Ishwar mine. Make yourself easy on that point."

"Since you are so gracious to-day, may I presume to inquire as to the correctness at otherwise of a persistant rumor in fashionable circles."

"What is it?"

"Can't you guess?"

"No."

"Well, it relates to you."

"How silly you are? Do you mean to suggest that Mrs Grundy has caught hold of me somehow or other and the envenomed tongue of scandal has embroiled me somewhere.

"Oh dear me! How can an immaculate angel be besmirched and bespattered in this cavalier manner! People are only talking of possibilities."

"What possibilities?

"People say the Rai Bahadur's mansion will witness a grand wedding shortly."

"Has my father accorded you permission to use our house for your wedding ceremony."?

"I wish it were true, But rumor does not connect me with the coming wedding."

At this Manorama smiled roguishly and said?

"Do not speak in riddles. Blurt out all that is in your heart."

Ishwar Dutta twitched his face with an expression of visible pain and with a downcast face said.

"People say Vishnu Dayal is the accepted suitor in this house"

"Accepted suitor! How impudent you are! And who is the rejected suitor."?

"I had fond hopes that you could take pity upon me"

"I never can marry a man who is contented with the status of a pitiable creature suing for comisseration."

"Is, then, my case hopeless?"

"I never knew you had a case."

"But you are marrying Vishnu?"

"I never said so."

"But I want to know your views on this subject."

"As a rival or a friend."

"As a dear friend, a devoted brother and a confidential secretary."

"My heart is not capacious enough for two devoted brothers. We have already decided that you are not my dear friend.

"Then merely as a confidential secretary."

"Well, yes, If you will accept that position contentedly and will promise to be worthy of my confidance."

"I do vow eternal allegiance and take the oath of secrecy."

"Well, then you will get my confidence in driblets. At present, suffice it for you to know that if Vishnu Dayal proposes to me, I am inclined to accept him. Now begone! I am not in a fit state of mind to proceed further. We shall discuss the question some other day.

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Ishwar Dutta was taken aback. Manorama noticed this, shook hands with him cordially, allowed him to sit by her for a time and patted him softly on the shoulder when he was about to leave saying

"For my sake, shake off this depression, dear friend."

At this Ishwar Dutta flared, up, then muttered the word darling thrice before he could express the emotion that dominated him in action, Manorama was gone.

THE WORLD OF BOOKS.

English.

Introduction to the Message of the 20th century by Panayam Narayana Goud M. A., B. Sc., (Edin). Printed at the Banglore Press Banglore City

This is one of the most remarkable works on Vedic exegetics and the teaching of the Holy Writ that we have ever come across. The writer has sought to prove that Vedic Literature is but the embodiment of Natural Laws. His system of Vedic Interpretation is identical with that first revived by Bhagwan Dayananda He has frequently quoted Pandit Guru Datta. But the interpretations of the various Veda Mantras treated in the book are his own and the work bears marks of painstaking research and deep erudition. The writer's line of reasoning is faultless and he has adduced incontrovertible proofs in support of all the hypotheses that he has advanced. The work under review is thought-provoking. It in fact marks an epoch in the evolution of Vedic Research. As a specimen of his convincing method of reasoning, we reproduce *in extenso* his illuminating discussion of the meaning of the word Indra. Says he :—

"The Samskrit language is distinguished from and is superior to other languages of either modern or ancient growth by virtue of its comprehensiveness, flexibility, and its most scientific grammar which enable us to arrive at the exact meaning of any word whatsoever that we might have lost the significance of. Deriving confidence and hope from this fact, a study of the words used in the above story should be made. The derivations of the synonyms of the word *Indra*, when viewed at with the expectation of detecting the scientific significance, if any, of the term, remembering all the time that these derivations comprise the properties of the object named, will oblige us to admit that they are applicable in the case of what we call electricity and electricity only. According to Yaska *Indra* is so called because he "*produces, gives*, or *decomposes* (*drinati* from the root *Dri*) *water*." *Indra* is also called :—

Bidauja.—Because "he possesses light endowed with the quality of pervasion ——dazzling light," ——a well-known property of electric current

Vajri.—Because "he has *Vajrayudha*" *Vajrayudha* is the lightning, and *Indra* possesses this lightning, ——another well-known property of electricity.

Gotrabhid.—Because "he breaks mountains," a term applied to lightning. Thus lightning and *Indra* are one and the same thing.

Vrisha.—Because "he makes it rain." This is also the meaning of the expression *Parjanya*. This is a fundamental property of electricity.

Sachipati.—Because "he is the husband of Sachi." Sachi is the daughter of

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Puloma, one that has an abundance of hair, for instance, a fur. This has reference to the process of preparing static electricity by friction.

Meghavahana:—Because "he has clouds as his bearers." Moist clouds carry electric charges We know that lightning is due to the neutralization of opposite electric charges that are carried by clouds.

These attributes will have any meaning only when they refer to electricity. If *Indra* were some super natural god, or something other than electricity not cognizable by our senses, none could have predicted these facts in his or its connection. The authors who invented the word *Indra* should have known these properties to be universal and immutable. The terms Surapati and Ribhuksha mean "the ruler of *Devas*", and "the director of the actions of *Devas*," respectively. It has been shown elsewhere that the *Devas* are the objects of physical sciences, such as oxygen, hydrogen, electricity, radioactive rays, and the like. Therefore the two expressions respectively give us the ideas that *Indra* is the chief of the objects of physical sciences, and that through its agency many of the reactions occurring in Nature take place.

The identification of Indra with electricity is, we believe, the thrugehst and the most unassailable hypothesis in the whole book. The work is, however, brimful of many an ingenius hypothesis. For instance the writer puts forward the view that agni is oxygen. He thus takes up each synonym of agni and endeavours to show that it connotes some property or other of that gaseous substance.

1. Vaiswanara:—because "he (Agni) is the son of Rishi Viswanara." It is not unoften, even in modern scientific works, that a thig is figuratively termed its father.

2. Kripitayonih:—because "water is the place of his birth, *i.e.*, his source," or because "he is an origin of water. "Some are inclined to believe that when it is said that "water is the place of his birth", or that "he is an orgin of water," the "he" refers to lightning. This, however, cannot be the real meaning. Because it is distinctly stated that Agni and Aditya combine to form water, and that Agni is a product of decomposition of water (R. V. I. I, 3.) Further the term Indra which is used to denote electricity, and consequently is designated as "the owner of lightning," is spoken of not only as the producer but also as the decomposer of water. And since Agni is not a synonym of Indra, it is irrational to suppose that it stands for lightning instsead of oxygen.

3. Jwalanah:—becsuse "he inflames (a glowing splint)."

This is a property of oxygen know even to the beginner in chemistry.

3. Jatavedah:—because "the Vedas are born from him," or because "he is found in all bodies that are born."

It is only to well known that mony of the chemical laws are due to oxygen.

Oxidation is the process of combination with oxygen. Without oxygen chemical philosophy could not have reached the dimensions that it now possesses. Agni is further described as "found in all bodies that are born." Every living being require oxygen to keep up its bodily combustion. Without oxygen there can be no growth of the body. If Agni meant fire, it could not be said to be the source of science, and that it is found in all bodies.

5. Tanunapat:—becase "he maintains our bodies", or because "he maintains himself without fuel." If Agni does not mean oxygen the property that he maintains himself without *feul* (wood) could not have been attributed to him.

6. Asrayasah:—because "he feeds on his patron." The meaning is that Agni oxidizes. This is the reason why he is called Athithi in the Vedas.

7. Krisanuh:—because "he reduces the quantity of the substance, on which he acts." In other words, it oxidizes transforming the substances.

2. Analah:—because "by him all beings live." This is a complete proof that Agni means oxygen only, not either fire or lightning. It surpasses all expectation that any man with a little common sense,

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and least of all the "primitive man," who had only just then acquired fire and learnt the art of making its use, should say that all being live by fire. It is all the more improbable since, according to our opponents, they were aware of the contemporary aboriginals who, probably, had not seen fire even once in their lives.

9 Vayusakha:—because "he is the friend of Vayu." It will be shown in what follows that Vayu occurs in the Vedas as a name of hydrogen, and since oxygen unites with hydrogen the former is called the "friend" of the latter.

10. Saptarchih:—because "he has seven *archis* (spectra)." It is exderimentally proved that oxygen is "capable of giving no less than seven spectra." The spectrum of a gas is obtained by passing a current of electricity through the rarefied gas in a spectrum (Geissler) tube. The spectra of gases other than oxygen, do not change much with alterations in the degree of rarefaction. But in the case of oxygen the degree of rarefaction has a marked effect, and observations have shown that "no less than seven different spectra" are obtained each for a definite value of rarefaction. The term *archi* is different from *aswa* which, as we have shown, stands for a ray. The word Saptahaya signifies that there are seven kinds of rays in the white light of the sun. Saptarchi not being its synonym cannot give the same meaning. *Aswa* denotes a ray while *archi* the whole spectrum, or the glow that produces the spectrum. It is this property of Agni (oxygen) that lends colour to the statement that "Agni is made up of all the *Devas*."

Indeed, it is too difficult to conceive how any one can pretend that this description does not refer to oxygen and oxygen alone.

All this is, indeed, very interesting.

We can confidently commend this remarkable book to all who are interested in the ancientmost scripture of mankind and especially to those whose vision has been blinded by the lucubrations of ignoramuses styled "Orientalists" in the West.

Rig-Vedic India by Mr. Abinas Chandra Das M. A, B. L, Lecturer in Ancient Indian History and Culture, Calcutta University. Published by the University of Calcutta.

It is a work on the early history of the Aryas. It is a pity that the writer, though he has broken new ground in regard to the question of the birth place of the Indo-European races and the problem of the antiquity of Vedic civilization, has unquestionably followed European methods of Vedic interpretation. However the book embodies valuable original historical research and deserves to be widely read. The author conclusively knocks on the head the theory that the Dasayas were the aboriginal inhabitants of India and were, therefore, persecuted by the Aryan invaders. He proves to the hilt that the Dasayus, likewise, were of Aryan origin and the distinction between the Aryas and the Dasayus represented not a racial but a moral cleavage. The learned author has further exposed the untenability of the hypothesis of the central Asiatic home of the Aryas. He also establishes thoroughly the Indian origin of the Assysian and Egyptian Civilizations and traces the influence of Indian thought even upon early European Civilization. The chapter on "Indo-Aryan Influence on the Civilization of Ancient Egypt" is perhaps, the best and the most convincing chapter in this remarkable book. The following quotation will serve as an excellent specimen of the exhaustive manner in which each section of the subject has been taken up.

"The Egyptian religion, like the Rig-Vedic religion, was based upon natural phenomena and manifestations. Their gods were mostly Solar deities, and the name of their Sun-god was Horus, which, as we have already pointed out, was a corruption of the Sanskrit word *Suryas* (Gk. Sirius). The name of another god was Osiris and that of his consort Isis, which are identified by some with the Sanskrit words *vivara* and *ici*. But I have reason to suppose that the Egyptian word Osiris is a corruption of the Sanskrit word *A-suryas*, which literally means

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'the Sun devoid of his solar character' (the *not*-Sun), or as the Egyptians described the deity, "the Sun of the night," when he loses his lustre, and becomes, to all intents and purposes, quite dead.

The Rig-Veda has described the Sun of the night as "the sleeping sun" the idea being the same as the Egyptian idea, as sleep, in the words of the greatest English poet, is "every day's death." Isis, the consort of Osiris, is no other than the Vedic Ushas (Gk. Eos) In the Rig-Veda occur many verses in which *Ushas* has been described as the consort of the Sun who eagerly covets and follows her, "as a bull follows a cow."

There was another Egyptian god whose name was *Amen* or *Imu* was not a visible one like Horus, but a deity quite imperceptible. This god was also called *Ra*, and he "was the the gratest god of all, 'the king of gods.

Amen was sometimes identified with Ra, and the tendency was towards the recognition of s most improtant central God who, to a certain extent, ruled over and controlled the hierarchy of the lesser deities." Ra was "the uncreated, the autocrat of the heavens. Horus, the Sun-god, who fought each day in the interest of mankind against the malignant demon Set or Sutekh, and who was overcome each night only to revive again, and renew the combat with this good however, each succeeding morning, was a god of great and widely recognised power. Yet it appears that he was not quite identified, as has sometime been supposed, with the Supreme God Ra To the latter attached a certain intangibility, a certain vagueness inconsistent with the obvious visual reality of the Sun-god or with the being of any other god whose qualities could be explicitly defined. In the very nature of the case, the conception of Ra was vague. He presented the last analysis of thought from which the mind recoils dazed, and acknowledging itself baffled."

The Ra therefore resembled the Vedic Brahma, "the one without a second," who transcends the three *gunas*, or the vehicles of manifestation as the Creator, the Preserver and the Destroyer, whose very nature is Supreme Bliss or Beatitude (*anandam*) and from whom "words, with the mind, not reaching, recoil baffled.',

This Vedic conception of the Supreme Being perfectly agrees with the Egyptian conception of Ra. Some one asked "Had the Egyptians any idea of one God? In other words, is their religion a complex structure raised upon monotheistic foundation?" The Egyptian religious writings are held by M. De Rouge to give an affirmative answer to his question "They speak of one Supereme Being, Self-existent, Self-producing, the Creator of Heaven and Earth, called the double god or double-being, as the parent of a second manifestation. From the idea of a Supreme Deity, at once father and mother, producing a second form, probably originated a first triad, like the triads of father, mother and son, frequent in Egyptian Mythology," The double-god was undoubtedly the *Nirguna Brahma* and *Saguna Brahma* of the Aryans

Hara or or Siva, in later Hindu Mythology, represented the Nirguna Barhma, the Unmanifested Being, and the Egyptian Ra was probably a corruption of the Sanskrit word Hara, the *ha* having been silent in Egyptian pronunciation. Amen or Imu who was identified with Ra was probably a corruption of the Sanskrit mystic word *Aum*, the emblem of the three *gunas* or manifestation of Brahma (Tailt. Upa., I. 8), the gradual cadence of the last syllable signifying the merging of the Manifested or Finite (*uyakta*) into the Unmanifested or Infinite (*a-ayakta*), whose name in the later Hindu Mythology was Hara, corresponding to the Egyptian Ra.

In the Rig-Veda we find the discription of a constant fight going on between the Power of Light, and the Power of Darkness, the latter overcome the former in the night. and being overcome again by its adversary in the day. Indra or Suryas represents the Power of Light, and Vritra, the Power of Darkness. The latter is a malevolent power, working mischief in the word,

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yet bearing in the Rig-Veda the title of *Deva* or bright. (Rig. I. 32. 12). This, at first sight, leads to some confusion in our mind about his identity. We have identified this *Deva* in his form of a could as the Lighting. But when there is no cloud but simple darkness, we feel some difficulty in identifying him. The Catapatha Brahmana, however helps to remove this diffieulty, when it says.: "The Sun that gives us heat and light is Indra, and the *Moon* is *Vritra*. The Sun is like the Moon's natural and eternal enemy" (1, 5 3. 18). *Ushas* or the Dawn has been described in the Rig-Veda the wife of the Sun (probably, the Sun of the night), but sometimes also as his mother (undoubtedly, the mother of the morning Sun, the *Kumara* or the son, who appeared to have been produced by her). *Nakta* or Night has been described in the Rig-Veda as the wife of the Moon, and *Ushas* and *Nakta* (the Dawn and the Night) as twin sisters, nay, the one and the same deity with different aspects If we remember these principal figures of the Vecic Mythology, we shall be able to understand clearly its resemblance with the Egyptian Mythology.

Osiris, as we have said, was identified by the Egyptians with "the Sun of the night." " He has a life-long conflict with a malevolent power, his brother or son, Seth, who is not wholly evil. . .

The opposition of Osiris and Seth is a perpetual conflict. Osiris is vanquished. He is cut in pieces, and submerged in the water. Watched by his sister, Isis, his consort, and Nephthys, the consort of Seth, he revives. Horus, his son, avenges him. . .and destroys the power of Seth, but does not annihilate him. The myth is a picture of the daily life of the Sun, combating Darkness, yet at last succumbing to it, to appear again in renewed splendour, as the young Horus, a solar god, triumphs over Seth.

It is also a picture of human life, its perpetual conflict, and final seeming destruction, to be restored in the youth of a brighter existence. In this view, suffering is not wholly evil, but has its beneficent aspect in the accomplishment of final good... We may regard Osiris as the Sun of the night, and so the protector of those who pass away into the realm of Shades."

Nephthys or Night in the above extract is the same as the Vedic *Nakta*. Isis, as we have already said, is the same as the Sanskrit *Ushas* or Greek *Eos*. *Seth* is identical with the Sanskrit word Cveta, meaning *white*, the colour of the Moon. Horus (*Suryas*) is the sun of Osiris (*A-Suryas*), the head Sun of the night, who is born again in him. The following gods are identified with Osiris in the Theban system: (1) Seb (Vedic Savitri who is also the Sun of the night, and the Pauranic *Civa*), his consort being Nut (Sanskrit, *Nakta* Night), the sister of Isis, or Isis herself in another form—the Pauranic *Kali* or *Kalaratri*) ; (2) Hesiri or Osiris, his consort being Hes or Isia Vedic *Ushes*, Paursnic *Uma*) ; (3) Har (Pauranic *Hara*), his consort being Hat-har (Sanskrit, *Hotrt* or *Savitri*). Isis is also identified with Pakht (Sanskrit, *Prakriti*), and Sekhet. (Sanskrit, Cakti) and is called "the ancient," as she is called in the Rig-Veda, in as much as there was nothing but darkness in the beginning, out of which evolved Light and the Shining Ones. Hence she was call l by the Egyptian word *Mut* (Sanskrit *Mata*, mother), *i.e.*, the mother of the Gods Amen or Amu (corrupted from Sanskrit *Aum*, the mystic word representing the Three Principles of Creation, Preservation and Destruction) was called by the Egyptians "Lord of Punt," as Hathor or *Savitri*, the root-*mantra* on which the structure of the Vedic or Hindu Religion is based, was called the " Lady and Ruler of Punt." This probably meant that the religious cult of the Egytians originally belonged to, and came from Punt. The God Bes was undoubtedly the Vedic *Vishnu*, the Protector of the world. who, according to the Egyptians, dispensed "gentle manners, peace and cheerfulness to the nations with lavish hands." This god afterwards came to be identified with Bacchus, and his worship degenerated into

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orgies, at which the lowest human passions were given a free indulgence. These orgies appear to be the result of a misinterpretation of the esoteric meaning attached to the autumnal and spring festivals (the *Rasa* and the *Dola*) held in India to celebrate the union of Krishna (Incarnation of Vishnu) with his devout worshippers, the Gopikas. But the Bacchanial festival was of a later date than the worship of Bes in ancient Egypt and was probably introduced into Western Asia from India long after the Pandyas had immigrated to Egypt.

From the above account of the Egyptian gods, and subsequent account to be given in its proper place, it would appear that the immigration of the Indians the aryanised *Pandyas*) to Egypt must have aken place at a period of transition from the Vedic to the Pauranic faith in India, in as much as we find not only some of the Vedic gods and Vedic sacrifices (notably the bull-sacrifice) in Egypt, but also some of the gods and goddesses of purely Pauranic Mythology, who were undoubtedly the later developments of Vedic deities and the myths attached to them. This striking resemblance between the theogonies and mythologies of the ancient Egyptians and the Indo-Aryans would alone prove the Egyptians to be of Indian origin, even if we exclude from our consideration the similarity of skulls of the Indian and Egyptian races, discovered by Heeren. We shall find that in social, religious and political institutions also, the Egyptians pre-eminently resembled the Indians."

The learned author has a right conception of our lofty culture.

Says he.

".....Rigvedic Aryans lighted up the holy fire of Spiritual Culture and kept it burning and glowing for hundreds of thousands of years for the benefit of humanity. In a much later age, a few faggots were taken from this sacred and burning pile to other countries where they burned and glowed spasmodically for some time till they were finally extinguished, removed as they were from their original source. The ancient civilisations of Babylonia, Assyria, Phœnicia and Egypt are now mere names, and things of the past beyond all hopes of revival or resuscitation. It is only in India that the Ancient Fire still burns and glows on, and though blasts and dusts have done much to bedim its radiance, it will burn and glow again with its wonted lustre, if properly fed with such fuels and libations as are eminently fitted to keep it up, viz. a vivid realisation like that of the ancient Aryans of the one supreme end and purpose of life, the direction of all thoughts, energies and actions towards the consummation of that supreme end, the simultaneous culture of the body, mind and soul, and the subordination of material culture to spiritual, the cultivation of catholicity, charity and toleration, the subordination of the self to higher good, the realisation of the divinity in man, irrespective of caste, creed or rank, the merging of the individual in the Universal Ego, the cultivation of the spirit of self-sacrifice for accomplishing communal good, and the development of that beatic vision that sees God in everything and everything in God—an all-round culture which is the special heritage of the Aryan race from their glorious ancestors who occupied the position of world-teachers, and vividly realized their own destiny. It was therefore not a mere vain boast that the great Manu indulged in, when he inspiringly declared: "From the first-born (the Brahmans) of this country let all the peoples of the Earth learn the guiding principles of their life and conduct" —a boast which was partially fulfilled in the past, and waits to be completely fulfilled in the days to come."

The work under review has been written to vindicate the claims of Vedic culture. It is an admirable and most successful attempt in that direction. Every lover of India who reads this scholarly work will find his pride in her past stimulated and his faith in her future rejuvenated and revitalised.

The Eucyclopaedic Indian Directory Lahore (with Punjab supplement, edited and compiled by Mr. Harnarayan Prasad B. A. Published by the eucylopaedic Directory Co, Ltd. Allahabad. Price Rs. 2-8.

The Directory is most exhaustive and is a mine of valuable information. It is a historical, archaelogical, commercial and general guide. It is indispensable for tourists,

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traders and others who care for accurate and upto date information about Lahore and the Punjab.

HINDI (ARYA BHASHA).

विवाह का वैदिक आदर्श by Pandit *Nand Kishore Vidyalankar. Published by the Secretary Gurukula Sahitya Parisad Kangri Bijnor District. Price 10 annas.*

It is a reasoned dissertation on the Vedic ideal of marriage. The writer deals with the question of human marriage in all its aspects and bearings with amplitude of detail and establishes the superiority of Vedic marriage over all other forms of matrimony current in the world.

देवता विचार *by Pundit Satvalekar. Published by the Swadhya Mondal Aundh Satara District.*

Price 3 annas.

In this booklet the learned author has thrown a flood of light on the vexed and thorny question of Vedic Gods. It ought be in the hands of all Vedic Dharmists.

EDITORIAL REFLECTIONS.

THE NEW VICEROY.

Lord Reading has taken over charge of the Viceroyalty. The New Viceroy is one of the ablest of England's sons. He has a reputation for extraordinary industry and conscientious discharge of duty. The first speech that he delivered on the Indian soil shows that he comes with an open mind and will hear all sides before he formulates his conclusions He has also done well to visit the Punjab and to hear people of all shades of opinion on the saddest tragedy of British Rule in this country.

The New Viceroy desires a chance and he must get it. But let not the Indian people be lured merely by fair promises and fair words. We do not mean to suggest that Lord Reading will not fulfil his promises. But it is at the same time too early to say that he will. It remains to be seen how the bureaucratic atomsphere affects him, Its effect is slow, subtle and sure. Let our people remember, above all, that neither Lord Reading nor any British statesman, however good-intentioned and well-meaning, can create their destiny for them. Of that they and they alone are to be the sole architects. Viceroys can multiply obstacles or reduce them. Beyond this they are powerless to do anything. If we go on with the non-co-operation movement in right earnest, eschewing all violence and deepning and broadening and thereby purifying the channels of national life, we are sure to reach our goal in the prescribed time, in spite of Lord Reading's hositility assuming that he turns hostile. If, on the contrary, we shall continue to be guided by sectional and communal self-interest and to sacrifice national weal at the altar of

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sectarian narrowness, we shall never attain Swarajya, even if the new Viceroy is genuinly solicitous to promote the cause of Indian independence It cannot be sufficiently impressed upon our people that we are passing through a supreme crisis in our national history and that if we fail to take time by the forelock and rise to the height of the occassion, we shall have missed a chance that may not recur for generations.

LALA LAJPAT RAI AND THE MODERATES.

In a speech delivered at Bombay Lala Lajpat Rai has indulged in strong language about the Moderates. He has characterised their merging in the bureaucracy as 'high treason' to the nation. The language is, no doubt, a bit strong, but it cannot be denied that the policy of "rallying the moderates" has succeeded now as it never succeeded before. The atmosphere of Council and Cabinet has proved too strong for the erstwhile leaders of India. Sir William Vincent has, by his suavityhypnotised them into the belief that they have a monpoly of sobriety and sanity and that the British Government cannot go on without their active co-operation. Moreover, our moderate "Leaders" —without followers—have constituted themselves sponsors of the Reform Scheme. From psychological causes, therefore, the moderates have gradually drifted towards co-operation and absorption into the bureaucratic system. They honestly feel that they are rendering a service to their country, are saving the Reforms Scheme and advancing the cause of Law and Order.

All the same, their countrymen, wh have not been within the magic circl know full well that the bureaucracy ha gained by subtle flattery what it neve could have obtained by an attitude o hostility and contempt. In any case there is no doubt that the defection o moderate leaders, who have led Indi so ably and nobly for well nigh upon a generation, is an act of high treason to the nation—which is none the les catastrophic because it is unconscious The complete disappearance of the moderate party from the sphere of of Indian politics is a tragedy. If the moderates had only retained their independence, they would have exercised a restraining influence on the activities of red-hot non-co-operators. The illustrious leaders of this party, with a glorious past, sounded the death-knell of moderation the day they decided to join forces with the bureaucracy. Even now it is not too late. It is never to late to mend.

MR. BIPIN CHANDRA PAL'S LUCUBRATIONS.

Mr. Bipin Chandra Pal delivered a "historic" pronouncement as President of the Bengal Provincial Conference. Whatever Mr. Pal has ever done is historic. His entire public life bears eloquent testimony to the fact that either he leads a life of inaction or does something sensational and historic. The famous article written by him proscribed by the government and reproduced by Mr. Stead was no doubt, historic; but the apology submitted and the undertaking given on board the ship were no less so. His rebellion against the autocratic domination of Aravindo was historic. In times of piping peace, his speeches and diatribes have always excited sensation

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and his dips and plunges into obscurity at times of repression and universal prosecution have always puzzled and nettled admirers. In 1907 he was nowhere to be heard, during the Satyagrah days nobody knew whether he was living in the matter of fact world or had betaken himself to the caves of the Himalayas. His somersaults have also always excited the admiration of all students of human psychology. From complete independence to Imperial Federation was indeed a legerdemain. But the succession of somersaults implied in quick ascent from Colonial Swarajya to independence and the subsequent descent from independence to something like Imperial Federation again beats all his previous achievements in this line. Mr. Bipin Chandra Pal has all his life been an iconoclast but an iconoclast who has never succeeded in demolishing a single idol. In order to be able to demolish an idol one must inspire in others to some extent the feelings evoked by an idol; in other words one must partly replace it. Babu Bipin Chandra Pal has neither the moral courage nor the lofty character nor the self-sacrifice which iconoclasts of the right type have. If he had, he would not have raised the standard of revolt against popular heroes whose position is due to their lofty character. Christ did not seek to demolish John the Baptist nor did Dyananda raise his powerful voice against keshub or Alakhdhari. Great souls seek alliance with one another; it is only small soulsthat, out of jealousy and personal spite, seek to discredit great souls. Mr. Pal accuses Mahatma Gandhi of autocracy. He ought to know that this charge is false, malicious, and spiteful. Mahatma Gandhi has never tried to override the wishes of the Congress, he has never tried to capture the organisation by illegitimate means, he has never sought to fill the Executive Committee of the Congress with his own nominees. In what sense is he an autocrat, then? It is, no doubt, true that he is an autocrat of opinion, he has the strength of conviction and infects other people with it. He is a born propagandist and has a magnetic charm of personality which helps in the conversion of the wavering and the hesitating. Living contact with him sometimes turns epicures into saints and society women into Mary Magdalens. But that has been the way of all Mahatmas from Budha downwards. It cannot be denied that the rank and file of the Non-co-operation army have some times disgraced themselves by exhibiting barbarous intolerance but only a man hopelessly suffering from Gandhiophbia can blame the Mahatma for that. One might as well blame Christ because one of his followers cut off the ear of an officer in his presence. We pity him. His entire life has been a failure If instead of seeking to dethrone good men and true from the pedestal to which they have been raised by the united suffrages of their countrymen, he had endeavoured to enthrone himself in the hearts of his people by cultivating the virtues of selflessnes and capacity for physical suffering, he would to-day be occupying a place in the foremost rank of the leaders of Ind-a position for which his great intellectual powers. his phenomenal common sense, his tremendous energy and his wonderful powers of analysis fully qualify him. But that is the tragic element in the situation. The giant is misapplying his

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prodigious strength and thus gradually seeking to undermine and sap it.

BEWARE OF DOMINEERING AUTOCRACY IN PUBLIC LIFE.

While we are opposed to the spiteful and fruitless task of seeking to pull down autocrats who are autocrats because they embody the ideals of true freedom and are jealous guardians of the right of private judgment and individual and national self-respect, we would fain pull down domineering dictators who gained their position in public life by wilfully discrediting their less unscrupulous colleagues, by making the life of their honest co-workers miserable beyond measure taking advantage of the fact that they are too conscientious to meet lies with lies, by employiug scondrels in the garb of gentlemen to do dirty work and throw mud at inconvenient rivals and by becoming indispensable merely because they have scared away all decent competitors and know that that their hateful despotism will be tolerated because they have rendered it inevitable These dictators must be shaken off even at the sacrifice of efficiency if the nation is to grow in self-respect and has to imbibe the lesson of self-determination. They are the modern and upto date editions of medieval Mahants and Gurus. A crusade against them is a crusade against the worst type of salvery and the most intolerable form of domination. They are worse than bureaucrats for the bureaucrats are, in the last resort, responsible to a nation—even though the nation be foreign—but these modern Mahants are completely irresponsible. We must not exchange foreign rule for Mahant rule. We must beware lest these modern Mahants should kill our budding national self-respec and cripple our growing national self consciousness by destroying all indiv dual initiative and subordinating a lesser will to their own arbitrary cro chets. The following pen—portrait o Sir Asutosh Murkerjee appears in th current number of the "*Moder Review.*"

The services rendered to the Calcutt University by Sir Asutosh Mookerjee deserve unstinted praise. No man ever devoted his intellectual powers, his energies and his time to the service of this University to the extent that Sir Asutosh has done. No one possesses such grasp of the details of all its affairs as he does. But the shield has a dark side, too We are not competent to measure the full value of his services and the full extent of his disservice, and strike a balance It may also be that the disservice done has been unconscious and incidental. But for a true estimate of the result of his connection with the University, it will not do to mention only his services. The evil results have been such as are generally incident to one man rule. It is only fair to state that his ascendancy in the University is due not chiefly or merely to recourse to Tammany Hall methods. His high intellectual powers, his administrative capacity, his driving power, his energy, his constructive talent, his grasp of details, his unrivalled devotion to the work of the University,—these also lie at the root of his influence. But however gained, his master-fulness and autocracy have been attended with bad results. Favoritism and jobbery of sorts there have been. There has been wasteful expenditure in some directions, to the neglect of the just claims of departments for which particular endowments were made. There has been unnecessary reduplication of arrngements for studies for which better arrangements exist elsewhere. Unscrupulous persons have taken advantage of Dr. Mookerjee's megalomania and his feverish desire to promote research, to sometimes foist upon the University things which are not at all original or even honest work. Studies have been

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sought to be promoted for which there are few, if any, competent teachers. Megalomania has led to the opening of classes at inordinate expense for studies which have attracted only a few students. To find money for the huge post-graduate departments every possible step has been taken to multiply the number of candidates. to the inevitable lowering of the standard of examinations, thus commercialising the University. For some of the highest degrees and rewards, there have been examiners convenient for particular candidates and inconvenient for others, in a sense other than academic. The higher academic recognition, distinction, reward, and preferment have been won by the methods of the courtier and the sycophant, and the moral and intellectual atmosphere of the University have been thus vitiated and academic values lost. As regards the senators and members of the Syndicate and other university bodies, there has been as general, though not universal, decrease of self-respect, manhood, independence of spirit and independent exercise of private judgment.

Lord Ronaldshay asks whether there is to be co-operation or non-co-operation? So far as the Calcutta University is concerned, one can co-operate with Sir Asutosh only in the sense in which the Anglo-Indian bureaucracy ask us to co-operate with them, *viz* that the bureaucrats are to initiate, dictate and control and Indians are to cry ditto and carry out orders like subordinates. Sir Asutosh's masterfulness cannot brook any equals. You must merge your will in his, you must cringe, if he is to tolerate your presence. Self-respecting men cannot co-operate on such terms.

If Lord Ronaldshay claims any credit for choosing Sir Asutosh, we must tell him, it is a virtue of necessity. It is Hobson's choice. Barring Sir Asutosh only two kinds of Vice-chancellors were possible those whom Sir Asutosh would continually oppose and defeat and make their lives miserable and positions not worth keeping, and those who by their acquiescence in whatever he might do would only prove the superfluity and uselessness of their presence. It is, therefore, quite probable that no other man was available for filling the office of Vice-chancellor, high though it be. Why should people agree, either to be non-entities and underdogo and play second fiddle, or to be targets for Sir Asutosh's shafts? The appointment of Sir. Asutosh Mookerjee has this merit that he will get all the credit and all the blame; there will be no target, nonentity, pawn or scapegoat.

As for inviting Sir Asutosh "to co-operate with me," that is undoubtedly the only "dignified" way of putting the thing. There is delicious humour in the situation. Indians may feet a certain pleasure (malicious, if you like,) in thinking that one of their countrymen has forced Government to invite him to co-operate with it on his own terms. But the real question is, who co-operates with whom?

As for making a national university of the Calcutta University, we do not see how Sir Asutosh can do it. Unless the government of a country is national, no official university can be national. A national university must also mean that it is under national control. But Sir Asutosh's control cannot be called national control, though he is an Indian national. Moreover, he is an official. Even if he were a non-official, his dictatorship could not be identical with national control. Whether the Calcutta University with its present constitution and character, can acquire the highest and deepest connotations of a national educational institution, we leave our readers to judge, after they have read our note on "National Education" in the present issue.

There is another reason why in its present condition the Calcutta University can not be made national in spirit. Our national ideal includes reverence for the teacher. But there cannot be any reverence for parasites, proteges, pawns, or plagiarists. We do not mean to suggest that all University professors, lecturers, teachers, etc., are men of this description. But the number of those who do not fall

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under one or more of the above categories is believed to be not very large. So long as the University is destined to be conducted along the present lines, it would be an improvement to destroy the show of democratic government by doing away with the councils of post-graduate teaching and the teachers' nominal part therein. When the real power is in one man's hands, why pretend that the teachers, too, have a voice? They are mostly either mutes or gramophones. Such persons do not inspire respect. They should be rescued from such a humiliating position, and given simply to teach; and then as honest teachers they can command respect.

This is a very accurate delination of the character of a typical modern Mahant of the finer rype—a type that bamboozles even educated and sensible people. How far this character sketch is a fair description of the real Sir Aushutosh is more than we can say. We canuot speak on the subject from personal knowledge. We are however, bound to say that if even a tithe of what our esteemed contemporary says is true, the Bengalees must be up and doing.

THE COMING REVOLUTION IN INDIAN SCHOOLS.

Writing on this subject in the "*Venturer*" for March 1921 Mr. Bernard Haughton utters some home truths as regards Indian education. He raises his voice against the wasteful expenditure on brick and mortar which delays the necessary task of broadening the base of the edifice of national education. Says he:—

There has always been some reason for not going too fast, some pretext for putting off. Education has been the Cinderella of the government departments. At first, if the Ministers are wise, they will be content with the simplest possible school buildings. Better and more permanent ones can be erected later on. The money available should go on teachers and normal schools—not on buildings. Nor in the beginning is it needful to insist on too high a standard for teachers. The essential thing is to get the school in being. Improvements both in buildings and in the quality of the teaching can be introduced later on.

The present system of education poisons the sources of inspiration by teaching false history which minimises the achievements of our race and fills our youngmen with contempt for their race. Says he:—

The instruction given and the text-books prescribed will certainly link up with Indian history and with the great heroes and writers of India. On this point, all Indians who have thought on the matter are entirely at one. English officials, fearful of awakening Indian patriotism, have hitherto made the education rather colourless,—a grave wrong to the children. In Burma, for instance, practically no Burmese history is now taught. Realise what that means. What would Englishmen think if their children were barred from hearing of King Alfred, and Elizabeth, and Hampden, and Nelson? How would Americans brook that their youth should know practically nothing of Washington and Lincoln? Yet Indian and Burman children may not dream of their country's heroes, may not be inspired by what they did and thought and wrote.

All that will now be changed. The history of each Indian nation will leap to a foremost place in the curricula, and the stories of the national heroes will be on the lips of teachers and pupils. Patriotism will be deliberately inculcated, though not the patriotism too often taught in Europe, which finds its greatest men in those who slew most of their fellow-men and rejoices in old tales of war and conquest. No, India under Indian rule will look to other horizons. She will see in neighbouring peoples not enemies to conquer but brothers to befriend. She will despise adventures for Mesopotamian oil, mock at Esher Commissions and probably establish quite friendly relations with Afghanistan. Though Indians

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will be taught to love their native land, its scenery, its people, its great past and still greater future, their patriotism is unlikely to be tainted by greed for new territories or lust to conquer other people's. Such a patriotism, whilst doing ill to none, may well exalt the public life of India and stimulate her sons to great things whether in public beneficence, or the paths of learning and commerce, or in the deeds of statesmen.

Above everything, the education imparted to the youth of a nation must not only instruct, but also inspire. Says Mr. Houghton :—

Perhaps, starting as the new system will in India with noble ideals and with high hopes, it may judge the success of its schools and universities by the proportion of pupils who leave them ardent to continue through life the learning they have begun. *Education must not only instruct, it must inspire.* An education that does not inspire, that turns out pupils content to decline on the daily papers and trivial gossip is unreal, a dead thing. See Robert Smillie, teaching himself to read in the coal pits at seventeen, devouring the works of great men, coming forth at twenty-three, aflame with their ideas, to lead vast movements in industry. Whether we agree or not with Mr. Smillie, that is the spirit we want, and that is the spirit which should be the supreme object of Indian educators to encourage. Ought it not to be the aim of education to make men keen workers, great thinkers, builders of the better world of to-morrow? Man, whether born as the most exclusive Brahman or the lowliest sweeper, is capable of infinite possibilities, the noblest hopes It is for education to make him dream those hopes, achieve those possibilities. He must see, he must think, above all, he must dare.

Every right-feeling Indian will associate himself fully with the concluding paragraph of the article. Says he :—

Based as the new education will be on an ancient culture of singular beauty and deep wisdom, influenced by all that is best in Western thought, and inspired by an intense patriotism, it may well raise India to now undreamt of pinnacles of grandeur. All the world will watch this renaissance, for since India holds one-fifth of the human race, an educated India may well influence the civilisation not only of Asia but of mankind.

THE GURUKULA ANNIVERSARY.

Mr. Houghton does not perhaps know that the Gurukula at Kangri is an institution which has ideals similar to those which he has in view. The last anniversarry of the Gurukula, a detailed account of which appears elsewhere, was a success as regards the number of visitors, the quality of many of the speeches delivered on the occasion and the amount of funds collected. The cash collections amounted to almost a lac and besides this there were promises to the amount of over half a lac. We congratulate the authorities on this success and trust that they are aware that advance in educational efficiency must keep pace with advance in other directione.

MEN, MONEY AND MUNITIONS.

The All-India Congress Committee has called upon the Indian people to make one supreme effort for the attainment of Swarajya and show substantial results before June 30th next. The specific demand is that one crore members of the Congress Organisation must be enlisted, one crore of Rs. collected for the Swarajya Fund and twenty lacs of Charkhas set going in Indian households before that date. Here is an opportunity for every patriotic Indian, rich or poor, man or woman, educated or illiterate to demonstrate that he or she is in earnest about obtaining the liberation of the mortherland without firing a single shot and

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hurting even a fly—simply by a practical demonstration of the capacity of our people for self-organisation and self-determination.

THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M A, L.L B)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

REPORT OF THE GURUKULA ANNIVERSARY.

The proceedings of the anniversary, commenced on the 20th March at 7 a.m., with a Havan which was followed by Bhajans. Then followed the Kulagiti which was chanted by a chorus composed of Sanataks and Brahmacharis, in sweet melodious tones surcharged with emotion that was irresistibly contagious and convinced the listeners that the sentiments embodied in the Kulugiti were the genuine outpourings of the singers, hearts. Then came off the first sitting of the Saraswati Sammelan. Pundit Budh Deva Vidyalankar introduced the president—elect Swami Shankarachrya of Sharda pitta and formally proposed that he should take the chair. The proposal being duly seconded and snpported by eminent Pundits, the president in a few well—chosen words, thanked all present for the honour accorded to him, and the preliminaries were over. The language used in the Sammelan was throughout Sanskrit. Br. Banshi Dhar of the third year class read a paper on Kalidasa, the poet. Here is the sum and snbstance of the paper: Kalidasa flourished in the first century B. C. Internal evidence points to the conclusion that Raghu-Vansh, Kumar Sambhava, Vikramorvashi, Sakuntala, and Megh Duta are the product of one and same brain. Kalidasa was the best of Sanskrit poets. He had wonderful powers of descripion and a marvellous imagination. He is always true to nature. etc etc.

After the paper had been read, other Brahmacharis criticised it. And in the end the President gave his views on the subject of the paper. The ability with which he handled and discussed the subject was simply marvellous. That the head of a monastry should be so well versed in Poetry snd Drama—was something that agreeably surprised all present. His information regarding the subject seemed to be so just, as if

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itt- had been the sole study of his liife.

Although the language used was Sanskrit and not many people could understood, yet all listened with interest.

II

The proceedings commonced again in the afternoon at 2 a m. After a few Bhajans (songs), Pundit Purnanand delivered a lecture in which he dwelt at some length upon the work of Swami Dayanand. After this, Pundit Satwalekar gave an eloquent and scholarly discourse in which the critecised monistic philosophy in a very lucid and convincing manner. Then followed the second sitting of the Saraswati Sammelan (the conference of the learned) under the presidency of Pt. Satvalekar. A new Graduate Pundit Dharma Deva read a paper on "Christianity and Vedic religion." After him, another new graduate, Pundit Surendra Nath read a paper on "Survival and Reincarnation of Souls." In the end, the president said that both the papers read there seemed to be the outcome of remarkable originality and deep study and that if they had been written in English, eminent European scholars too would have appreciated them. He, then, related an incident witnessed by himself in support of the theory of "Reincarnation of Souls." A few years ago, a village girl four years old came to Poona for the first time along with her father. While going past a house, she stopped short and refused to go any further. She insisted that that particular house was hers and gave elaborate information regarding the ins and outs of the house, which was found, on inquiry, to be perfectly true. It further transpired that a girl of the house had died exactly four years previously. Regarding the first paper the president said that the method followed was very satisfactory, that we should study all religions sympathetically, that the stamp of the Vedas was visible on every religion etc. etc.

In the evening, a hockey match was held between the Gurukula team and the Sahanpura Estate Team. The game was a highly contested one and both parties were equally matched. It was impossible to predict which side would win. Just a few minutes before the expiry of the time and when everybody thought that the game would be a drawn one, the Gurukula Team won a goal. The match was the source of an intense interest to the spectators who were ranged in thousands and all round the Hockey field.

III

The proceedings were resumed at 7-30 p. m. Kumar Chand Karan Sharda of Ajmer, spoke to the following effect. It is time for action. Mere speeches will not serve the turn. The world does not want idlers and beggars but those who fight and conquer. Action was held in much esteem in this country in antiquity. The result was that our Nation was on the highest pinnacle of glory. A King might then confidently and justifiably say that there was not a single drunkard, criminal or widow in his kingdom. But when we lapsed from our lofty path of action, ignorance, slavery and degradation fell to our lot. The vitality of the nation has been lowered. The average length of life in India is only 21 years and the average income is only two rupees a month per head. The death rate of children is about 40 per cent. In the year 1907, as many as 1113441 people were carried away by fever, 93076, by smallpox, and the total number of deaths was enormous. No less than sixty lakhs of men and women fell victims to Influenza in two weeks, in 1918.

In Australia, cows are so numerous that every person could possess 17 cows. In India the number is so low that there is only one cow for every fifteen men of the population so that the average supply of milk cannot be more than a chatak perhead. These evils can be remedied only by acting up to the commandments of the Vedas and the rules laid down by our Rishis. Too often we do not practise what we profess. We talk much of mercy but we are not moved by the sight of suffering widows and the so called untouchables. The Arya Samaj has exercised a very wide spread influence on the country. Even Mahatma Gandhi holds himself to be a disciple of Dayanand. But this very fact

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renders the responsibilities of the Arya Samajists much graver. They should follow truth in the face of difficulties and unjust laws. Religion being the commend of God is above political laws. Of course action in beset with difficulties. But there is no rose without a thorn, no pleasure without pain and no freedom without sacrifice. Our ancient Sanskrit literature affords examples of students having taken part in political struggles. Rama was yet a student when he went to defend the hermitage of Viswamitra against intruders. When one country is being drained of its useful products, how can we follow our religion and perform our Havans. Let religion fortyfy us against oppression and nothing can withhold liberty. The blood of our Rishis is flowing in the veins of the Brahmacharis and youths have capacities that old men lack They should go out and establish Samajas and Gurukulas in every village; discourage drinking and litigation, advocate Swadeshi and the use of hand spun Khadar Cloth. They should help the weak and the sick and should make head against Begar or forced labour which involves so much cruelty and injustice to the poor: Only the other day, a poor woman in Jaipur was forced to carry a heavy weight over a long distance, inspite of her having represented that she had been delivered of a child only ten days previously, and that there was, moreover, no body else to take care of the tender baby in her absence.

This speech was followed by that of Swami Swatantranand who spoke for half an hour in his usual fascinating style.

21st March Morning.

Although Malauna Mohd. Ali could not attend the Gurukula anniversary personally on acconnt of the pressure of work yet he sent four of his students to work as volunteers. One of these students was given a chance of expressing his views before the audience. He dilated upon the injustices done by the Government and our duty at the present juncture. He emphasizee the imperative necessity of an intimat- union between Hindus and Muham madans.

After this, Pandit Tara Charan Chakravarti, an eminent Ayurvedic Physician of Bengal delivered a lecture on the Ayurvedic System of Medicine. His speech may be summarised as follows—When people deviated from the path of Brahmacharya many diseases and infirmities began to trouble them, the Rishi put heads together and sent Bhardwaj Rishi to Indra and brought the Ayurvedic system.

22nd March Convocation.

The convocation—the most important and the most interesting function in the anniversary—came off on the morning of the 22nd March. The members of the Pratinidhi Sabha, the members of the staff, the distinguished guests, the graduates of the Gurukula and the candidates for the degree of this year took their seats on the dias which had been beautifully decorated overnight. The Sanataks, who had preparatory to the sacrament duly taken a bath and dressed themselves in white garments with the sacred thread over their shirts, performed round the fire the prescribed sacrament round the fire. Thereafter they pronounced before the Acharya the mantras—"May we through the completion of culture fulfil our sacred kows. The Registrar then handed over to each of the students the University uniform which they put on while reciting the Mantra—"Oh Light! Thou Lord of all sacred vows, we hereby take the pledge of Truth which may deliver us from the darkness of untruth and lead us unto Light."

The Acharya then addressed the Chancellor and Vice-Chancellor as follows to Sirs! Whereas Brahmachari—son of—has duly passed all the examinations prescribed by the Gurukula University for graduation, and whereas he has been residing in the Gurukula Mahavidyalaya for—years and has borne good moral character throughout I have the honour to present him duly dressed in the Gurukula University academic uniform ready to take the sacred vows and request your permission to administer to him sacred pledge and grant him the University Diploma.

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This Diplomas having thus been given, the Acharya administered the following vows.

I. Do you solemnly pledge to be ever ready to preach both by example and precept so far as lies in your power the true knowledge that you have acquired in this University?

II. Do you solemnly pledge to conduct yourself as befits a graduate of this University?

III. Do you solemnly pledge to be ever ready to the best of your powers to promote the cause of education, to devote yourself to the service of Humanity and protection of all life?

IV. Do you pledge that the spirit of this vow shall dominate your conduct in all spheres of activity and in the face of even the strongest temptations that life can offer?

In response to each of these questions, the students lowed assent. The Acharya then, addressed the graduates as follows:—My dear sons, you have taken these solemn vows in the presence of this august and cultured assembly and I trust you will maintain life long loyalty to these sacred pledges, so help you God! By virtue of the authority vested in me by the rules and regulations of this University, I with the permission of the Chancellor and the Vice-Chancellor bestow on you this Diploma under the seal of this University and authorise you to add after your name the title (Veda Alakar, Vidyalankar, Sidhantalankar) and wear the University academic uniform prescribed for the degree and to exercise all such privileges as have been or may hereafter be conferred on the graduates of this University by the Arya Prativdhi Sabha, Punjab, Sindh and Baluchistan or any other corporate body. You will be entitled to hold the degrees and exercise these privileges only so long as you fulfil the solemn pledges that you have taken in the presence of this learned assembly, continue to bear good moral character. And if at any time (which God forbid) it is proved to the satisfaction of the Arya Prativdhi Sabha that you have violated any of these solemn pledges, this degree may also be cancelled at the discretion of the said Sabha.

The Diplomas being given, the Acharya thus began his solemn charge to the graduates! Be truthful in thought, word and deed. Let the spirit of Dharma pervade every fibre of your being. Do not neglect the study of the Vedas and other true Shahstras. Ever serve your Acharya with all your resources in spirit of filial devotion Do not under any circumstances whatsoever neglect the practice of truthfulness. In no case, deviate from the path of rectitude. Fail not to observe the laws of physical mental and moral health. Always promote the material well-being of your fellow beings. Fail not to devote yourself to the study of holy scriptures and the diffusion of the eternal truths embodied therein. In no case neglect the service of the learned and the elderly. Revere your mother. Revere your father. Revere your preceptor. Serve your guests and revere altruistic teachers of Humanity. Let your conduct he irreproachable. Adopt the virtues of your teachers and avoid their failings Show due respect to Brahmanan. Wherever you are in doubt as to your duty, follow the conduct of righteous and sympathetic Brahmanas whether householders or Sanyasis.

The solemn charge being over, the final oblations were fed into the fire. Then Pundit Budh Deva welcomed the new graduates on behalf of the old graduates. Swami Sarvadanand and Swami Shankaracharya blessed the new graduates. And Br. Dharam Deva thanked all present on behalf of the new graduates. The following medals and prizes were awarded. Br. Dharm Deva got the two gold medals of Dr. Nathu Mal for standing first in the aggregate and Sanskrit Literature.

Br. Vidyanand received the gold medals of M. Yog Raj Singh and Srimati Kalavati for standing first in Ayurveda.

Br Maya Chandra received M. Dewan Chand's gold medal for standing first in the aggregate in the Adhikari Examination. Br. Satyadeva received M. Bheta Ram's

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silver medal for standing first in Dharm Shiksha in the Adhikari examination Br. Angira received a silver medal for standing first in Sanskrit Literature in the Adhi Kari examination.

Brs. Priyavrata, Kalyan, Chitrasen and Sureshwar received prizes of Rs. 5 each for standing first in the school classes. Pundit Gauri Shankar Bhatta the well known Hindi Caligrapher was awarded a gold ring by Pt. Saryu Narain Dwivedi.

Swami Shankaracharya promised to award a gold medal worth fifty Rupees every year to the Sanatak who would be foremost in the service of the motherland. The scene was marked with grandeur and solemnity. It was not a meaningless formality like the convocations of Indian Universities, but a truly edifying function enough to afford a glimpse of the glorious past. Swami Shradhanand too, in spite of his illness and weakness, graced the convocation with his presence. Although he was too weak to perform the functions of the Acharya and Pundit Indra Chandra had, consequently, to officiate as the Acharya, yet his very presence but a peculiar dignity and charm to the occasion.

Afternoon.

The proceedings commenced again at 2 p.m. Pundit Brahma Dutta Vidylankar delivered a lecture in the course of which he fully brought home to the audience that the democratic and republican forms of government were known to the ancient Aryans. Besides, be expatiated on the respective duties of Brahmanas, Kshatriya at Vaishyas and Shudras.

Then rose Pundit Budh Deva Vidyalankar. Of course he was at his best. He charmed the audience with his eloquence and made a touching appeal on behalf of the Gurukula. He closed his speech with Swami Shradhanand's message which is as follows.

"More than a century ago, a French scholar Louis Jacoliet made the following prophecy:— "In the beginning, the Brahmans, with the help of the light of the Vedas gave to the world the knowledge of Brahma as well as the knowledge of all the spiritual and physical sciences *e. g.* Astronomy, mathematics ect. Thousands years afterwards, the degenerate Brahmans of the self same India founded may other evil practices. And again it would be the duty and privilege of a Brahman of the same old India to remove the ignorance prevailing in the world."

Mul Shankar was born in a Brahmana family of Kathiawar perhaps just at the time when the Chief Judge of Pondicherry was writing the above words. This extraordinary Brahman boy whom the American Yogi Andrew Jackson Davis calls the destroyer of Ignorance and evil practices and the true son of God, was even in his childhood dominated by the desire of unravelling the mystery of life and death. With the object of discovering a solution, he left his home knocked about in forests, wandered over the snow clad peaks of the Himalayas, and at last standing on the spot whence the Pandavas ascended Heaven, this restless soul resolved to commit suicide. Just then, a light flashed from within. It shook him, inspired him, gave him Divine knowledge and encouraged him to propagate the truth he had learnt for the benefit of the world

Dayanand found that the ignorant people of the world were blinded by selfishness and love of pleasures that the only means of extricating the world from the darkness was the reinculcation and re-exaltation of Brahmacharya, and that as the darkness of selfishness which enveloped the world had its origin in India, so the world would be benefitted by her amelioration first of all. Forty four years ago, he gleaned the principles of Brahmacharya from the Vedas aad the Upanishads and embodied them in his Satiyarth Prakash. And you can see here in a tangible form the efforts to reduce those principles to practice.

The ground on which you are now sitting was, nineteen years ago, under a forest in which lions used to roar. With a spark of the fire kindled by Rishi Dayanand in their hands, some souls inspired with faith, cleared this jungle and proclaimed through the length and breadth of India that this (Gurukula) was the only means of resisting the witchery of Western Education.

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But the voice of those pure souls fell upon deaf ears. The world wanted to laugh them to scorn and afterwards tried to supress them by means of powerful wordly influences. But when they stood firm, temptations were thrown in their way and some of them even yielded to them But God, the foundation by faith, lent fortitude to a few at least. The Gurukula System of Education which was regarded as fit only to hurl the people into the old abysses and to blind them with the old chains of slavery, is to-day held, in practice to be the only means of the attainment of Swaraj and has won respect for its advocates.

Ladies and Gentlemen! the servants of this Gurukula have for nineteen years invariably fed this holy fire with ghee incense and have offered their services as oblations. You can yourself realise the importance of the duty of rendering the Light of this fire permanent. I am confident that at the present juncture when the whole nation stands in need of guidance in the matter of National Education, you would be ready to sacrifice your all to keep this fire burning so that this beacon light may perform the function of throwing a complete light on the problemof National Education."

After this sudscriptions were collected.

NIGHT.

The third sitting began at 7 p. m. Doctor Guru Dutta of Quetta and Swami Sarvadanand regaled the audience with beautiful discourses.

23RD MARCH, MORNING.

The 23rd was the last day of the anniversary. The proceedings began, at 7 A. M. with Bhai Parmanand's scholarly discourse. The following are the outlines of his speech!

Men and women in all countries have, in the past, sacrificed their all for their honour and their country. History tells us that all the principal religions of the world had the closest connection with politics. The Arya Samaj too can not afford to sever all connection with politics. We indulge in empty talk, and our coming generations are bound to imitate us. All round progress is the mission of Arya Samaj, to produce superman should be its aim.

After this the National Education Conference took place The president, Pundit Moti Lal Nehru spoke to the following effect in the beginning:—I have come here in obedience to the orders of my very intimate friend Swami Shradhanand. I am not a member of the Arya Samaj. But the Samaj is not a new religion, and so it would be meaningless to say that I am not an Arya Samajist. In the matter of religion I am very liberal.

My religion embraces all religions. It is a universal religion. No Indian who has read with interest the history of the Arya Samaj can underrate the services rendered by the Arya Samaj in all spheres. No other society in India can equal it. I am not a registered member of the Arya Samaj, yet I pay the homage of reverence to all the leaders of the Arya Samaj. This is my justification for presiding at a function in your anniversary. A few resolutions on National Education will be placed before you and you will accept them or reject them as you like. No speech on National Education can be as illuminating as the Gurukula itself. The Brahmacharis—their life—their study—their character are examples before you

The idea originated with Swami Shradhanand and the whole of India is now appreciating it."

Three resolutions were then placed one after the other before the public:—

I Resolution:—This c nference places on record its sense of gratification that the country has recognised the defects of the current system of the education, appreciated the value of the many specialities of the Gurukula system and tried to give them a practical shape. This resolution was proposed by B. Ganga Prasad and seconded by Pt. Brama Dutta.

II. Resolution:—This conference emphatically urges the Governing Bodies of National Educational institutions in the Punjab and the United Provinces to make special

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provisions for the enforcement of Brahma Charya and for imparting religious instruction to their students; to adopt the national language Hindi as the medium of instruction; and to promote educational literature in that language. This resolution was proposed by Bhai Permanand seconded by Pt. Budha Deva and supported by Pt. Satvalekar.

Resolution III. The current system of education is contrary to Vedic Ideals, the teaching of Swami Dayananda, and the fundamental principles of education. This conference, therefore, calls upon all Arya Samajic Educational Institutions to sever their connection with Government Universities and impart sound education independently.

This resolution was seconded by Pt. Dharmendra Nath and supported by Kunwar Chand Karan Sharma. A gentleman proposed an amendment which was accepted by the mover that the words 'and Universities controlled by Government' should be added after the words Government Universities in the above resolution.

These resolutions were put to the vote and carried unanimously.

In the end, the President made his speech which may be summarised thus :—

The Modern University System of Education tends to develop but one side of our nature to the utter neglect of the other. The Universities do not turn out educated people but beasts laden with books. The Universities exist for the benefit of the Government although crumbs are now and then thrown to the people also. The isolated morsels were at first greedily received, for the people were hungry. Now these morsels are presented on silver loaves! Responsible posts are being given to a few Indians. This can do no good to the country at large. Some of our big people are won over by flattery. For instance, I was once told that I was a person of peerless parts. A compliment like this can not fail to generate a desire to oblige in return. These students Brahmcharis, clad in yellow garments reminds me of our glorious past and surely they will revive it. We are so completely under Government control that we can not eat a single grain with which the Government has no connection. Some people say that even M. Gandhi is the leader of the Non-co-operation movement can not do without Railway trains and Motor Cars. The answer is that M. Gandhi is making for complete Non-co-operation by gradual stages. Complete Non-co-operation all at once is neither desirable nor possible. A fire is burning all round you, your houses are ablaze. You run for water to quench the fire but lighted upon petrol barrels which you emptied upon the fire, mistaking them for water. The result is, of course, a tremendous conflagration: The distinctions thrown open to the people by the Reform Scheme are of the nature of petrol—calculated to feed the flames that are consuming their homes. A true education should teach as to discriminate, between petrol and water. Our Universities teach us nothing about the Applied Sciences. We are bound with golden chains the music whereof moddens us. A true education should take us towards our own civilization.

One of our newly appointed ministers declares that he is now a responsible official and had till lately been an irresponsible persons. How ridiculous is the idea that Gandhi and Lajpat Rai should bo irresponsible and Har Kishan Lal should be a responsible person!

Responsibility now-a-days lies merely in cringing in the company of big people.

Then followed L. Lajpat Rai's lecture on National Education. The followiug is a summary of the speech :—

Some people denounce Nationalism on the ground that it creates enmity and discord between nation. But in dealing with the subject of National Education we have to assume that nations exist and that it is worth while to ameliorate our own nation. Inspite of the disparities of religion and language, the Indians form essentially one nation. Buf unless there is a common system of National Education, an intimate union between the constituent parts of the nation it is impossible. No education is worthy of being called national unless it

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strengthens the sentiment of nationality and impels people to win liberty. We need not give up our religious beliefs, but in matters political no religion should stand in our way. There is no antagonism between religion and politics. Dharm means the law of life and as such comprehends politics too. If there is any religion that does not teach us our political duties that does not urge us to shake off the yoke of slavery, it is not worthy of the exalted name. The Arya Dharma teaches us to be free and enjoins upon us the duty of liberating others also. We should be thankful to the Rishis for having given us this religion. Sometimes we should sacrifice individual for National Dharam. National Education should be subservient to national aims.

We should strengthen our bonds of Union with Muhammadans. Few men are above selfishness and no nations are so. Conquering nations want to convince the conquered peoples that they cannot govern themselves. Political wisdom lies in conquering the hearts of subject nations, in reconciling them to foreign rule.

The heart is the first source of power, unless there is courage in the heart, there can be no strength in the hands. If we want to know the heart of a man, we ought to study him in his private prayers. Public or platform prayer are no real criterion. If we study Sawami Dayanand's prayers in his Arya-vi-vindya, we shall find that he constantly prays for self-Government, liberty etc. As long as we are called the chattel slaves of others we cannot be happy. If self-protection and the protection of our country means Hinsa (Violence), we do not want Ahinsa (non violence).

There can be no National Education unless there is a National Govt. Education is the business of the state and not of the parents. The duty of the parents ends when they make the child dvijaname (*or twice born*). After that the nation should have a full control over the education of the child. It is the duty of a National Government to give education free to all. Individuals cannot know what is best for their children from a national point of view. England directed her German and Amerian Consuls to study the Educational systems of those Countries, and in the light of their suggestions introduced innovations in the Educational system of England. No individual can afford to do this much. National Education is impossible as long as the medium of instruction is a foreign tongue. Ask our graduates to explain something to a farmer and they are unable to do. Scotland and Ireland had their own tongues. But the parliament passed a law that the medium of instruction would be English everywhere. The result was that English came to be the national language in a very short time.

The same was the case in Prussia. So, true national education is an impossibility without a national Government. Still we should not give up all efforts, because our Government is not national at present. All our efforts should be directed towards the attainment of Swarajya. We can tolerate the English as friends, but not as Governors. It is said that a fire is blazing round us; but alas! it has failed to remove the callousness of our hearts. Under a foreign Government, you cannot truly follow your religions. How can you be true and consistent, if in the morning you pray for liberty, and at noon you have to declare yourself to be the faithful servants of the British Government? Our religions inculcate fearlessness, but we have been fearing friends and foes alike for the last forty years. The Arya Samaj proved in 1907 that it was a society of jackals. We are fearless neither in thought, nor in deed. You should not shout victory to others. You should wish victory to yourself. The love of victory should enter your hearts. Brahmacharis! The country shall want your services, your tapasya, your lives even. I appeal to your parents here to prepare you for the coming religious battle. In ancient times, women used to encourage men to go to the battlefield. Ladies! The same blood is flowing in your veins. Bless your sons and brothers as you used to do in the days of yore. And God will protect you as he has protected you so far. It

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was said after the Boer war that if the Boer women survived their nation would not die You had the courage to cut your throats with your own hands in the past. Give birth to Gandhis and Dayanands. Cowards are but a burden to the world. The times are very extraordinary. The Country is in mourning for the Jalliawallia garden tragedy, for its dishonoured women, for its object slavery. It is in mourning not for the dead but for the living. Be firm in your duty fear nothing, you cannot make the coming generation free unless there is freedom in the very atmosphere.

AFTERNOON.

In the afternoon, Mr. Asaf of Dehli gave a very learned discourse on Hindi or Urdu. He traced the origin and development of the language and showed in a very luced and convincing manner that it could be our national language.

Pundit Yudhishtra Vidyalankar delivered a lecture at 7 p. m. and the anniversary came to a close.

AMUSEMENTS.

Between the hours of 12 a. m. and 2 p. m. everyday the Gurukula buildings, the Boarding houses, the Library, the Laboratories the Museums and everything else worth seeing were open to public inspection. Special arrangements had been made for the entertainment of people of all tastes.

An educational exhibition on a small scale had been organised in one of the rooms of the school department. The walls were decorated with Hindi monograms and specimens of calligraphy. On one side interesting science experiments had been arranged for the delectation and instruction of the people and on the opposite side could be seen the Gurukula publications, the patrikas (magazines) edited by our students, the books and papers written and edited by our Sanataks, etc., etc. In another corner could be seen agricultural curiosities. In the centre was placed the shield that had been won by our Brahmacharis in the All Indian Hocky Tournament. In the laboratories and the museum too physical and chemical experiments were arranged. So much material had been provided for the amusement and instruction of the people outside the pandal that even those who could not appreciate the lectures were amply repaid for having attended the anniversary.

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AND

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Edited by Professor RAMA DEVA.

JETH 1977, MAY 1921.

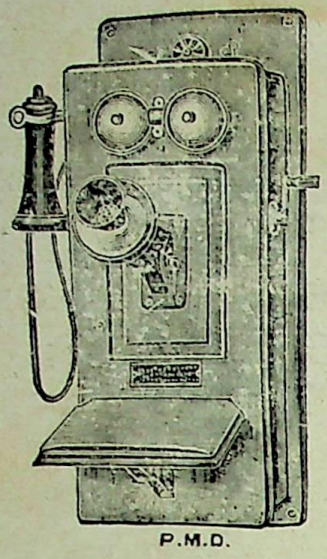
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" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

VOL. XIV No. 11.	JETH 1977, MAY 1921	WHOLE No. 152. NEW SERIES. No. 11.

THE LITTLE LONELY WAY.

(BY DEVI FLORENCE M. BRADFORD.)

The little lonely way
Is white with snow;
The tracks my feet have made
No longer show.
The little lonely way
Is white with snow.

The little lonely way
No more I'll tread
For I go forth to town
To toil for bread.
Little white lonely way
Sleep in your bed.

Oh little lonely way
I leave you white.
Pure stars upon you shed
A mystic light.
Oh gleam and make me dream,
When day is Night.

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THE DIVINE PARADE AND DIVINE COMMANDER.

(By Pandit Budh Deva Vidyalankar.)

In the Yajurveda VII, 42, read.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः।
आप्राद्यावा पृथिवी अन्तरिक्षं सूर्य्य आत्मा जगतस्तस्थुषश्च

(उदगात्) There rises or arose (चित्रं) the wonderful अनीकं army (देवानाम्) of Gods. It is (चक्षु): the eye, the guide (मित्रस्य) of Mitra (वरुणस्य) of Varuna (अग्नेः) of Agni. And through its guidance they come to feel that through (द्यावा) पृथिवी (अन्तरिक्षं) earth heaven and antariksha (आप्रा) there pervades (सूर्य्य आत्मा) the one resplendant soul (जगतः) of moving (तस्थुषश्च) and non-moving alike.

How wonderful! There emerges that army of Gods that army of divine battalions. It is the guide of Mitra. It is the guide of Varuna. It is the guide of Agni. It guides them to that one Guide of all Guides.—to Him the Great Commander at whose commands they are performing such wonderful manovours. There through all those formations they see Him, the one all perevading Power whose splendor is illuminating this earth, this heaven, and this antariksha, the one soul of all creation, of Sthavara and Jangama alike.

Mitra Varuna and Agni.—Mark those three words Feeling Willing and Knowing. Are not those the three main features that distinguish the leaders of mankind. There are poets musicians painters sculptars and other artists. They belong to the catagory of Mitra.

Why Mitra? Because Mitra means one who loves It comes from roots **मिमिदास्नेहनेस्नेहने** The love as a symbelical of all emotions stands as the fountain head of all fine arts

How pregnant is that word **स्नेहन**

What is the mission of the fine arts? To smoothen the rough path of life. It is the lubricating oil without the help of which the grinding machinery of life begins to jar upon our ears and becomes at last an intolerable scourge.

Go to the cells of toiling millions and there you find groups gathered round a merry musician in the evening after the whole day's hard work and there goes forth a rough ditty mixed with mirth and readily applauded at intervals. To you it all looks rough and repelling. But to the man of labour it has a subtle meaning and a comforting sweetness for which there is hardly a substitute. And yet in those very ugly quarters now and then you come across a solitary hut where your feet are arrested by the sweet cadence gushing foth from the flute of a true artist and there dawns upon you the meaning of the happiness which sometimes radiates from the face of one of those down—trodden people while the utter gloom of misery is reserved for your civillzation—ridden and self—centred soul.

Moreover there is another aspect of fine art which is clearly denoted by the word Mitra. Another function which fine art performs is to bring out. It is a Mitra or allied art. Like a mother it brings forth heroes, philosphers, statesmen, inspires and stimulates them. The artist may

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not possess any of the qualities which go to make a hero, statesman or philosopher. Music or poetry may not do more than produce a thrill in the hearts which they touch. But who knows that this one thrill may prove the first shock of an unending cosmos, or may work as a fuse to the highly combustible energy of great man hitherto unexploded.

Wae bettide the land which neglects fine arts. Like the Punjab it will never produce a giant of any kind except perhaps a big pahalwan.

Here is the meaning of the word Mitra !

Next in order comes Varuna. Varuna is the man who influences his fellow—beings by his choice. He is quick to choose and people choose what he chooses. They do not argue. They choose it because he chooses it. Such is the influence of his dominating personality. That is the meaning of वृञ् वरणे the root from which the word Varuna comes. Yet a true Varuna never forgets that divine help is the ultimate source of his past present and future influence over the wills of his fellow brothers.

Then comes agni. It refers to men of intellect who make their way by superior force of their knowledge and by the brilliance of their mental faculty, the ultimate leaders—the leaders of thought. The Veda calls them by the name of agni or अग्रणी as Yaska puts it. Men of strong will rule the world but men of intellect rule these rulers of men. Their mission it is to dispel darkness, to burn superstition and to move the mental wheels in the right direction. That is the mission of agni.

And yet all three of them bend their head before the Supreme Being. They bend their heads in solemn wonder and in mighty helplessness which is the privilege of the greatest of mankind. The musician is lost in his ecstasy and each rising note stands before him like a divine soldier on divine paracle ground ; through that harmony he rises above his earthly being into celestial heights and down bends his head before the vision of the master musician whose music is vibrating through all this creation.

The same are the words that we use and the same the phrases. But lo the poet comes and each word is ready to present arms like a divine soldier but he does not see his own hand where people find reason to worship him. He is only an instrument of the divine poet and words like gods are ready to move at his command. He sees the commander and bows his head down.

It is 'Roses Roses all the way." There is great stir and bustle. The whole atmosphere is surcharged with eagerness and expectation. They are thronging in the streets to catch a glimpse of the hero. They have lined the streets with human walls and now and then a rider runs them past throwing brief answers to the anxious inquiries with an impatient brief air. There at the end he appears, a cheer rises, is lost in an uproar and then follows a breathlesh hush. Yes the hero has come. There he is !

It has not always been so. When storm raged and hope had forsaken even the most dauntless in the ranks, it was to him that they had turned. And there he stood with an imperturbable smile on his lips and they turned back inspired with courage again Nobody saw it but he was lost in deep prayer and it was from there that the smile arose. Let him not forget that solemn moment. When this storm of smiles and roses comes to an end, kneel down Varuna before Him whose will has strewn thy path with roses. Then alone will you get that sweet wakeful sleep of peace.

Enough my master ! stay thy hand Let me come to the simple gleeful wonder with which the twinkling of those stars inspired me. In my childishness Irrespassed and thou leadest me from planet to planet, from one mighty star to another still mighter. The more I learn,

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the more I learn how much there is yet to learn. I wonder and the more I wonder, the more I find how much more there is yet to wonder. My head turns giddy and I turn back to the simple human world. Yet that curse of vision thou hast given me penetrates and I see the mighty army of blood cells performing wonderful feats on thy parade ground. Inspired with awe I turn my steps from there too and thy band leads me to yet another world of wonder. There gods under the name of atoms and molecules are moving in still more bewildering formations. Blue and red combine and turn white. White dazzling rays of the lord of light turning white plates black, gas joining gas and turning bright little drops of my drinking water! Enough my lord enough! I do not aspire to be an Agni more. Restore me to the pedestal of my self satisfied ignorance and I shall thank thee with all my heart.

There sits the chemist and three sits the astronomers one in his laboratory, the other in his observatory. Atoms and molecules before one and stars and planets before the other rise and perform their feats to please them. The same laws of attraction repulsion and new combinations and the same divine hand everywhere. Rise and be a Mitra, Varuna or Agni and you will one day feel his presence, will reach the divine parade ground where they are moving at his commands.

PRINCIPLES OF NATIONAL EDUCATION.

(By Prof. Vaswani.)

[Being brief notes of a recent address in Upper Sind.]

I

Who leads the Nation? As I survey the Struggle of to-day, my thoughts go out, again and again, to the Mighty One who, five thousand years ago, played upon his magic flute the Song of Indian Wisdom. That Mighty One was the Youth—Krishna He led the Nation in the long ago; that Youth I see in You, the Students, who filled with patriotic emotion are eager, to-day, to serve and suffer for the Motherland. You, the Students are Builders of Today. You, the Students, I devoutly hope, will lead the Nation to new heights of Achievement and Glory. Throughout History, it has been so.

Youth has fought the Battles of Freedom;

And in the Student-Revolt of to-day the Nation has found a new Hope of a mighty Future in the coming days.

We are no longer satisfied with the Schools and Colleges dominated by the *sircar*. They lack the national atmosphere; and they cannot help the new exuberant spirit of Young India. They provide students with means of a little *livelihood*; they do not direct education to the realities of *life* The political circulars issued from time to time by provincial Governments and the 'counter-literature' supplied by 'Directors of Informa-

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tion' seek only to create an artificial separation between

Education and National Life

The students are taught many sciences, many subjects,—mathematics, philosophy, geology, biology, psychology and many other 'logies' which we call 'culture' but which end in headache! *Are they taught the one subject needful—India?* In ancient Rome, boys were taught to regard the genius of Rome as their deity; and the Jewish student still sings the old songs which *identify patriotism with religion*; the French student speaks with emotion of "La France," the Italian of 'Italia'; the American boy is taught to live for "Our Republic;" and Kipling's words are echoed with a patriotic thrill by the English boy:—"Who dies if England live?" Do the Government—controlled Schools and Colleges inthe country develop among Indian-students a similar emotion in regard to India? Indian students are asked to study curiosities of English philology and concepts of Western philosophy but are kept ignorant of Indian literature and of the profound investigations of Hindu-Islamic thought. Nor need we be surprised that the virtues emphasised in these Schools are the *passive* virtues of *obedience* and *loyalty* rather than the *active* virtues of *courage* and *nation service*. Boys learn to be *prudent* rather than fearless servants of Truth. It is *courage*, not cold calculation, which has made the Nations great; and if character rules the world, it is because.

Charactre is built on Courage.

Not without reason does Manu make courage the foundation of life; and the system of Popular Education in Aryan India was aimed at developing the *active virtues* essential to the life of Freedom; the message of the wandering *bhikkus*,—the Teachers who travelled from village to village,—was always this: *Be Men*. And speaking of them the famous Chinese traveller, Hieun Tsang, used the significant words:—"They instruct the inert and sharpen the dull". The man-building education is denied to our students in the sircar-controlled institutions. 'The business of education in pre-war Germany', said Dr. Kendel in his book on the subject, 'was to produce the loyal and contended citizen ready to take his place as a cog in the political machine known as the State.' That is the type of education we have in most of the schools and colleges in the country; it has *not* succeeded in making the citizens 'loyal' or 'contented'; it does not respond to national needs and aspirations.

National Education is the need of students everywhere; and.

the Three Principles.

Of National Education which I will interpret are suggested to my mind by the three ancient terms which indicate the three Essentials of Higher Life. And the first is Viveka. It means.

Right knowledge

It means Discrimination. There, to my mind, is the first Principle of National Education. The first thing a National School is to do is to awaken among its students a 'Right Knowledge' concerning India. What was India in the past? What is India to-day? A knowledge concerning these is necessary if you are to help in building up a Great India in the coming days. Why do you spend your strength in abusing the bureaucracy? When did a People achieve greatness by indulging in cheap abuse? Abuse and hate are forms of violence; and all violence, as I have often urged, is weakness. The first principle of Achievement is Right Knowledge. Study the India of today; study the conditions of Indian villages—their poverty, their ignorance, their insanitary state; know the sadness and sorrows of the masses; consider the moral poverty of many of these who are 'educated'—a poverty due not to modern knowledge but to lack of the power to relate modern knowledge to Ancient Wisdom and to the Call of the Country. Then study the India of the Past, India as she stood on the heights of Culture in the morning of History,—India as she developed a Civilization not of *bhoga*, but of Service,—India as she led the world in commerce, in art, in philosophy, in literature, in religion. India then was not poor as now, not ignorant as

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now, not in bondage as to-day. Study the Past ; study the present ; and you will know what you must do to develop your character for bulding up a new.

Environment of Freedom.

for a Greater India of the coming days. Much of the 'learning' in most of the Schools of to-day in useless; it, at best, helps the student in earning a living at the expense of those *deeper values* which alone make life worth living. National Education will relate knowledge to the needs of India and deepen the students' national consciousness ; and I look for the day when every town and every village in Sind will have a National School waving proudly the banner of its faith,—the banner of *Swaraj*. There is going on a struggle to day, as you all know, between the Bureaucracy and the People, between Power and Freedom, between the idealof Force and force of the Ideal. And the purpose of a National School is to train its students for that Struggle.

The Struggle must deepen.

as the days go by. I know not if the Struggle will be over in 8 months ; I believe the Struggle will not be short-lived ; I believe we have not yet offered the Sacrifice essential to the winning of *Swaraj* in a year. But short or long, the Struggle calls for Youth in every part of the country. The Struggle calls for Students who having the Right Knowledge of India will tell the masses what India was in the long ago and what she needs today to be Greater even than she was in the Past,—will tell them of the responsibilities and anxieties of today, speaking to them no word of anger or hate against any, but speaking to them of what each must *do* to make his village.

a Symbol of Swaraj.

The Struggle of Non-co-operation calls for such Students. Not theirs a primrose-path; theirs to face difficulties on the way ; and they may stumble, now and again. But they yet will tread the Path. For the Mother will give them Her blessings ; the Mother will give them of Her strength ; the Mother will send Her Light into the darkness on the Road ; and they, working along the line of Ishwara's will,—*they* will be among the Soldiers of India's Freedom.

The fate of India has suffered largely because the education of her chidren has lacked the inspiration of the Indian Ideal. Right knowledge of India or viveka, is therefore, the first principle of National Education. Right knowledge will train us for nation-service, will give us some idea of our rich inheritance from the Past, will indicate to us the duties we are to discharge to-day so that India may rise from bondage into Freedom.

After viveka comes vairagya. There is the second Principle of National Education. That anicent Sanscrit term is often rendered into English as "detachment." I venture to think the essential meaning of that word is suggested by the expression :—

Simple Life.

The man of *vairagya* is a man of 'Simple Life.' National Education, as I understand it, should prepare students for Simple Life'. A dominating idea, often associated with the 'German system,' of Western education, is 'efficiency.' And the 'efficient man' in the West is the man who produces much 'wealth.' It is the idea which has, I regret, possessed even the new universities of Japan. Students trained under this 'system' have a knowledge of 'practical' things ; but they use that knowledge for commercial gains ; they are efficient, in the art of making money ; their attitude to life is that of the profiteer. The Doctrine of Simple Life is a protest agaist the the profiteer's

doctrine of efficiency:.

Ancient India had universities of Naland[a] and Nudea and Kasi ; their students were trained in simple life. Students in the West indulge in several things which were denied to the students in ancient India ; no liquor, no smoke, no meat, no theatre for the Aryan students ; he must live a simple life, a life of self-purification and self-discipline; and

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tthe teacher in ancient India was not a high-ssalaried officer with social 'ambitions' bbut a *bhikku*, finding

his wealth in wisdom,

aand his joy in carrying the Torch of Know-lledge to as many as he could, without charg-iing them 'fees.' "Blessed are the poor in sspirit",—said Jesus. And I refuse to call a sschool 'National' which has not around it tthis atmosphere of the 'poor in spirt.' Big bbuildings are not wanted ; good furniture is mot wanted ; what is wanted is this atmos-pphere of the simple life. Clothed in simple sswadeshi garments, rejoicing in the simple mmusic of the spinning wheel and the quiet ppursuit of knowledge and daily communion wwith Nature, students and teachers will, in ssuch an atmosphere, gather strength of mind aand strength of soul for the Service of India. Nor must it be forgotten that the great hheritage of knowledge comes to simple man, mot to the proud. And the 'life richer and ffuller' for which the modern world cries ppitiously will be found in the 'Simple Life'

The third regulative principle of National Education is suggested by the ancient word *mumukshatma*. It means :—'longing for Freedom.' Let every student in a National School be fiilled with longing for India's Freedom. Real education is not memorised knowledge ; it is

Education for Liberty.

We are in the Struggle of Non-Co-operation ; ffor we are anxious for Freedom. The essential meaning of a National School is unrealised iif it does and help in the Struggle for Freedom. Every student in a National School should realise that he is a soldier of Freedom. Therefore, I say :—subordinate your careers, even your intellectual studies, tto Freedom. And I want India to be free not that her people may indulge in tthe game of greed and gain but that India may serve Humanity. Believe me,

the World needs India;

an tired world, a dying West says to India :—"Come and heal the Nations with the Wisdom of the Sages." Friends ! there is today in Europe and America a thirst, a hunger, an unrest, a longing for spiritual liberation, and there are thinkers and idealists in the West who turn their eyes to India and say—"Come ! and save the Movement of Civiliza-tion." And how can India enter upon this mission of help and healing to the Nations, if India be not Free ? Therefore I say to you : —Subordinate everything to this Struggle. for Freedom. Therefore I say to the *sircar* :—Your sin is in the measure you stand in the way of this Ancient Nation utter-ing its Message to the world. Therefore I say to all comrades : —Let our hands be clean and our hearts pure. For the Struggle we are in is Holy ; the Swaraj we want to build is not after the pattern of the West. It is no militant, earth—grabbing, hunger—smitten democracy we want. We are out to

build a Spiritual Democracy,—

a Democracy bassed not on greed and violence but upon idealism, dharma, a vision of life.—upon *ahinsa*. The *swaraj* I pray for and work for is a *swaraj* such as may be a symbol of the Indian Ideal of civilization. When will *swaraj* come? I know not the day and the hour but one thing I know ; it will not, it must not come as a *gift* from England to India ; it is *you* who are to *achieve* it ; and you can achieve it *now* if you will but respond to the Mother's Call to-day. Therefore I plead with the parents to stand by us in the Struggle. Therefore I plead with students and young men to be ready to be trained in the

School of Sacrifice.

Therefore I plead with you all brothers and sisters of Sindhudesha ! to give *one* gift to the Mother—the *gift of yourselves*. Offer yourselves ! and believe me, your sacrifice will not be thrown away. No sacrifice is wasted. Much heat of the sun appears to be wasting away ; but, as

Sir Oliver Lodge

pointed out, the otherday, out of this energy which appears to be wasting away, a *new sun* is being produced ; the atoms from the sun's surface are being built up for a *new sun*. And out of the Sacrifices of to-day, I believe, is being built a New India, an India greater even than the India of the past. No sacrifice

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is wasted; therefore work and despair not. No sacrifice is wasted; therefore strive and suffer until India becomes again a Nation of the Free.

BHAVABHUTI, WHETHER NAME OR TITLE.

(By Pandit Jaya Chandra Shastri B A, Kavayatirath.)

The author of Malatimadhava, Uttara-ramacharita and Matravirachrita is a famous and well-known figure Some say, his name was Bhavabhuti, and Shrikantha his title; while others hold just the opposite view. Pandits Jagaddhara, Viraraghava, and Mangesha are the exponents of the latter view; while Jivananda, Ghate, Narrwitz, Dowson, and Monier Williams are in favour of the former. One thing especially strikes me in this connection. Every one declares his own view without attacking that of the others I can not account for this, but certain it is that the point is quite undecided as yet.

The poet's autobiographical note is as follows—"श्री कण्ठपदलाञ्छनोभव भूतिर्नाम" which has given rise to various remarks according to different interpretations of the passage.

Jagaddhara says "श्री सरस्वती कण्ठे यस्य सः श्री कण्ठः, तद्वाचक पदं लाञ्छनं चिन्हं यस्य सः। नाम्ना श्रीकण्ठः प्रसिद्धया भवभूतिरित्यर्थः"

Viraraghava observes thus "श्रीकण्ठपदं लाञ्छनं नाम यस्य सः—

लाञ्छनं नामलक्ष्मणोः (इति रत्नमाला) पितृकृत नामेदम्, 'साम्बा पुनातु भवभूति पवित्रमूर्तिं' रिति श्लोकरचनासन्तुष्टेन राज्ञा भवभूतिरितिख्यापितः।

While Mangesha writes—

"अस्य पितृकृतं नाम श्रीकण्ठ इति, 'तपस्वीकां गतोऽवस्थामितिस्मेराननाविव। गिरिजायाः स्तनौ वन्दे भवभूतिसिताननौ" इति

पद्यकरणोत्तरं तस्यैव भवभूतिरिति नामान्तरं जातम्, अनेनैव च नाम्नाऽयं कविर्लोके प्रसिद्धो वभूवेति"

From these statements the following facts can be deduced.

I. The poet's real name was Shrikantha.

II. He was mostly known by the name Bhavabhuti, which was due to the composition of one of the two given versesin which the word 'भवभूति' occurs.

III. Bhavabhuti is either a sort of title bestowed upon him by a certain King, or only a surname.

Having said so much about this view I now proceed to the opposing view of the scholars.

Mr. Ghate writes—

"He bore the distinguished little Bhutta Shri Kantha indicative of his great learning. Besides being a genuine and a great poet Bhavabhuti was also a learned man, and it is on account of his vast learning tha the had been

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universally styled as Shrikantha and recognised as Mahakavi :—

श्रीः 'ऋचो यजूंषि सामानि साहि श्री रमृता सताभिस्युक्ताश्रयी लक्षणा वाक् कण्ठे यस्य सः श्रीकण्ठ इति पदं लाञ्छनं चिन्हं यस्य तथाभूतः—तात्कालिकैर्जनैर्भवभूतेः श्रीकण्ठपदेन व्यवहृयिमाणत्वात् "

Jiwananda Observers :—

श्री सरस्वती कण्ठे यस्य सः—श्री कण्ठ इति पदं लाञ्छनमुपाधिर्यस्य तथाभूतः "

Mr. Dowson in Hindu Classical Dictionary writes—" He was also known as Shrikantha the throat of eloquence ".

Sir Monier Willian in his "Indian Wisdom" writes—" Named Bhavabhuti and surnamed Shrikantha ".

Mr. Horruritz in his Indian Theatre observes as follows—" The Romans celebrated the harvest festival in honour of Ceres, goddess of plenty. Her Indian name is श्रीः who abounds in swelling corn and ripe fruit and sweets of mother earth.

Shri as a title of distinction is bestowed on saints because of the fulness and maturity of their spiritual experiences as well as poets whose ripe gennins and sweet eloquence entitled then to homage and reverence ".

All these statements go to establish one fact, viz., that Bhavabhuti was the real name of the poet and Shri Kantha was the title bestowed upon him for his learning by either King Yashovarma of Kanawj in whose Court the poet lived or Lalitaditya of Kashmira who took Bhavabhuti along with Yashovarma to his Himalayan paradise after defeating the latter.

These are the contrary views which scholars hold but do not try to establish by examining the statements of the opponents. The latter view finds favour with me and here are my grounds for that.

I. Traditionally the generally accepted name is Bhavabhuti.

II. Bhavabhuti either means the ashes of Shiva or 'the wealth of the world', according to the former meaning it can't be a title, while according to the latter the title suits only men of riches not the men of letters.

III. Shrikantha is an appropriate title for learned Brahmanas.

IV. The poet himself declares his name at Bhavabhuti in the autobiographical note भवभूतिर्नाम

V. According to Jagaddhara even the epithe Shrikantha is a mark and no name, therefore his conclusion is wrong, being contradictory to his own statement. Viraraghava's meaning of the word लाञ्छन is not approved by any other writer, because in that case we have two names instead of one

VI. The father's name being नीलकण्ठ, the name of the son can not be Shri Kantha as it is opposed to orthodox usage. In that case two thirds of the name should belong to the father, and consequently could not appropriately be uttered by other brothers or sisters and the poet's mother.

Therefore in my opinion Bhavabhuti was the name of the poet.

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RESTROSPECTION ON THE MEETING OF EAST AND WEST OR THE SPIDER WEB OF FATE.

(By "Shanti Devi".)

Thoughts arise by contact, our spirits touch and go out to these in need; we empty ourselves that we may be filled.

The cups of the world are full of passion, we drop our hearts therein and it becomes overflowing with *compassion*.

East or West, Life is struggling in the throes of death: in the waking *life* there is intense pain, like the dead fingers of the hand benumbed by cold, Ah! how acute the sensibility of waking to Life!

Amongst the multitude there is sympathy, they lie crying upon one another's shoulder. They say, "We suffer together."

But they are ignorant and know not how to lift themselves, until the more intense pain of waking Life is met with fierce resentment at suffering a passionate cry of resistance. And is answered by *the Heart of Compassion* "Arise, thou that sleepest" resounds through the ages, pan East to West, pan Dawn to Sunrise. And Dawn with her cool finger tips touches the sleepy brow of the sunset England meets India and awakes her to see that her race is not yet run, until she has found the *one that neither slumbers nor* sleeps.

Drowsily, towards the *Light of Understanding* they both gaze. Dawn says, "I have found the Light. It is cool and radiant chaste and blue full of devotion to action and service."

But India replies, "Nay, the Light is here" "It is radiant and glowing and very pure, but turning up all passion in its fierce intensity of stillness, setting in glowing rose red comepassionate yet pure.

Each sees his own ideal, the Indian, an intense desire to reach God through duty, along a path straight fixed and unalterable for himself. His Indian rightbscur so has his path leading into the setting our dipping into the Occan of Life. Om, eternal circling Life!

The Radiant wheel with many many spokes only meeting as they touch nearer God.

So long as my path is pure I go alone to God in silence in stillness.

The star of India thus formed by her many paths. "Without haste without rest of the star, immovable and *persistant*, long—suffering. "Remaining *through* God."

Whilst England and English people demanding purity of one another, the rising sun dawning with the knowledge of Unity among themselves forming circles hand-in-hand banding and bounding and constricting themselves, and becoming bondslaves to one another. Control and duty to one another their only God, Hence claiming Christ as their only salvation.

He, who was brother to all, yet so strangly free so unutterably pure.

Insistent English people having their "being *in* God," in the doing of Good, insist on the Freedom of their Nation, while bondslaves themselves to fashion and food. India to a great extent is free from fashion and from bodily desires in her founded duty to God. Out of the body of England has formed herself through compression the great people of America; the compressed substance of many Nations, but one in thought and character. "Consistent" "Living *with God*."

These three great nations have touched and are touching more closely every day.

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America, like the noonday sun, high and bright and containing all the passion of the East, burning itself up in purification through the fire of action, but further off from God, than the dawning or setting sun yet more directly under its powerful influence. The American always tries to square God. The Englishman tries to circumscribe God and the Indian forgets his own good and that of his neighbour burnt up with the desire to see God and sense His presence in all things The people of America and England, content and intent; the American brimming over with Life, and satisfaction says "Indeed I am." The Englishman so intent, that the does not know that he is or what he is. Alas! Hell is paved with Good Intention. How near to God; How far from God often scorning God in his fear of expressing God. The Indian persisting always that God is and only in this present age taking up the insistent attitude of the Englishman who has come to rule him. When he further partakes of the consistent attitude of the American, it will be well with him and his nation once more.

Here we have the Indian star with its many says of God. Many paths all centred in self or in the Godly attributes as they reach His ideal more closely.

So England with her many bands of living people ever circling nearer and nearer to the Divine perception of Truth, each circle bound with its own conviction and insistent on its own righteousness. England has touch and her circling band constrict somewhat the radiating star of India but herein also some of the people find freedom, for now they can use the bond of friendship with the English and breaking caste follow a new ray, a new path toward God; While the meeting with the star of India must be an invaluable asset to the landed brother of England, if they touch and find the direct path to God along the Star of the East. The American also can use the many paths of India, but how and why did he became inclined to the square instead of the round? Did his nature say, we must follow the straight path, we must act squarely, we must be at right angles equal to one another. God is the centre . . .

Both American and English set wider and wider bounds to what is good until they meet the Indian ideal hitching their waggon to a star find the righteousness of God, rather than their own righteousness.

God is limitless, but one must limit his desire to His Will, Good Will before we can realize this limitless Energy.

So on the Spider's Web of Fate we are ever circling and squaring ourselves, till we feel the strong attraction and drawing Power of God manifest in our own suncentre and reach the Divine Light.

Alone yet one with all as God is.

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BEING—A TWOFOLD VISION.

(By Principal Champati M.A).

From Self to Universe.

I

The existence of the universe is a phase in the cognition of spirits. What other proof is there that a thing is except that we cognise it. Tiny in itself, the subject comprehends within it the whole objective Universe. With the Urdu poet we can not but wonder how the pupil of an eye, in dimensions no longer than a pea, can catch vision of a whole firmament which, of things known, is the largest representation of infinitude.

We are conscious of ourselves, and as contrasted with conscious selves, there is that which forms the object of our consciousness. All knowledge has its basis in discrimination and assimilation. Without the object there would be nothing from which to discriminate the subject. The subject too is not single. There are many and those many which form a class, so that a general idea can be formed by studying those many together. Individual differences distinguish them one from the other, yet the similarity, too, is great enough to mark them as distinct from the object.

A set of philosophers identify existence with being cognised. Things have form, smell, sound, taste and touch—in this consists their fivefold being. Beyond these properties nothing exists, so far at least as men are aware.

Whether cognition is derived from existence or existence is a result of cognition is a philosophic puzzle. This, at any rate, is certain that the two phenomena are related and that one shades off into the other.

Sense-organs are in metaphorical language called the doors of consciousness. They are made of matter, are themselves part of the object and yet are the very instruments that the subject employs for the exposition and exploitation of the object. How faithless are these to their kind!

During dreamless sleep sense-organs are inactive. None of the five aspects of physical existence, each of which exposes itself to a sense, can then be cognised. To all practical purposes, the Universe is for that spirit, at least, that is in sleep, extinct. If all subjects were to go to sleep simultaneously—a stage that occurs in *pralaya*, *i e*, when chaos comes, there would be no evidence as to the existence of Nature. In *pralaya*, the organs are not only inactive, as in sleep, but are resolved into the the primeval matter of which they are formed. Nature, then, is in a subtle stage, and subjects in a deep fit, the deepest possible of sleep.

When the new cycle begins, the sleeping soul assumes the power of waking. It has consciousness which in the first stage is vague. Extremely subtle in substance, it is not yet differentiated into gross cognition. Its name then is बुद्धि pure consciousness. It gradually settles itself and what first dawns before [it] is a glimpse of self, *ahankara*, Ego. Instantly follows the perception of non-self. Sankhya calls it *tanmatra*, merely that, as distinguished from this, the immediate Ego. Gita takes no notice of this phase of the development of matter and jumps straight to the mind, which divides *tanmantra* into as many phases as there are organs to cognise it. Pure consciousness, Ego, mind and the

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five objects of five senses are, says Krishna, the gross eightfold fruit of the activity of self. Gita calls this fruit *prakriti*, commonly translated as primeval matter. The word is used in a different sense here. In the language of Sankhya matter when differentiated is called *vikriti* and not prakriti. The meaning here is *prakriti* or *prakrishta kriti* distinct activity, or more clearly a distinct result of action.

In this act of creation, or more scientifically cognition, the spirit has realised itself as distinct from non-self. Next comes the process of assimilation. Each subject finds its likes in cognising selves. The reference each makes of objects to his consciousness agrees with that made by others. They stand on a common ground. This is another *prakriti*, a subtler creation.

Each self has, as it were, brought into existence, this twofold world. But for him, nothing would be. Sentient as well as insentient nature forms a fact in his consciousness.

The tie between the object and the subject is a miraculous mystry. The one assumes those very phases which the other is capable of cognising. As at present, so too at the beginning of every cycle of creation, the object is in subordination to the subject. The impetus to exist comes from living beings—souls Matter, stark and senseless, unconsciously yet dutifully, obeys that impetus. Krishna's implication when he calls himself the origin of all that exists is thus lucidly clear. He cognised objects He thus brought into being what for him was not. So do we, for Krishna's 'I' is not a personal 'I'. It is general 'I' referring to all persons.

From Universe to Self.

II

The consciousness of self is of consciousnesses, the most immediate, yet this is the very consciousness that self usually ignores. The object remains more conspicuously before the subjeet than the subject before itself. If there is anything hidden from the view of the pupil of the eye, it is just the pupil. In the cognition of the object the reference is constantly to the subject, yet the cognition of self involved in this reference is not the direct cognition of self.

A process just the reverse of that detailed in the preceding section is followed by psychologists, which starting with the object, ends in the discernment of the subject.

Objects, as we saw in the last section present five phases. They are seen, they are heard, they are smelt, they are tasted and they are touched. It is by coming in contact with the subject that these properties of objects come into noticeable existence. That an object had form before it was seen is in psychology a paradox, for form is nothing but what is seen. So, too, sound, and smell, and taste, and touch come into being when the subject draws the object towards itself and gives it its being.

If nature gratifies our cravings, we fulfil nature's purposes. We bestow on the sun, the moon, and all the luminaries that twinkle in the blue their insidious lustre, for unless we testify to their splendour and beauty, what proof that they are splended and beautiful.

The life of the spirit finds different sorts of vent in different individuals. In some it is high intellectual acumen, in others it is physical strength unselfishly employed. High and low, rich and poor—all have some excellence in them,—it is the door, the opening through which the spirituality of each individual magnificently peeps.

The highest vivifying power is of the mantras of the Vedas. Of primeval potency, these have from time immemorial formed the spiritual strength of the Aryans. In the absence of casements and written volumes, each syllable of the sacred scriptures was treasured in Hindu hearts, and yet the race of vaidika dharmists was during the centuries of its fall singularly lacking in life. According to a rule of Panini, it is the syllable Om which prefixed to a *mantra* infuses into it its magic spell. The *pandits* knew the rule but could not employ it. The advent of a Dayananda was needed to perform the miraculous feat of breathing life into mute *mantras*. The source of all vivacity was sorely in need of a reviver.

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The rishi with a sage's sagacity supplied in the Veda the syllable Om, and lo! the *mantras* that had till then been mute, were full of voice and music. Krishna says, it is he that by prefixing Om gives the Vedas their force and meaning.

So abundantly manifest, the power of the spirit is yet concealed from human consciousness. Performance gives a clue to capacity and yet defines it. Action is a proof of the energy behind it yet it sets limits on that energy. Performance is not a full measure of capacity. Of energy action is a child still born. Full exposition is not for the spirit. Krishna is more than half in dark.

Aptly did Dayananda remark on his death-bed that the view before him was bright only in parts. The life of the Rishi was simply a partial realisation of the Rishi's possibilities. He could not himself guage his whole.

In misery, in want, in our thirst for knowledge we press into action the resources of self. Then is our consciousness of self acute, though the state of consciousness is not then normal. The pinch of pain warps our vision. Right realisation is for those who seek realisation for the sake of realisation. To such applies the epithet *jnani*. They are blessed, for they will never be in want.

SOME THOUGHTS ON RELIGION.

(By Mr. D. Bheema Rao.)

Religion is the synthetic outlook on life. It aims at harmony, love and infinite joy of the universe. Since its attittude is not confined merely to this phenomenal universe but is based on definite spiritual ideals, its service to humanity is of a higher and nobler order. Its essence is the highest and purest forms of Love, which alone count for the greatest and everlasting human happiness Nowadays, our minds are being greatly materialised and are taught to look at life more from without than from within, being quite dead to the rarer joys that are born of the inner spiritual realisation. We measure our life from success or failure and cease to hold any faith in our being which refuses to be merely involved in the material forms of life. Religion is not merely meant to give solace to such spirits that are over-materialised. It is a perennial source of satisfaction to its genuine followers.

Religion and Love are indentical in higher fields of thought. Love is not a mere idea, nor a sentiment, but is the direct product of the realisation of harmony underlying all apparent contradictions aud differences. It is the unifying principle in human life. All lovers of truth have realised the religion of Love, the only universal bond of human entities. The greatest happiness is ensured to men who combine Love and detachment to a rare degree. Detachment is attachment to no personal ends. Love for its own sake is real inner happiness. If we have realised that happiness that can be had from within it stands us always in better stead than that which arises merely from without. Any forms of Love that are directed towards personal ends are in danger of creating disappointments, which give us misery.

So, if we start from a purely selfless aim, our happiness is undisturbed either by success or failure, knowing that we are only

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masters of all our activities and our success or failure depends on how they are directed. To maintain our minds in undisturbad harmony in the midst of ever changing material phenomena is one of the noblest achievements of man's will-power. Such a state of mind is the condition of human happiness that is easily subject to all kinds of trials and difficulties.

Love and sacrifice have great affinily to each other. Love finds its highest scope of ffulfilment in sacrifice. Every individual finds fulfilment for his Love in sacrificing himself to the needs of the family, and family to that of the country, and country to the nation, and the nation to the universal human happiness in this world. Unless such a spirit of sacrifice is ingrained in the hearts of men, true happiness is always far from then.

It is the noble attitude which Religion holds out to the heart of Humanity. The followers of Religion ought to be something more than ordinary human beings, who are subject to all human frailties that may be overcome.

Fatih is an expression of Love in its attitude between the finite and the infinite difficulties. Faith is our belife in a Universal Being who is unseen and uncreatable but who is one and who is both the efficient and material cause of this phenomeral universe. Faith is an intellectual solution of this mysterious universe. Faith is not something that is merely imposed from without but our inner attitude to concentrate all our energies both spiritual and physical on a universal substanee of which we are all but different expressions So, it broadens our mental horizon and our potentialities for good, holding out the infinite possibilities of human intellect through which man attains his varied happiness in perfect harmony. Faith is of the utmost importance for the greatest development of man's will-power, since its essential principle is unification of all our attitudes. Faith is more than reason since reason is nothing but a choice. Faith is a well-directed choice based on the idea of being and becoming one with Universal Harmony.

The idea of Brotherhood of man and Fatherhood of God are the outcome of our fundamental nature to secure harmony of universal bond of relationship and love. These are essential ideals for the realisation of a perfect social progress. Religion always points to purity, love and unalloyed happiness of the human spirit.

Though there are a variety of religions in this world, each religion is not complete in itself unless it aids its followers to touch the border of the universal religion of the heart Humanity, so that they may realise oneness as the greatest scope of individual happiness.

India is the mother of Religions and has produced great seers, profound religions thinkers and spiritual heroes. Her message is always ringing clear in the heart of Humanity. It is the spiritual regeneration of the world. Her message is the same all through the centuries of progress. If Religion starts from within, science starts from without The essential difference between the East and the West lies in the very starting point itself. India's function, as it has always been, is and will be the elevating, ennobling and purifiying of the elements and forms of the heart of Humanity.

Religion in its broad sense is our response to the creator of this universe which we partly see and partly cannot see. Our response must be only infinite love and devotion of the highest order that we may attain to. Sudra response has in itself a value upon the entire harmony of our nature, which when once we realise, our heart is sure to be on the path of infinite beatitude.

The more the world is materialised, the sooner will it be forced to the disharmony and tortures of our inner spirit. Generations of practice alone count for the spiritual well being and spiritual happiness of any country. India has had the pride of spiritual energies still dominating her soul. She is more happy than any other country, because she has the capacity and spirit of toleration rarely to be found in

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the West. Her future destiny is in her spiritual heroes, persistently and consistently working towards the to be realised harmony of India in all her achivements, varied in its aspects. Religion is the background of all truly Indian thought.

A HOME FOR THE HINDUSTHAN ASSOCIATION OF AMERICA.

(By Mr. Brojendro N. Doss.)

Being in business for over 20 years in India, England and the United States and a close observer of conditions prevailing in those countries, it occurs to me that the people of India have at last come to recognise that the United States offers better educational facilities and opportunities for practical training then other countries and I have no doubt in my mind that as soon as passport regulations in India are relaxed, students by the thousand will flock to the United states of America.

To help and advise such students the Hindusthan Association of America was started in the year 1912 as a non-political body, the objects being to promote the educational activities of Hindusthanee students and to interpret India to America and America to India but for lack of funds the Association has had to restrict its activities to a limited scale.

As soon as our students set their feet on the soil of this country, their difficulties begin. First of all there is the examination by the Immigration Authorities which is particularly strict in the case of Indians many of whom are taken to the Ellis Island Immigration Station where they are detained often for many days. Secondly the difficulty in obtaining suitale lodgings at a moderate price. Thirdly the lack of expert advise in deciding on the University and the course of study and fourthly the lack of facilfties to meet and associate with their fellow students.

To be of practical assistance to these students, the Hindusthan Association must have a permanent home, a wholetime paid secretary and a club for members. Temporary accomoddation might be furnished here to incoming students, and not the least important feature would be regular weekly lectures where the East can meet the West in friendly intercourse and exchange of ideas.

Such activities will require large funds and the association as yet is poor. The problem can only be solved if the association owns e building where the permanent office and the secretary, club and lectures hall can be located. Its spare rooms could be rented for temporary residential purpose to the students, enough income can be secured thereby for the upkeep of the house and part of the salary of the permanent secretary. The balance would have to be raised by dues and contributions from members.

It is necessary to raise at least $30,000-0-0 to secure a suitable building. The money required should be raised in India. The Indian taxpayers are paying millions every year for the upkeep of the Government's educational advisers in England, who do not advise but place all kinds of restrictions and obstructions in the way of our students there. Is it therefore too much to expect $30,000,00, (Rs. 60,000-0-0) by voluntary contributions from the Indian public for a similar but worthier purpose.

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Rai Bahadur Sultan Singh and Lala Peary Lal of Delhi who were on a visit to this city a few weeks ago promised to contribute $750,00 (Rs. 2250-0-0) towards the house fund of the Association as soon as the necessity was explained to them. There are thousands of other public—spirited men and women like them in India who can contribute similar sums if the necessity can properly be presented to them.

Our people in India need to be enlightened upon this subject by means of interviews and articles in the newspapers and magazines as well as lectures explaining the aims and objects of the Hindusthan Association of America and the necessity of funds for increasing the activities of the Association. The Indian National Congress should also consider the desirability of an organized effort to send our boys and girls by the thousand to study in foreign countries, particularly in America. It is high time that the Congress should devote some of their energies, as they are doing in other constructive work to education.

FROM MY DIARY.

(By Mr. Manmohanrai Hakumatrai Desai.)

In the evening we had a stroll to have a glimpse of the neighbourhood. Myver is a scattered village with very few houses in view of a fair chain of hills rich in pines and furs and other such things. We skipped into such a wood watching a furious stream of water, dancing in silvery coscades as it leapt over stones and rocks down into Mystem from a big height. And in the midst of profound silence, the rapid music of the water merging into the roaring whistle of the winds rusling through the pines was an entrancing melody that pleased and ravished the soul with joy and ecstacy. Coursing its way through the shady arbours of trees or leaping out from under the stones or over the boulders, the twisting, twining, sinuous streamlet in its sparkling laughter and radiant smile reminded me of the fair youth of sixteen in the virginal bloom of her life, nyaid-like roaming with "sweet fancy at her will" in a chase for love, adventure and romance. As we left that fair picture, we were rewarded with a still more glorious one, this time of the lovely lake. It was a fairly big height from which our eyes were resting on Lake Mystem in her evening glory—a vision of romance and loveliness. On our night, in the distance at a narrower point of the Lake was to be seen the beautiful bridge over it, for the railway to cross on its journey to Hamar, Like the lens in a camera, the perspective of our eyes becomes magnified or otherwise according to the distance from which we see things. Even so was it with the bridge owing to its great distance from the stone on which I set on that height, seeing the landscape. A small bridge it looked, but a beautiful one, revealing on its other side a basin of water engirt by hills with valleys and villages in their arms. Below me, could I see the arable land verging to the Lake, now rich in wheat, oats and barley crops nodding their golden locks at the kisses of the winds. The farmer, the unpretentions yet the truly important farmer worked in the fields with his machines mowing the sheafs and binding them, while the girls as they merrily collected the stacks sang love-songs to their hearts expectant of the lovers

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after the day's toil was over. Nice wooden houses, a couple of them, looked defiantly over the Lake, which rested peacefully in the evening at the feet of the hills, listening like a devoted wife to the adventures of the sun before he visited her with darkness and desolation. A fine sky-blue colour deepening almost to violet played on the bosom of the Lake and on the heads of the hills. The golden crops on the banks waved in joy. Not a ripple disturbed the unruffled placidity of the deep and calm waters. As the time of departure approached, the Sun shot more and more amorous arrows into the bosom of his beloved, wounding her with silent grief and profound misery, but like a brave and noble Hindu wife, it bore the impending blow and responded to her lover's amours with a sweet expression of her heart and soul. It was a time of superb glory and height of bliss for the Lake before the wooing Lord kicked her for another sphere. I impressed upon my heart the charming vision of the glorious Lake as it stretched before my eyes, a beautiful panorama of colours, harmony and loveliness. Above on the hill, the rustling of the leaves and the roaring of the winds made a charming music through which the silence of the evening conveyed an ever-lasting lesson of His Might and Glory. On that vast eminence of His creation, man with all his achievements, sank to me in significance to the level of a tiny tot like a stone or a leaf or are atom. And yet in his objective existence, with his pride and passions, that tiny I thinks it alone to be the mightiest of the mighty. Why, why does he forget that he is but an unimportant appanage of the whole scheme of the Universe—an entity that is not here for discord and struggle, but for peace and joy. If only he can realise what inamniate Nature does realise, what a different earth ours would be!

IN YULSNID.

At last we were at Mr.....'s. at whose place, as the Americans say, we were going to have a bite. Here was Mr.....a very stout and robust man, a very specimen of health, self-possessed and dignified, under his rugged exterior throbbed a really good heart. He was young, and certainly not prepossessing in appearance or physiognomy, looking what we call ordinary. He talked to Prof. Loe for some time, strangers all three of us though we were to him and showed us into his drawing-room. The rough man of manual toil lived like a lord in his house. With all my land to show people on the registers. I live a thousand times much poorer life than this man with his ten hecta of improved land and about one hundred and thirty of forest. In my house, hardly a plush chair or a carpet can be found. But here were we, however, in a beautiful drawing-room very tastefully and elegantly deoorated with fine photos simple yet impresive statuary, beautiful plants arranged in lovely pots and artificial cans resting on wooden tables elegant as the plants themselves. It was a spacious drawing-room with beautiful furniture in baize-coloured plush and velvet, with a fine table in the centre covered with an exquisite table-cloth in art-work, over which hang a beautiful candelabra with electric light. Round about the table were very comfortable, beautifully cushioned chirs, upholstered in elegant velvet of exquisite design. A similar safe to match was at one end of the room, at the opposite end, a tasteful couch equally luxurious reposed. A handsome piano adorned one corner of the room, while other corners had beautiful cup boards and cabinets of fine wood. Basket chairs, rocking chairs, small tables, knick-knack stands adorned and added to the elegance and comfort of the room. Every piece of furniture was made in Norway. The six chairs in plush of the sofa, said the farmer, cost him six years ago, at six hundred kroner (30 £). Now they would cost about two thousand kroner. It was a snug and elegant drawing-room scrupulously clean and neat. Through the anteroom, simply yet tastefully furnished, we were shown into the dining-room with a well-arranged table in a very comfortable and nicely decorated room. The rooms spoke eloquently of the standard of living of the man, and each room was aptly

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and beautifully furnished without losing sense of proportion and harmony.

A sumptuous repast was laid on the table. There was bread galore, and marganic, milk, cream, coffee and cakes in abundance—a true home-made meal delicious and exquisite. Everywhere as far as food is concerned, for rich food of fresh and unadulturated stuff, you have to go the farmer, be it in Europe or in India. An elderly lady of about thirty-five served us the meal. She had something gentle in her expression that spoke of a good and virtuous heart. Unobtrusive, simple and thoroughly gentle in manners, the lady commanded our respect.

At about three, we bade them good-bye. We learnt the lady was the farmer's sister and the farmer himself was un-married. We offered money for the meal, for we were entire strangers to them and as we did not know where we could have something to eat, we had chanced into his house and requested him to give us something to eat. Naturally therefore we offered to pay for what we had, but neither the farmer nor his sister would accept a single farthing for it. Evidently here were noble souls who looked upon us as their guests who had sought shelter under their roof, and who thought charging for the meals a mean act on their part even if business like. So long as the world has still people with such generous ideals, it is worth living in. We who are out of house and home, to us a few kroner more or less is hardly a matter of any importance, but acts of kindness like this will ever be impressed on our memory among the beautiful things of life it was our fortune to see, experience and realise.

RESPONSIBILITY FOR REVOLUTION.

(By Mr. Mohan Singh B.A.)

"A Revolution" says Mazzini, "is the passage of an idea from theory to Practice." It was a change which must be preceded by education, and followed by an improvement in the social conditions of the people. Merely political revolutions, riots and insurrections he condemned, declaring that if a revolution does not secure a moral unity and a social advance, and does not materially improve the condition of the poorer classes, it is "a lie and an evil," to be opposed as such.

To Swinburne too the word Revolution signified an intellectual and spiritual change, a change in man's whole way of thought and life,

"Open thy soul to see, slave, and thy feet are free."

He says in "The Eve of Revolution."

"Thy bonds and thy beliefs are one in kind!"

What is a Revolution?

Is there going on a Revolution in India? If so, who is mainly responsible for it?

These are some of the questions I shall strive to answer in the following lines.

A Revolution is an entire change, not necessarily very sudden, first in the ideas, the mentality of a people, and then in its actions, in its social life, in its immediate ideals.

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New ideas have to be brought face to face witk the old views and notions. Old beliefs shall have to be overcome and weeded out of the mind's soil and new ones planted instead. This, the more important side of a Revolution on the mental plane may take and often does take centuries to manifest. But when once this object has been achieved, the rest is comparatively easy. The bonds of the slave are in reality cut asunder, the very moment his soul can realise the real meaning of slavery and serfdom.

But this mental comprehension of the inner significance is not the end. It is enough for the time. The seed is there, it will grow into a fruit—bearing tree in due course. But it is our clear duty to see that by our future actions we do help the coming on nearer of the day of perfection, of mental as well as physical liberation.

Thus both the steps are very necessary and have to be covered if we are not merely hankering for "the good things."

And the contention of the writer of this article is that there is going on before our very eyes a remarkable Revolution in India, for which a considerable degree of responsibility is that of Britain herself. Not in the had sense of the term, of having goaded people to unconstitutional and unpeaceful methods, but in the best implication of the words,—of having been instrumental in the supply of new ideas, in the removal of fossilized theories and in the achievement of a grand social up heaval.

One thing more. I have purposely left out two of the achievements of Britian, in India—political constitution and economic freedom.

The reason is that she could possibly give neither the one nor the other. The problem of a suitable representative constitution for India, based on her past traditions, is of immense difficulty. Western materialistic democracies do not suit her. The spiritual democracy that she wants, will have eventually to be carved out by the brains of her own sons. As to the question of economic freedom, Britian's great distance and the peculiarity of her international relations is mostly responsible for a sufficiently plain policy.

I do not care if you do not admit the validity of these reasons. What I do care for you to understand is that Britian has through English education, through the English Press and through missionary organizations, effected a complete Revolution in the mental world of the Indian Nation. What the material consequences of this mental Revolution will be are, I dare say, entirely unimagined even by the most far-sighted among the British statesman.

These ideas to the promulgation of which through the school and the newspaper, I attach so much weight, are of course the *living, moving* ideas of Liberty, Humanity, Infinite Progress, Individual Potentiality etc., etc. They are not certainly new to the genius of India. Her literature is a testimony to the fact that she has had enough and to spare of these ideas. But then, she *has had* and had lost them Also these that she had, were dead, ineffective or misshapen. They were powerless as strong motives for clear, fearless and self-realising action.

And the most glorious conpendium of such "burning" ideas was the example of Britain herself. Need I dwell upon it in detail?

By the end of the Nineteenth Century new ideas had been most fruitfully transplanted and the passage of ideas into practice has now begun in the early tens of the Twenteeth Century.

Willing or unwilling, Britian has been the tool of fate in effecting the first important part of the Revolution. It now behoves her statesmen not to shirk the responsibity, seriously to take up the sacred duty of helping India in seeing itself through the second part of the ordeal. Let them realise that it is they themselves to whom the credit for what is coming on really belongs and that therefore they should not hesitate a moment to deserve more and more of it.

As for India, she understands well who is really responsible for her true awakening. She can distingush mere political insurrec-

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tions from intellectual and spiritual changes, the presence of which latter she fully feels within her.

[The writer has faithfully represented the "moderate" standpoint—the standpoint of those who think that the salvation of nations is not worked out by the realization of the National Self but by senseless imitation.—Ed. V. M.]

INDIVIDUAL AND NATIONAL ENERGY.

(By Dr. Keshan Deva Shastri m a.).

Man is a social being. All culture has from time immemorial been the resultant achievement of the division of labor, and an aggregate of human energies. Individuals are grouped into communities, communities into nations and nations into humanity. Societies have been evolving certain social laws to regulate their affairs and to achieve certain ends. Everywhere and in all ages national activity has strengthened society and national inertia has weakened it. National forces like individual powers can, by persistent use, be made stronger and if left dormant rendered weak and almost useless Our present civilization has divided communities and nations into hostile camps and instead of the spirit of co-operation there is a strong force running throogh humanity of competition. The domination of one community over another, politically or economically, has resulted in the strengthening of the former and the weakening of the latter. Tame energies, we know, have grown forceful and active, selfish emotions have been fired with ambition, and intellectual energies have been wonderfully quickened amongst individuals as well as nations All friction among individuals and communities is wastage of human energy and the dissipation of the vital forces.

As in individuals each power during the process of unfoldment is called into activity by its stimulus, so among the nations certain traits develop; they take their strains and enter into the inspiring music of the national life, adding and modifying, to swell the chorus. Especially is this manifest in these days when scientific discovereies and inventions have strengthened our physical senses and given them enhanced powers. Railways, steamships, wireless telegraphy, conquest of air, electricity and various other modern appliances are leading humanity to the fulness of life The potential energy everywhere is being turned into the actual energy. But the lust, greed and exploitation policy of certain nations advanced in the knowledge of these natural forces is sapping the vitality of countless other millions by denying them the same privileges they themselves so much appreciate and enjoy bringing stolid poverty and misery amidst plenty.

A vast amount of human energy on the aggregate is thus being dissipated and lost to the human family. International politics and affairs are still in their unsound condition. Not the causes but the symptoms are our topics. We observe that this order has been producing ugly sores in the body politic. Society everywhere is struggling and seeking for readjustment. But as our valuation of things is based on wrong and selfish motives, we recognise only the brute force and pay little or no regard to the

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rights of men. Discoveries applied to the social and the industrial life of one nation strengthens its constituents but they weaken others who are denied the benefits of science. The function of science is to discover the underlying laws but it is its application or denial that differentiates one nation from another.

As a wise gardener uproots natural inhabitants, modifies the soil and conditions to suit exotics and gives the weak an equal advantage with the strong, so should sound internationalism look after the various units of the human family. To-day we are far from it. Much of the valuable energy is awfully frittered away owing to the lack of proper comprehension and individual and national prepossessions. Superior knowledge and wide diffusion of scientific information alone will lead humanity everywhere to discover the laws of progress and to adjust their social, industrial and politcal affairs accordingly. The proper recognition of the rights of men and an effort to enhance the worth of human beings will strongly stimulate these forces and bring the different families of nations on the basis of community of interest and sound internationalism.

We have by no means solved even the most ordinary problems. For countless ages women have been kept under the domination of men, and thus half the creative energy has more or less been wasted during the past. Brute force was the standard of right and it shaped our social laws on the erroneous foundation of the double standard of morality. Diffusion of knowledge has somewhat changed social conditions and has elevated women to a place of equality in certian quarters. Similarly, the needless slaughter of life, the destruction of the weak, and the extermination of the unfortunate are based on the principles of might. This blind force is regarding the onward march of progrss and the clogged wheels of civilization are moving slowly. Only a higher and better perception of the social laws can emancipate the backward masses and communities and permit equal opportunities to both sexes, and to persons of all castes, colours and creeds. This means the HUMANIZING of all human institutions. Humanity will thus emerge from superstition to knowledge, from darkness to light and from mortality to immortality.

In no time during the process of human evolution, was there such an accumulation of wealth and such an immensity of production as now. Machinery has not only taken the place of man-power but it has increased the manpower a thousand times. This has given society a tool for merciless competition. Riches have accumulated on one side and poverty has resulted on the other; a few are rolling in luxuries while millions are being trampled under feet. Capital and labour is another vital problem of our age which is entailing an incalculable loss in the waste of human energy. Our comfortable homes, our railways and steamsbips, our commertial and industrial activities, our colleges and universities, our hospitals and charitable institutions, our towns and cities, our social and political institutions all these have grown out of the creative energy of men. They are promoting human happiness, expanding individual souls and utilizing the experiences of the past and experimenting on the discoveries of the present-day knowledge. Humanity like a mechanism has many parts each adjusted to take its proper place. All progress is the result of co-operation instead of competition and what friction we find to day is there becaus e of the struggle of class against class, community against community and nation against nation. The harmony on the other hand can be traced back to the spirit of co-operation, service and upliftment of humanity and the recognition of spiritual forces. The problem of our age is the production of greatmen and great thinkers. Not gold but intelligence and the proper directing of the human forces would produce greatmen and goodmen who would aim at the reduction of all friction and the enhancing of all harmony. It will bring a different angel. The evils of riches will be outdone by the appreciation and approval of the virtues and character.

The illustrations of juhes and Edward families. The first desirables and the second as undeserable strains. One man to me is 10,000 if he be the best. For the best choose

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eternal glosy while the others glut themselves like dumb-driven cattle.

The powers of the universe are concealed in the soul and require an organization to set them in motion. Like a child guided by leading strengs humanity depends upon the few of towering personality. The majority are emancipated slaves who carry one end of the classic chains with them. The invisible powers have become more predominant Millions run before them, blow the trumpet and celebrate the full of their fancy, like the King of Dasfur in Africa. "Here comes the bull, the bull of bulls, all the others are oxen, this is the only true bull."

NATIONAL ENERGY DISSIPATED.

Victor and vanquished become about equally exhansted. The total of the public debt increases. Credit fails, money is scarce. The navies find no more sailors, the armies no more soldiers. Peace is made rather patched not on principles but on convenience, the source of dispute is not closed and each of the belligerents remains seated engrossed in the negative attributes of hatred and animostly among the ruins busy paying his debts and sharpening his sword for future disputes.

Bringing distress on unborn millions—Excellence dwells among rocks hardly accessible. One must almost wear his heart before finding it. And when it is found, exhibited and indicated how many will respond to it. Only those who are good enough to like it and there again we are merely completing a circle.

The fields lay fallow—men are led to slanghter, everywhere mothers' tears and devastated homes.

People are ready to violate prejudices, customs and even social laws. They commit these offences generally to please men. Love in woman is a species of slavery—a sacrifice gladly made of the entire personality. They suffer in silence when they acquire contagion diseases as syphlis and ganorrhea through sexual intercourse. Too frequent intercourse is an abuse of the sexual glands and is as deleterious as masturbation in the young people. The same may be said Constant invitation of these glands such as excitation without subsequent satisfaction especially in married women in interrupted copulation with a view to avoid pregnancy. The exhaustion of the ovaries due to frequent pregnancies is another harmful drain on the vitality of the woman. Preventive coition is followed by the relaxation of the sexual glands. Hyperemia and stagnation of blood leads to the inflamation of the ovaries and causes parametritis which may end in cancer or new growth of the uterine body. A serious damage may result from constant sexual excitement, by too frequent and too excessive impulses carried from the sexual glands to the nervous system. All these and several other factors sap the vitality of these glands, lead to the degeneration of the internal secretions and subsequently shorten the existence.

It seems ridiculous how leaders of society and men of science in different periods have advocated the abuse of sexal glands. Monammad allowed sexual intercourse every eight days; Zoroaster recommended once in nine days; Solon and Socrates once in ten days; Moses 8 days before and eight days after menstruation; Luther twice a week and notwithstanding the physiological data at our command the medical profession fails to determine the normal state and their requirements even to-day. It redounds to the glory of the sages and philosophers of India who took a rational and sane view of the whole situation. They advoceted conservation of energy and held that sexual abstinence leads to intellectual and spiritual development. Out of the ten days (out of 28,) that were open for the conjugation of the germ and the sperm cell only one day should be utilized for the propagation of the species and as soon as pregnancy took place the bed of the expectant mother be held sacred and inviolable; that not only during the nine months but even during the six months of lactation intercourse should not take place.

Neither frivolous dissipation nor child rearing should exclusively monoplize the married life. An annual crop of children is both distressful and weakening, distressful because two thirds of such children die

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of famine, exposure and low vitality and debilitating because she becomes an old maid at thirty where she should otherwise be in blooming health. These brainless method of spawning should be intelligently eliminated. The richest, the ripest and the happiest period should be devoted toward her physical nnd mental development. An intelligent grasp of lie broadens the vision, diffuses powerful sweetness and renders life enjoyable.

To obviate this leakage of vital energy it is most essential that the education must begin with the dawn of life, and grow with the growth. The germ of a future man or woman lies in the first indelible impressions of childhood. The mind of a youth is a delicate tablet from which no line once drawn can afterwards be effaced. The parents, the teachers and the society should timely realize that they must erelong face temptations, brave difficulties and overcome delusions and consequently they should be properly forearmed. Not only the individual lives are wasted snd their cherished hopes are blasted but the whole society is poorer by this enormous leakage of priceless vitality and invaluable energy.

Those that have already disfigured themselves, should as an act of expiration help to make life more beautiful and more enjoyable for others. Learn to soar into infinity and feel an entrancing ray of eternity. Instead of dragging along a weary existence appeal tc the reserve forces of your vital energy and you would realize that the day is here. Pull aside the curtain of dejection and despondency and the world of light is yours. Innumerable mortals have erred before but many of them have made themselves immortal by making amends.

This leakage comes not as much through sinning against the codes of society as sinning against the inexorible laws of nature. The higher the tree grows the more do the lower branches wither and die away, similarly the higher the human beings grow in their intellectual and spiritual growth, the low desires are brushed aside and the energy is transformed toward upliftment, unfoldment and evolution.

A STUDY OF YOGA.

II

(By Professor Sidheshwar Shastri M.A.)

What is Yoga?

In our last article we discussed the desirability of an academic study of the Yoga system of Philosophy in this age.

The next question would naturally arise :—

What is Yoga?

We are sincerely alive to the danger and irrelevance of inflicting on our readers an unwieldy mass of etymological discussions and verbal hair-splitting, which are only likely to bewilder the reader in the meandering mazes of pedantic non-essentialy and which, by offering merely the drs, bones of philological digressions wouly prove prohibitively repulsive to everd seeker after life. But taking into account

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the fact that an inadequate study of the full connotation and denotation of the expression "Yoga" has often contributed to ungenerous misunderstandings among various critics of Yoga, and has often led young men to form perverted and fantastic notions of Yoga, resulting only in purblind sentimentalism, idiotic hypochondria, and reactionary collap e, we feel bound to enter a little closely into the significance and scope of the word "Yoga."

Etymology of the Word Yoga.

The word "Yoga" is philologically related to the English word "Yoke," Sanskrit "Yuga,"[1] Greek "Zugos,"[2] and German "Joch" (the German *Ja* is pronounced like the Sanskrit "*Ya*). The Sanskrit word "Yoga" has also been similarly used in the sense of "a team of horses"[3] in ancient Sanskrit Literature.

The word "Yoga" has thus found a philological correspondence in several languages of the Indo-Aryan Family. It is true that this correspondence is more formal than material, and relating only to the humbler departments of life, does not throw much light on the philosophical essentials of the word which we are seeking. But even this modest relationship does give us a glimpse of the philosophical significance of the word. The fundamental idea of the expression "Yoke" is 'linking" to something, while the philosophical essence of the word "Yoga" as Vyusa[4] says is "putting together." The idea of connection or combination is therefore common to both the meanings. This philosophical sense of the word Yoga, *viz.*, concentration of the mental faculties, can be traced as far back as the Rigveda, while in the Upanishads this meaning of the word Yoga is repeatedly and prominently apparent. Cf. R. I. 36 "tapoyogabalena." By the power of concentration and penance." Katha Upa. VI. 10 19. "Yogam indriyadharanam" "Yoga—the control of the senses."

The Scope of the Word Yoga.

We have seen above that the significance of the word Yoga concurs with the generally accepted meaning of this expression, *viz*, concentration or training of the will. But the reader is to be strongly warned against the supposition that Yoga means mere concentration. This half-truth blighted many hopes and ruined many a career. Concentration is after all a power, and power may be for good or for evil. A strong will may be a glory or a curse, and history has proved it. A Yudhishthara or a Dayananda on the one hand, and a Duryodhan or a Napoleon on the other, are evidently the types of a strong will. But who would doubt the desirability of the former and the undesirability of the latter? Here then comes the teleological aspect of the word Yoga—an aspect, the neglect of which has led to grave misunderstandings and fatal blunders. *Our* Yoga does not mean mere concentration, but concentration with a definite purpose and a definite effect. If this teleological aspect of Yoga is not kept in the forefront, Yoga degenerates into an instrument of evil or a juggler's tricks.

The word "Yoga" is philologically related to the English word "*Yoke*" Sanskrit "Yuga" Greek "Zugos," and German "Jock" the German is pronuced like the Sanskrit Ya). The Sanskrit word "Yoga" has also been similarly used in the sense of "a team of horses" in ancient Sanskrit Literature.

Let us now consider this teleological aspect of the word Yoga in the light of original Sanskrit texts. The complete definition of Yoga is given not in one, but *two* aphorisms of Patanjali, (1) which, when

1. Cf. Rigveda "Yuga iva"—like the Yoke of a chariot (II 39·4). "Yugam cha ma vishari"—"and may the yoke be not broken" III 53·17.)

2. Cf. the Greek New Testament-Mathew (XI 30). Ho gar *Zugos* mou chrestos...estin" "For my Yoke is easy." Similarly Strabo speaks of "Zengos boon," "a team of oxen" which the Indian bride-groom used to offer to the bride's parents at the occasion of his marriage. Vide Urundriss der Indo-Arischen Philologic, and Altherthumskunde p. 50.

3. Cf. Satapathabrahmana XIV 7·1. "na tatra ratha na ratha yogah." "Neither there are chariots nor teams of horses for chariots."

4. On Patanjali I. 1·1. "Yoga samadhih."

1. Patanjali I. 1·2 and I. 1·3.

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put together, would define Yoga as that "restraint of mental faculties in which there is self-realization." And Vyasa's illuminating commantary further elaborates this point when it says, "(The lower stage of) Yoga is that which in the concentrated mind fully shows forth an object existing as such in its most perfect form, removes the afflictions, loosens the bonds of Karma and thus inclines it towards the full flow of righteousness.

Here, then in the most explicit terms Yoga is indissolubly associated with self-realization, real happiness, and righteousness. Yoga is not mere concentration; otherwise, as the Dasha Kumar Charita says, even gambling would be a form of Yoga. Yoga is not indifference to the joys and sorrows of the world, otherwise deep sleep would be also a form of Yoga. The scope of the word Yoga, then, can not be correctly extended to all conditions of concentration, but only to that concentration which genuinely observes the Ideals of righteousness and self-realization.

CAUSES OF INFANT MORTALITY.

(By L. Govandhan Das.)

III

Direct Causes.

"But civilization should make man conscious of an end and responsible in all those spheres where up to the present he has acted only by impulse without responsibility. In no respect has culture remained more backward than in those things which are decisive for the formation of a new and higher race of mankind." (Ellen Key).

"I hold that the two crowning and most accursed sins of the society of this present day are the carelessness with which it regards the betrayal of women, and the brutality wiht which it suffers the neglect of children." (Ruskin).

(*Death of an infant*).

The death of an infant appeals in a peculiar way to the emotional side of human nature. There is no more painful tragedy in this world than the extinction of the new life in the very beginning of its existence. The uneducated and fatalists take it to be a settled order of the universe, the motto of the impotent, the fogotten, the cowardly and selfish is to take the world as it is but really the man is a creator of his world and maker of his destiny. We see in all European countries, where infant mortality was very high a few year before, that improved sanitation, proper housing, good food, sensible and human labor legislation, education and supply of pure milk, appointment of health visitor and nurses have been main factors in reducing infant mortality to a very great extent. Also triupmhs of hygiene over many zmyotic and contagious diseases together with improvements in the whole art of medicine and surgery, have opened up prospects of a successful onslaught upon heavy death rate. Encouraged by these successes I am con-

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fident in our capability to reduce infant mortality by taking proper care of infant life and producing favorable environments for mothers and infants.

But it should be kept in view that the real progress of the race will depend upon selection or bringing forth the fittest children. We should extend our sympathy and humanitarian efforts to the unfit, but forbid them to bad and tainted progeny.

Should Government Interefere.

The most serious problem, which presents difficulties in the discussion of the social questions is whether the Government should interefere in controlling and checking infant mortality or not and if it should, then to what extent? In my opinion the Gverament can safely legislate gradually with a view to the improvement of environmental factors and I am sure that in this humanizing task of social reform enlightened public opinion will support the action of the Government. Even when the Government embarks upon a career of usefulness and serious legislation, there will remain much more for the people to do, as improvement of breed or the process of selective birth rate instead of cruel and crude natural method of selective death rate connot be controlled by the Government. A well known writer justifices Government interefereence on these grounds. Says he! "Sexual impulse is an off shoot of the instinct of self—preservation projected beyond the individnal to the species. An important part of the productive life is the care of the young and since the family is the foundation of the state, the state itself is an enlarged institution for the care of the young"

This principle has already been recognized by the Goverament, because many disgraceful social evils, relics of barbarous ages, have been rooted out by beneficient social legislation from time to time. The Suttee, the infanticide, the Age of Consent, Act, the Infections Diseases Act and other such enactments, though at the time of passing opposed by the masses steeped in ignorance, have been accepted by the people. The Factory Act to a great extent has done away with the inhuman system of labor; but still there is much room for improvement in the matter of introducing provisions, which may help healthy parenthood.

Diseases.

The reports of the Sanitary Commissioners for most of the provinces do not give any information of the diseases, which cause the death of infants, and in many cases, where, some details are given, classification of diseases in the different reports is so defective, that it has not been found possible to tabulate and consolidate the results for the whole of India, It would be a very great step forward, if all officers of health can be induced to tabulate their statistics as to the causes of death in the same way. Under the circumstances explained above, we have to content ourselves with what is available and draw our conclusions from that. The system of registration of infant mortality also lacks much that is wanted owing to ignorance of the masses. The number of dispensaries is limited, the people are averse to medical treatment, where medical aid is available, the registration in the villages is in the hands of low paid Patwaries and school masters, whose education in many cases is confined to the Primary or Middle Standard. They give no importance to this work. The result is want of reliable data and correct information on the subject. The Bombhy City Municipality can be commended as an example for other Municipalities in this matter. I have compared the classification of Bombay with England and Wales and find that the results in the case of Bombay City correspond to that of the European Countries.

Punjab.

First I take the Punjab Province where infant mortality is very high. Total mortality of infants under one year per 1000 living was 230·43 in 1914 for males and out of this number in 91 cases (that is in 40 per cent) cause of death is unspecified. The classified causes

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of death are given below. Causes of death for infants under one year per 1000 living.

	Males.	Females.
Cholera	0·24	0·21
Small Pox	1·00	0 84
Plague	2 95	3·23
Fever	11 41	110 56
Dysentry and Diarrohea.	4·30	3·76
Respiratory Diseases.	19·33	17·14
Injuries	0·42	0·33
All other causes	91·78	86·97

(*Bombay*).

The report of the Sanitary Commissioner of the Bombay Presidency contains useful information regarding infant mortality in the City of Bombay. From the table given below it will be noted that "out 19,664 children registered as born—2, 591 died within thirty days of birth, for a very large majority of these 19.8 or 73. 67, *the cause of death was debility, that is want of vitality, immaturity of bsrth*, wilful or ignorant neglect, and the methods adopted by unskilled or nntrained men attending the labor". This classification is more complete and exact. Deaths shown in the Panjab to have occured from fever can also be explained a being due to debility, because the constitution of the infant is so weak that it succumbs to a slight attack of fever. A large percentage of deaths in all provinces is caused by immature births, debility, dysentry, diarrohea and diseases of respiratory organs. The highest infant mortality is due to one or more causes mentioned below.

1. The marriage of the unfit and the diminished stamina of the parents.
2. The effect of economic conditions and unhealthy environment and poverty of people.
3. The industrial employment of women.
4. Early marriage.
5. The action of certain poisons npon the productive celle of one or both parents.
6. Sexual excess.
7. The artificial feeding of infants.
8. The general state of public health.
9. The want of qualified medical practitioners.
10. Tde High Birth Rate.

Sir Edward Gait, the Census Commissioner of India says! "But it is well known that mortality is very high owing to unskilful midwifery and septicaemia. In some parts as many as a third of children born die during the first year of life, and it is believed that the majority of these die during the first month from septic poisoning.....owing to the unskilled midwives. It would seem improbable that the more delicately nurtured women of the higher castes must suffer treatment like this like the hardier women of the cultivating and laboring clesses".

I will discuss some of the causes very briefly in this paper.

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Table showing causes af Infant Mortality in the Bombay city.

Period.	Year.	Small Pox.	Measles.	Malaria.	Ague and Remittent Fever.	Dysentry	Premature Births.	Debility.	Nervous System.	Respiration.
1—30 Days.	1913	3	0	0	29	34	181	1908	302	66
	1912	10	1	0	20	51	218	2152	347	70
1—6 Months	1913	27	13	5	64	151	0	259	694	833
	1912	14	17	7	83	258	0	354	903	1247
7—12 Months	1913	25	53	9	93	430	0	40	282	1214
	1912	143	64	17	145	591	0	75	320	1560
All	1913	55	66	14	186	615	181	2207	1285	2113
	1912	274	82	24	248	900	218	2581	1570	2877

THE MARRIAGE OF THE UNFIT.

"The drunkard, the criminal, the diseased, the morally weak, should never come into society. Not reform, but prevention should be the cry;.....In the true golden age, which lies not behind but before us, the privilage of parentage will be esteemed on honor for the comparatively few, and no child will be born, who is not only sound in body and mind, but also above the average as to natural ability and moral force." (Hiram. M. Stanley). "At times, however, in a fleeting vision, the invisible breath that bears the living is materialised before our eyes. We have sudden illumination before certain forms of maternal love, so striking, and in most animals so touching, observable even in the solicitude of the plant for its seed. This love, in which some have seen the great mystery of life, may deliver to us life's secret. It shows us each generation leaning over the generation that shall follow. It allows us a moment of insight to perceive that the living being is above all a thorough-fare, and that the essence of life is in the movement by which life is transmitted" (Henri Bergson's Creative Evelution).

Heredity and Environment.

There are two patent factors heredity and environment in the evolution of a race. The social progress of a nation depends on the relative value attached to these, factors. No one can deny that environment plays a prominent part in a living organism and good and favorable conditions are absolutely essential for the normal and healthy growth of an

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individual. We cannot expect to have good crop, if we do not put the seed in the right kind of soil and into the proper surroundings. In the same way, good diet, proper nourishment, open air, special training of the mothes, antenatal and postnatal nurture of the baby, are necessary for the rearing of healthy infants. Some scholars are of opinion that environment does not directly alter the characteristice of the individual but selects such iudividuals as possess certain characters most suitable to that environmont, the remaining members of the species being weeded out in the struggle for existence In this way the unfit are eliminated, and the constant change of these environments leads to a progressive change of the species, thus bringing about its gradual transformation. Our own view in this matter is that every living being is the product of both the forces—Nature and Nurture. However good the heriditary influences may be, if proper care is not taken in nurture, the results will be far from satifactory. In the same way, good nurture cannot change a man's nature and turn a fool into a philosopher. The germ or seed is of the utmost importance Environment can only work upon the hereditary tendencies. Hence in order to put an effective check to infant mortality, the first and the foremost thing is to encourage healthy parenthood.

Environment alone is not the Determining Factor.

Environment alone is not sufficient to produce any change in society. Karl Pearson, one of the best exponents of *eugenic ideals* says : No degenerate and feeble stock will ever be converted into healthy and sound stock by the accumulated effects of education, good laws, and sanitary surroundings. Such means may render the individual members of the stock passable if not strong members of society, but the same process will have to be gone through again with their offspring, and this in ever widening circles, if the stock, owing to the conditions, in which society has placed it, is able to increase in numbers". Mr. Alfred Russel Wallace, whose opinions deserve attentive consideration from all those, who are interested in this question says : "We are not therefore surprised to find that breeders of animals of all kinds act upon the principle that all the qualities of the various stocks, whether bodily or mental, are innate and have been due to selection ; while training, though necessary to bring out the good qualities of the individual, has had no part in the production of those qualities". (Social Environment and Moral progress).

From the record of various families and pedigrees, which have been brought to light by the Eugenic Societies of Europe and America, it has been clearly established that good and bad phyaique, the liability to and the immunity from disease, the moral character and the mental temperament are the products of heredity. In a *tuberculosis stock* we find generation after generation persons tainted with this fatal disease. In the same way longevity is controlled by parental influences : Sir Francis Galton, the founder of Eugenics discussing this quetion remarks:—"All living beings are individual in one aspect, composite in another. We seem to inherit bit by bit this element from one progenitor that from another, in the process of transmission, by inheritance elements derived from the same ancestor are apt to appear in large groups, just as if they had clung together in the preembroynic stage, as perhaps they did".

Right to Produce Children.

It is a fundmental principle that improvement of environment only cannot improve or alter the condition of our race. The hygenic messures, Government control, social legislation, and education of the mass will bring out some change no doubt, but the real progress will only be possible if breed is improved and selective birth rate is introduced instead of selective death rate. We do not mean that philanthrophy may cease, medical science may stop, and generously inclined persons may not relieve the sufferings of the poor, the sickly and the miserable. What we want is this that every one having being born has an inviolable right to propagate, has the right to live, but it does not follow from this that he *should produce his offspring*. When we see the weak lunged, the epilep-

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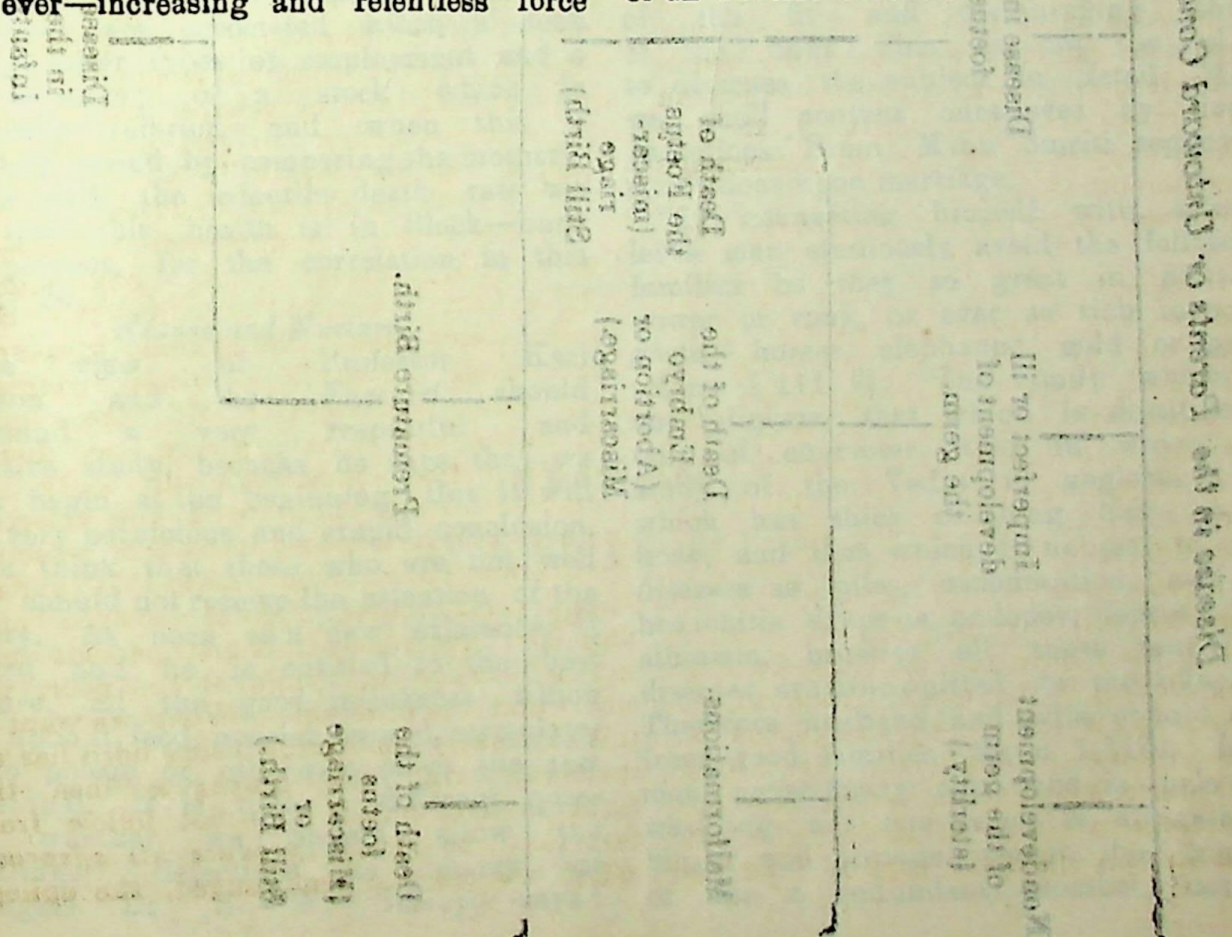
tic, the syphletic, the feeble—minded, the insane and the deformed 'we must make their life easier and more comfortable, but we must tell them plainly and candidly that they have nc right to be the parents of the coming generation, taint humanity and by producing weaklings increase infant mortality and be themselves a burden to the state and the people. All our talk about reform is a mere cant and drivel if we do not prevent procreation from the unsound stock and lay the foundation stone of real progress in the country, R. C. Pumet says...

"Education is to man what manure is to the pea. The educated are in themselves the better for it, but their experience will alter not at all the irrevocable nature of their offspring. Permanent progress is a question of breeding rather than of pedagogics, a matter of gametes, not of training. As our knowledge of heredity clears and the mists of superstition are despelled, there grows upon us with ever—increasing and relentless force the conviction that creature is not made but born. If once we admit that the *organism's start* in life is determined by its parents and ancestors and all normal and abnormal qualities are transmitted, we will have to stop procreation fron the weak parents.

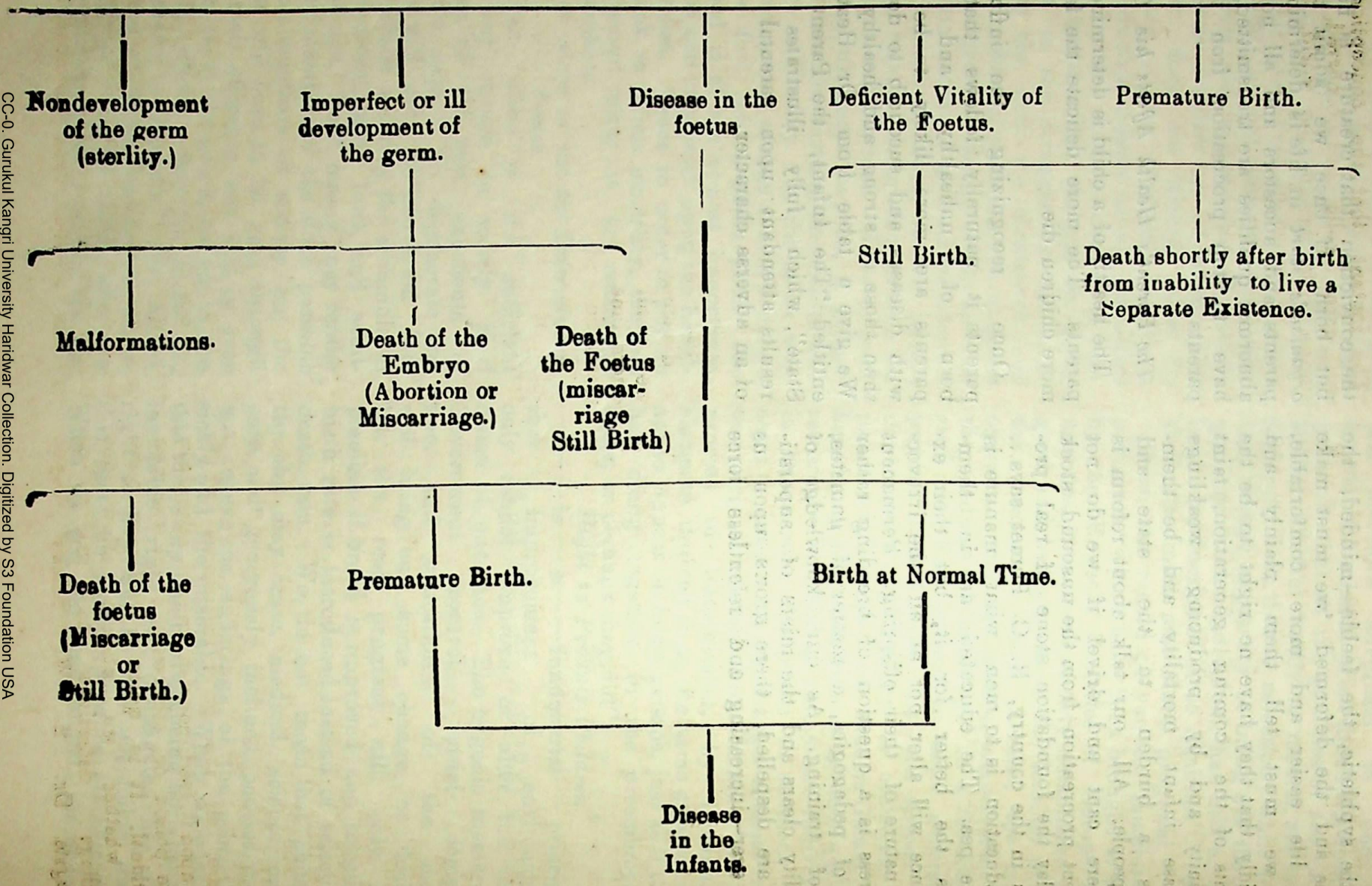
The Parent's Health Affects his Children.

The health of a child is determined by his parents. The more delicate the father, the more chidren die.

Once recognizing the influence of parents it naturally follows that infants born of unhealthy and diseased parents are more likely to be attacked with diseases and succumb to death more than those of strong and healthy parents. We give a table from Dr. Heath's book entitled "The Infant, the Parent and the State", which fully illustrates the evil results attendant upon parental influence of an adverse character.



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Professor Karl Pearson, View.

Professor Karl Pearson and the able staff, who are helping in the investigation of the Eugenice ideals, have discussed the various fectors, which affect infant mortality. Miss Elderton, who has carried on this useful research work, has found the following degrees of the correlation of the co-efficients of various factors.

Reationship between Infant Mortality and various factors.

Mother's Employment	...	·10
Mother's age	...	·15
Father's profession	...	·20
Mother's food	...	·12
Baby's food	...	·19
Dwelling house	...	·12
Encrowding in house	...	·23
Bottle or breast feeding	...	·27
Dummy teat or baby *facifier*	...	·21

From this available data professor Karl Pearson concludes thus. "Hence it seems to me that the real source of the death rate is not housing, or employment of mothers, or dummy teats, but all these are associated wihth a stock having lower types of employment and a lower wage; of a stock which is physically inferior, and when this is directely tested by comparing the mother's health with the infantile death rate we find that this health is in Black—burn 200 percent, for the correlation in this case is ·30.

Nature and Nurtnre.

The view of Professor Karl Pearson and the *Eugenist* should command a very respectful and attentive study, because he says that we must begin at the beginning. But it will be a very pernicious and stupid conclusion, if we think that those who are not well born should not receive the attention of the society. As soon as a new existence is formed and he is entitled to the best nurture, all the good influences which play upon it, feed, nourish, mould, stimulate, aerate poison or otherwise affect the new individual. It is quite a different question, whether we should allow the weaklings defectives to marry or propagate. Dr. S. W. Saleby says: "The inatant that the conception of the two germ cells has occurred, a new human life is in the world, and the very persistence of mankind is in danger if we relax the indefeasible rigor of the principle that that new life, at that and at every subsequent stage, is entitled to the best nurture for its needs.....But no matter what that new life may be, no matter how certain to be part not of the wealth but of the illth of the nation, no matter whether the invisible beginnings of its history are in a palace or a slum, or whether its parents be married or unmarried, that is a new human life in the world; it is therefore sacred and is entitled to whatever conditions will make the best of it that its nature permits". (The Eugenic by Professor S. W. Saleby, M. D.).

Ancient Authorities.

All these considerations led the Greeks Philosophers such as Plato, Aristotle, Socrates and others to enact laws encouraging marriages of the fit and discouraging those of the unfit. This is not the place to disscuss the subject in detail. Here we shall content ourseleves by giving quotations From Manu Smriti regarding restrictions upon marriage.

"In connecting himself with a wife, let a man studiously avoid the following families be they so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain (Manu 1 111 6). "The family which is not religious, that which is destitute of men of character that in which the study of the Vedas is neglected, that which has thick or long hair on the body, and that which is subject to such diseases as piles, consumption, asthama, bronchitis dyspepsia, epilepsy, leprosy, and albinism, because all these faults and diseases are transmitted to the offspring. Therefore husband and wife should come from good families (Manu 1 117). Let a man never marry one who is pale and weakling nor one who is altogether a bigger and stronger person than himself, or has a redundant member, nor one

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who is an invalid, nor one with no hair or too much hair, nor one immoderately talkative, nor one with red eyes (Manu 8). The Vedas, the Shastras and the Smritis are full of exhortations on this subject. The works of Swami Dayanand Saraswati, the greatest reformer and revivalist of the 19th Century, contain many references to the sanctity and purity of marriage and the eugenic ideal and require a thoughtful study. The crux of the whole problem lies in this that marriage of the diseased, the weaklings and the improvident must be checked, because there is every likelikood of their offspring succumbing to diseases in infancy owing to inherent weakness. The *aplha* and *omega* of our national programme should be "prevention is better than cure", because no real national progress is possible unless we have leaders of thought, strong in body and strong in mind. Professor Kar Pearson says:

"Without high average soundness of body and soundness of mind, a nation can neither be built up nor an empire preserved. Permanence and dominance in the world proceed to and from nation even with their rise and fall in mental and bodily fitness".

We will close this chapter by giving quotations of Nietzeche describing the idealistic marriage.—

I will say thy victory and thy emancipation shall yearn for a child. Living memorials shall thou build for thy victory and for thy emancipation.

Thou must build npward to a height beyond thyself. But first I would have these thyself built with a square foundation, body and soul. See that through thee the race progresses, not continuess only.

Let a true marriage help thee to this end.

A more exalted being must thou create, a being gifted with imitative with a wheel that turns itself. A creative principle shouldst thou create.

Marriage: I call marriage the will shared by two to create the one—the one that is in itself more than its creators. Reverence, for one another I call marriage; such reverence as is meet for those whose wills are united in this one act of will."

YOGMAYA.

A PLAY IN FOUR ACTS.

PESONAE DRAMATIS.

YOGMAYA—the presentation of the Feminine Divine, manifested as Fairy Queen.

SATYENDRA—Truthseeker.

PREMANANDA—Hermit.

MAHAMAYA—Lady Illusion.

BIJOYA—Girl child-guide.

JOYA—Queen's Herald.

Father of Satyendra.

Mother of Satyendra.

Yakhaya, Rakhaya, Gandharva } three little imps.

Flowermaidens, little fairies, attendants of Mahamaya, peasants etc.

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ACT I.

SCENE—A forest.

SATYENDRA.

Oh forest solitude, thy sacred founntains.
Give cooling blam unto my aching heart.
Alone with silence in the lap of nature.
Here let my spirit peacefully repose.
My pulses madly throb with eager striving,
Long have I searched the lore of books and men.
Yet still my soul cries out in maddened anguish.
My spirit frets like winds awayed ivy leaves
That grope through space and know not where to fasten
Like storm chased cloud that hastens o'er the sky.
No beacon star doth guide my lonely journey
And restlessly my spirit hastens on,
Knowing no goal, knowing no whence nor whither.
Searching for light that will not come.
Oft challenge I vast space to give me answer.
Yet naught but mine own echo answers back.
But here at last, at last I find oblivion.
Soul of the forest, ease my throbbing brow.

(He reclines on a bank of moss).

Here on the heart of nature let me linger.
That thus my very being I'forget.

(Enter the three small sprites Yakhya, Rakhya and Gandharva on tip toe, looking about with funny gestures. Rakhya sees him and points him out to the others.

RAKHYA (chanting).

Here again comes foolish man
Worrying our peaceful clan
Thinking that he can delude.

SOLITUDE.

YAKHYA.

Think not that you are alone
There's a sprite in ev'ry stone.
Yes, we will you silence show.

THE THREE

Pull his toe.

(While saying the last line the three jnmp forward and lend action to their words. The same with the following stanzas. Satyendra meanwhile acts annoyed but does not see them).

GANDHARVA.

Have you not a world yourself?
Why disturb the little elf?
Why invade our peaceful lair?

THE THREE.

Pnll his hair.

RAKHYA.

Ours the realm where cowslips bloom,
Ours the fields of brier and broom,
Where the merry harebell grows,

THE THREE.

Pull his nose.

(There is low laughter and clapping of hands from different places. Satyendra looks about bewildered. he rises and walks).

RAKHYA (chanting before).

Here beneath the greenwood trees.

YAKHYA.

Find his restless hearts its ease

GANDHARVA.

But alas beware of bees.

THE THREE

From the hive.

(Each time each says one line, they touch him with the hand or a stick. On pronouncing the last line together, they jump forward and pull his coat, then run off laughing. Satyendra more bewildered, shakes them off and continues his walk. The same with the following stanzas).

RAKHYA.

Here his pulses cease to fret.

YAKHYA.

Here his being he'll forget.

GANDHARVA.

But, alas we'll show him yet

THE THREE

We're alive.

(Through the floor rises Joya the Queen's Herald, a maiden dressed in flowing white. Round her neck hangs a whistle in the shape of a violet. The sprites run to the back of the stage and with their finger on lip).

JOYA (sings).

There is life in the woods where the young springrays quiver,
There's a laugh or a sigh on each swift blowing breeze,
There is mirth on the clam of the still forest river,
When the warm loverays play or the cold waters freeze,
And oft neath the moon on that white, shining level,

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On moons that are languid with peach blossom May,
Do the tribes of the woods hold their gay midnight revel
Till dawn in the East sheds its first ruby, ray
Then flee they in haste to their rock, hidden bowers
Where Gnomes guard the entrance with magical spell,
Recline they on couches of scentladen flowers,
Till dusk and the stars call them back to the dell,
(She site down on a fallen tree trunk and notices him, the little sprites run off).

JOYA.

Who sre you stranger who in our dominion
Dare enter boldly this all hallowed hour?
The ruthless foot of man, all too unholy,
Too oft profanes our forest solitude.

SATYENDRA.

Fair lady, it is solitude, I'm seekiug,
All weary of the world my aching heart.

JOYA.

You came at the wrong hour, for this night's moonlight,
Will see high revel in this forest glen;
We're coming all, from woods and stream and couldland;
This is our gayest, this our Cent'ry Feast.

SATYENDRA.

But who are *we*, and who are you, fair lady?
Your words are all so far beyond ken.
I left the haunts of men, my pulses burning
My poor heart throbbing with each heaving breath.
Silence alone, the solitude will heal you,
My worried brain cried, and I fled away,
Fled from the city and the halls of learning
To cool my aching heart beneath these trees.
Still I'm annoyed, my very body twitches,
Like troupe of restless children teased me sore.
And now you speak of frolic and high revel,
I stand bewildered, what does all that mean?

JOYA.

Oh foolish men, oh deaf an d sightless mortals!
They glibly speak of learning, boast of lore
That will break way unto the farthest planet,
Will solve the mystery of other worlds.
And know not half that this small earth is holding.
But these are other mattters, let them rest;
I have now more important work before me
Than waste my time in useless argument.
To-night we hold our high, our Cent'ry Banquet
The Queen herself, the fair Yogmaya comes
With her whole cortege to the merry festal.
Therefore, I want, the Herald of the Queen
To clear the path, that no profane beholder
Should witness one so fair, so high as she.

SATYENDRA.

And if perchance I were that bold beholder
And if again, I would not leave the field,
How would you then avenge your Queen, fair lady?

JOYA.

Were your death to stay and see this night.

SATYENDRA.

And if perchance I gladly paid that ransom
For just one sight upon a scene so fair,
How would you banish me from these enclosures?

JOYA.

I would but warn, I would not banish you.
You are the master of your own will, keep it
But I say this, and mark you what I say,
No mortal eye that once has that beholden
What unto sight this moonlight will unfold
Has e'er found sleep again through day or midnight
Has ever closed again till death's cold hand
Lay its white fingers on his throbbing temples,
Mortal, I warn you, then bethink you well,
Your soul's peace goes with this night's sight forever.

SATYENDRA.

I am not over burdened now with peace,
Then come what may I shall stay to behold it.

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JOYA.

Stay then and see, and now, ye woods awake.

(She raises the violet to her mouth, whistles and exit. Music sounds forth and out of large flowers and from behind the trees little fairies appear and dance a ballet. Then the stage is flooded with a rose light and through the central door the Queen's cortage enters. First Joya the Queens Herald, bearing a flag with floral design. Next twelve maidens, singing, each representing a flower. Then follows the Queen. Pages carry the throne after her. The maidens and pages group themselves on either side of her, while she takes her seat).

SONG OF THE MAIDENS.

Come Pansy and Jasmine. come Tulip and Roses.
Come Lilac and Lily and deep Passion Flower.
Come forth to the woods where the shy deer reposes
We'll all join the dance in the gay Forest Bower.
Away spike shaped leaves from the soft damask grasses,
And hide ye all thorns and brown toad stools away.
Make fragrant the road where the Fairy Queen passes,
Give music, ye trees for this midnight is gay.
The Queen of the air has in glory descended
Once more this far earth with her presence to grace.
Then off luckless things, till the festal be ended,
That beauty and mirth may adorn this bright place,

(Pilgrim stands aside. Yogmaya notices him, and goes towards him).

YOGMAYA.

Who is this stranger, who with courtly courage
Visits the Fairies at their Midnight Court?
Few are the chosen mortals who have ventured
Or venturing been permitted to these halls.
But once in hundred years we hold *this* festal
And he thrice happy who at this great hour
Is ready for the Fairy Queen's reception.
Long I have waited through the weary years
Ever in vain, till now, to greet that brave one
Who would with me the Cent'ry Festal share.

(She leads him to the throne).

With joy we welcome you within our Kingdom
Fairies, behold your newly chosen King.

(A shout of joy goes up).

Flower Maidens (sing)
Hail, oh King
To Thee we sing.
Thee our joyous welcome bring.
In these bowers
Mid song and flowers,
In our merry Fairy Ring

(Two step forward and wreath the King with garlands).

The two (sing)
Mignonette
And violet
Let us place upon your head
Crown of May
With Myrtle gay
Interspersed with roses red.

(They step back to their places. Two other step foward also with garlands).

The Two (sing)
Goldenrod
Forget-me-not
Pansies too for loving thought,
Jasmine white
and Heartsdelight
All into one garland wrought.

(They step back into their place).

All (sing)
Loyalty
We vow to thee,
Ever faithful we will be
Hail oh King
To thee we sing
In our gay fraternity.

(Meanwhile the ballet continues).

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Little Sprites (sing)
Keep away day break
While we are gay.
Let not the lark wake
To hasten day.
Lark and swallow stay in bed
Do not bring the morning red,
To our happy bowers,
Fairy bell
Forest dell
Silver moon, thy white light shed,
Sweet delight
Fairy night
Now the world is ours.

(The ballet and music continue a while. Then a rose light is seen among the trees. Suddenly there is a loud crash and the stage becomes semi dark. Sighs and wails are heard. The sprites all run off quickly. The maidens divide, six going one way and six another. They droop their heads and sing as they go).

Song.

Farewell to the Feast for the moonlight is dying,
On flushed Eastern sky the morn's shadows appear.
Thus sadly we go, while our fond hearts are sighing
Farewell to the Festal, when daylight is near.

(The last notes die away in the distance. The Queen turns to go).

SATYENDRA.

Oh Queen of Glory, wilt Thou too forsake me.
Art Thou too banished from my sight with these?
Thy holy presence healed my fev'rish pulses
My throbbing heart near Thee at last found rest.

YOGMAYA.

I may not linger for the hour is calling.
The Fairies, time is night, and I must go
Back to those other realms that sways my sceptre
Then fare thee well, the happy hour is passed.

SATYENDRA.

It is *not* passed, no I will not accept it.
Wher'er Thou goest my feet shall follow thee.
Be it through caves of death or burning forests,
Thy path is mine; my soul belongs to Thee.

YOGMAYA.

Strange are the fates that govern men and fairies
Thy path and mine are still divided far.
But there is hope; long and untiring struggle
May still our far divided paths unite.

SATYENDRA.

When will this be? Oh tell me ere Thou leave me.
When may I see that heavenly face again?

YOGMAYA

On that day when the great laws of our being
Will blend in one. Then hope and trust and pray.

SATYENDRA.

't is all so strangely weird, so all uncertain
Tell me, how shall I know that happy day?

YOGMAYA.

Take this wilt branch, and when its leaves are sprouting.
Tnen know the spring of Thy new life has come,
But further question not, I may not tarry.
Strive bravely, trust and labour, and—farewell.

(While she is speaking she turns from him holding out a small withered branch with extended haud).

The Curtain drops.

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MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story by "Kaushala."

Special for the Vedic Magazine.

Chapter X.

Father and Daughter.

We talk of a credulous vulgar without always recollecting that there is avulgar incredulality which in historical matters, as well as in those of religion, finds it easier to doubt than to examine—Scott.

Rai Bahadur Anand Swarup is in a jolly mood to-day. He is moving round in the revolving chair glancing cursorily at the contents of a weekly newspaper. Evidently he is having a holiday to-day. It is, indeed, a rare sight to see him without a serious book in his hand. It seems that he is no longer wrestling with intellectual problems, that the agony of philosophic doubt is over and the calm of settled conviction has supervened. The look of perplexity on his countenance has been replaced by that of sweet benignity and placid conviction. Even the most casual visitor can see that the septugenarian recluse has after all discovered the haven of intellectual endeavour and the goal of mental effort. He has discovered the Truth for which his soul had yearned so long and towards which his mind had been marching all these long years of patient toil and painstaking research. He was in a sort of ecstasy and was enjoying complete intellectual rest when he heard soft footsteps approaching his room He at once recognised them to be the footsteps of his darling favourite Manorama Manorama entered her father's study, a newspaper in hand. She wore a startled and alarmed look and perplexity sate upon her lovely face. It seemed that she had read intelligence in the newspaper in her hand which had upset her mental balance and disturbed her nervous equilibrium. Her father was pleased to see her, patted her on the head and indicated to her a chair close by his seat. When she was sated, the Rai Bahadur cast a sweet, tender and loving glance at her and in melting affectionate tones broke the ice and and set the ball rolling.

"My sweetest darling! What troubles you? Has the disease of thinking attacked my sweetie and has her little head begun to be filled with ideas? Somehow or other I have never yet associated either thinking or search for ideas with my Manorama. Is there, then, a change in my girl which her old daddy cannot but welcome with the utmost enthusiastic delight.

"No Father! It is not that! I am just as irresponsible, light-hearted, frivolous and selfish a girl to day as I have been all through my brief life. I just concern myself with the immediate and do not permit the mediate to worry me. I am a votary of to-day and leave to marrow to take care of itself. I occupy myself with the enjoyments and delicious sensations that this life affords and do not let thoughts of the hereafter invade my restful slumbers. I care a lot for my physical comforts and just as much for the cultivation of my intellectual faculties as will enable me to pass for a cultured person; as for helping others and doing altruistic deeds, I do not object to them if they do not demand any extra time or extra sacrifices and can be accomplished in idle hours and in pursuit of fashion. Philanthropy I dread, but a reputation for philanthopy I am willing to attain and

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to strive for. This, my dear father, is my philosophy of life."

"You saucy girlie! A cynic at this youthful period of life! My dear! I shudder to think of your future. You have not yet known adversity and are the spoiled child of an old dotard whose chief weakness consists in indulgent treatment of an only daughter. You live in a world of illusions and false and imaginary values and mistake comfort for happiness. Comforts cease to comfort and delicacies cease to be delicious when the mind is troubled by shades of the past and shadows of the future. Nothing temporal can, at that moment, offer solace. It is, then, that one hungers for the eternal amidst the fleeting, the unchanging amidst the changeful, the permanent amidst the temporary and for the Source and Fount of Everlasting Universal and All—Embracing Peace!"

"Father, you have hitherto been devout, religious and sweet but withal rational, liberal and progressive. But now in the evening of your life, you have turned dogmatic, doctrinare, revivalist and reactionary. That, I am told, has always been your characterisation of a typical Arya Samajist."

"Thanks, child, for the unsolicited testimonial that you have bestowed upon me. But how came you to learn that I had turned an Arya Samajist?"

"Why a note in the current issue of the *Vedic Patrika*, a copy of which has been sent to me by my late class—fellow Lilawati daughter of the President of the Brahmo Samaj, has spread the news far and wide and set educated and advanced Punjab agog with sensation."

At the request of her father, Manorama read aloud the following editorial from the *Vedic Patrika* Lahore dated June 2nd 1920, headed "A Notable Conversion."

"It affords us great pleasure to announce the conversion to the Eternal Vedic Dharma of Rai Bahadur Anand Swarup, the profoundest scholar of Comparature Religion and Philosophy in our Province. The Rai Bahadur is an ascetic and, though a leading light of the Brahmo Samaj, has always been widely respected by all sections of the population for his unsurpassed learning, lofty and irreproachable character and prepossessing and charming manners. His conversion has naturally caused a stir in intellectual circles for he was regarded as one of the greatest authorities on Brahmo Metaphysics. Such Brahmo luminaries as the late lamented Pandit Shiv Nath Shastri and Babu Hem Chandra Sarkar not unoften referred their doubts and difficulties to him. His joining the fold of the Arya Samaj has been rightly regarded an event in the history of Lord Dayananda's Church. What makes this notable conversion exceptionally remarkable and absolutely unique is the singular fact that the Arya Samaj can claim no credit whatsoever for this latest and the most noteworthy accession to its front ranks. The Rai Bahadur made a public pronouncement in the last weekly service meeting of the Arya Samaj Wachhowali. The spacious hall, the galleries and the wide corridors of the Arya Mandir were packed to suffocation and full to overflowing. The vast audience was all attention to the learned speaker and was fully enthusastically and even aggressively responsive.

The speech was an intellectual treat of a very high and exalted order. The venerable Rai Bahadur gradually unfolded the successive gradations by which his mind grasped the central fact in the history of World-Religion that there has been no advance, through the ages, in the sphere of Religion and Philosophy and that, on the contrary, the earliest ideas are the noblest. A careful study of Lord Dayananda's Commentary upon the Vedas planted the seed which grew as he studied archaeology and the antiquities of all races and fully ripened and bore fruit when he read Bury's *"Idea of Progress"* and reflected upon Bury's conclusions in the light of Chapter VII of the Suttyarath Prakash. He was now convinced that the central Truths of Religion were eternal and could not be built up by human reason if they had not been revealed and

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re-revealed through cycles of creation. The Veda embodied those eternal truths which Plato called Ideas and to which Greek, Egyptian, Zorastarian and Hebraic traditions unmistakably referred. Towards the conclusion of the speech the Rai Bahadur, rightly claiming the privilege of a brother and a comrade, uttered some home-truths. He observed rightly that the Arya Samaj had been deflected from the path pursued by Dayananda. Dayanand lived and died for the Veda and drew his inspiration directly from the Holy scriptures. His followers cared more for social reform on western lines.

They drew their ideas from western sources and from contaminated nationalism which was a non-descript hotch-potch compounded of diluted materialism, crude Bolshevism and perverted idealism and foisted them upon the Vedas. He deplored the multiplication of institutions which, it seemed to him, existed on their own account and not as subsidiary to the work of Vedic propaganda. We are sure these sage observations will have the desired effect."

When Manorama concluded the reading of the note, she resumed the thread of the conversation.

"How can, Father, a scholar of your repute believe in the revealed character of shepherd songs?"

"My dear! The Vedas are not shepherd songs. They embody the highest, the noblest and the most universal truths."

"We have read is our "Text Book of Indian History" that the Vedic Bards addressed superstitious prayers to the various elemental forces of nature believing them to be deities."

"It is all bosh! What do these so atterers and sciolists know of Vedic exegetics?"

"But, Father, the author of the book is a European and how can a European write what is false?"

"Poor child! Your slave mentality is pitiable. The secret of European domination in our country ought to be sought in the slave-mentality of the Indian people fostered by an outlandish system of education."

"But the Arya Samaj would have us return to primitive barbarism."

"Primitive barbarism is a thousand times preferable to a barbarous, savage, is human and heartless civilization. But the "primitive" Aryan were not barbarians. They had attained to a very high state of civilization—only their civilization was not godless and conscienceless like the civilised and scientific devilry of these days"

"I find nothing about the so-called civilization of the Vedic period in popular books. I am no scholar, and prefer for the present to believe in the dicta of popular treatises. There will be time enough to revise my opinions when what you say passes into popular credology."

"My dear Manorama! The fault is mine. I have let you pass through the process of de-Indianisation and de-Nationalisation for so many years. All your modern accomplishments have been purchased at the cost of your soul and your Indian brain! Ah Manorama! You are a girl of fine impules and a generous heart. But this education has perverted these impulses My darling! If only you could be redeemed, what an asset you would be for the cause of the Arya Samaj"

As the Rai Bahadur uttered these last sentences, Vishnu Dyal entered the room

The carnation hue mounted Manorama's white cheeks. The blush was noticed by her father After formal greetings were ever, Manorama slipped away leaving her father and her suitor all alone in the study.

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DEW-DROPS.

(From the Panjabi of Bhai Vir Singh.)

(By Pandit Brij Lal Shastri m.a.)

DEW-DROPS.

I am all eyes lying on the velvert green ;

in the thirst for thy sight I am all water ;

I am nothing but the thirst for thy sight ;

Climb on high ! Come and hug me—I am spread on thy grassy path, my love.

PREPARATION.

Ranjha is there at Takht Hazara falling out with his brother's wives ;

The begging bowl is yet on the wheel of the potter ;

Hir with her conch-shaped neck bent is standing on the other Bank of the Cnenab ;

The great river goes and stays nowhere—it leaves no drop of water behind it !

The Unmoving Ranjha.

Our Ranjha never leaves his seat at Takht Hazara ;

We are sitting here at Jhang Sial, feeling the pain of his pull ;

He does not come over here ; nor does he call us to himself ; he sends melodies from his flute ;

He has put the hook in the water. ——Is this love or cruelty ?

Sober and Drunk.

The wise have tired out their brains by their hows and whys in vain ;

Why dost thou, O Soul, follow the path trodden upon by myriads before thee ?

Give up this fruitless wandering, and give thyself up to one thing ; Seek for joy in drunkenness ;

Intoxication is better than sobriety, for it keeps one stable.

Evil.

Nature has adorned with her hands the vine creepers with crystal phials of the divine juice ;

Thou hast plucked them, put them in large earthen vessels and let them rot there ;

And therefrom thou thyself drawest the wine of misery !

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THE WORLD OF BOOKS.

English.

Ancient India by Mr. Upendra Nath Ball, M.A., Published by The Kamala Book Depot Ltd. Calcutta and Patna. Price 2-8-0.

The author has written this book with the object of providing a suitable compendium for university students of the researches of occidental scholars and historians.

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CONTEMPORARY THOUGHT REVIEWED

Re-incarnation and some Criticisms.

Mr. C. J. Ryan contributes the first of a series of articles on this subject to the March number of the *Theosophical Path*. At the outset he thus describes the need for the articles he proposes to write :—

> The world would indeed be a shambles, a very hopeless affair, if it were true that man emerges at birth from nothing and goes nowhere at death. But man is immortal in his higher essence; there is a purpose in his existence; and during the present phase of evolution, Rebirth or Reincarnation in material bodies at intervals, with periods of spiritual rest and happiness between earth-lives, is the method of attaining higher conditions and consciousness. It is strange that in spite of the satisfaction that the conception of Reincarnation brings to the thoughtful mind when it is studied, and the general agreement among so many great thinkers that it is eminently logical and consistent with the facts of nature—once you see the necessity of something more than dead matter and blind force—and that it satisfies the heart's desire for justice and mercy in the highest degree, there should be any objectors to such a natural and reasonable belief. The objections against Reincarnation are not very forceful nor numerous; most of them are raised by persons who have given little attention to the subject, or who have heard it represented in extravagant, imperfect, and erroneous ways.
> .....
> .....
> A consideration of some of the criticisms that have been brought will serve the purpose of focusing the points of importance.

Heredity and Environment.

The writer thus deals with the objection that it is environment and heredity that make or unmake man and, therefore, it cannot be proved that the infant brings over nothing from any past incarnation :—

> This statement is founded upon misconceptions of what is meant by Reincarnation. No one suggests that the ordinary personality of the infant lived before, or that its embryonic brain brought over any personal memories from its last incarnation in the way our brain-minds carry our memories onward through the blank and abyss of sleep from one day to another. The well-known essayist, Arnold Bennett, says: "For me, spiritual content springs from no mental or physical facts. It springs from the spiritual fact that there is something higher in man than the mind, and that something can control the mind." That something overshadows our normal waking consciousness. The evidence of the deeper dreaming and of various forms of clairvoyance, of the sudden control in emergencies by a power and a wisdom transcending the ordinary mind, and from other sources, testifies strongly in favor of an inner Ego not entirely immersed in the brain-mind personality. Professor William James, Dr. W. Jay Hudson, Dr. Carl du Prel, and many other psychologists (outside the ranks of the Theosophical Society) have compiled quantities of evidence in support of a far higher consciousness which occasionally dips down, so to speak, into ordinary, waking consciousness and startles the one so favored by its immensity and transcendant richness. Some have thought it the immediate presence of God, and in Christian theology it is sometime called the Guardian Angel, given to us at the moment of birth to take care of our soul. Once we get a

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distinct picture in the mind of the overshadowing higher consciousness, warning and guiding as far as will permit its voice —the conscience—to be heard, it becomes easy to understand that this higher self is the true Individuality which overshadows many past incarnations and to which we must unite to gain full measure of immortality. In view of the fact that the higher self is the source and basis of our sense of existence, while the lower personality is more or less fleeting, it is clear that our chance of immortality is bound up with our ability to unite our personal consciousness with the higher nature. That is the teaching of Theosophy.

The infant at birth has only a few common animal instincts; what else would you expect? That its rudimentary, undeveloped brain would manifest knowledge and ability which it is physically incapable of expressing? Its rudimentary condition is proved by the fact that no one can recollect the experiences of the first year or two of life. Most certainly everything characteristic appears in the mind as the body grows, but that is not an argument against Reincarnation. What cannot be explained on the basis of the one-life theory are the well marked qualities of character and capacity which show forth in the child as it unfolds what is in it. Extreme cases aside, such as infant prodigies in intellect, monsters of vice or brilliant examples of spirituality, springing from average families, sisters with precisely the same hereditary descent are reasonably explained only by the principle of Reincarnation. The reincarnating Ego enters a family in which it will find conditions, both mental and physical, in harmony with the causes it has set in motion in part lives; it is not the slave of the hereditary or of the conditions; it modifies them according to its needs. But this cannot be done all at once, and so it is absurd to criticize the theory of Reincarnation because a new-born infant does not display character of well-marked type, which could not be claimed under any theory.

Justice and Mercy.

Mr. Ryan thus meets the criticism that believers in Reincarnation must yield to despair:—

As the essence of the teaching of Reincarnation is justice, the truest mercy, it is absurd to hear the criticism that says its believers must yield to despair. We do not hear of more desperation in eastern lands where the belief is widely held, than in Europe where ignorance of it generally prevails. Recent accounts of criminal conditions in western lands are not calculated to make the Buddhist or Hindu reincarnationists blush for their opinions. Instead of driving people to crime the idea of Re-incarnation instils the feeling of personal responsibility, both for oneself and for one's share in the progress of the world. If it is true, as the wisest teachers of the ages have declared, that what you sow that will you reap and not something else, your responsibility to yourself for sowing good seeds for your future harvest will surely act as a check upon crime. And if we shall return in some future century to earth-life again, the conditions we shall meet will be just what we have helped to make in the past. The earth is our home, and will be for a long time, and we are creators; we are called upon to bring all the forces of our natures into action to build up an earthly paradise, until the cycle of embodied life for the race is fulfilled. In the Biblical allegory Adam, the human race, was sent to the Garden of Eden, the early Golden Age of the world, to "till and dress it." And his task is still unfinished.

Reincarnation and Christianity.

The following from the article as regards the relation between Reincarnation and Chriastinity will, doubtless, interest our readers:—

It is impossible to touch upon all the objections to Reincarnation in a short article, even briefly, but the charge that it is opposed to the teachings of the Founder of Christianity deserves a little attention.

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The belief in Reincarnation was even more widely spread throughout the world in the time of Christ than it is today, for not only practically entire East accepted it, but also the principal races of Europe—the population of Empire and the Celtic peoples—and probably others Jesus, therefore, must have been well acquainted with it. Why then if it is, as some of the critics declare, a dangerous, degrading, and un-Christian idea, did not Jesus explicity denounce it? Why did he take particular pains to teach it; and why did one of his greatest followers—the author of the *Book of Revelation*,—take it for granted so completely that he quite naturally referred to those persons who had conquered their lower nature as not having to reincarnate any more on earth? Perhaps these points, among others in the Bible are not very familiar to modern churchgoers; it is not likely that they should be since the orthodox churches have abandoned the principle of Reincarnation, the key which unlocks so many of the mysteries of existence, and therefore do not dare to draw attention to the plain and simple meaning of the Reincarnation passages in their 'divinely inspired' volume.

The disciples came to Jesus asking him if the general belief was true that the spirit which last incarnated in the famous prophet Elijah nine hundred years before, had now taken a new incarnation is the personality of John the Baptist. According to Jesus, the report was accurate. In several places in the *Gospel of Matthew* Jesus repeats that John was Elijah, with the greatest emphasis John did not recollect his appearance on the stage of earth in the character of Elijah, but Jesus, a greater teacher and a more advanced initiate, could see his past with certainty. Later on at the moment of the Transfiguration, *Elijah's form was seen*: this, of course, was after John's execution by Herod. Elsewhere in the Gospels Jesus is asked a Reincarnation question by his disciples—when the man born blind was healed—but the greater Teacher puts it off with an incomprehensible metaphysical answer. When the question arose again in regard to Elijah, he definitely approved of the principle.

In the *Revelation of John the Divine* the scribe, in warning and advising the early Christian communities, was inspired to write in the name of the Christos:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of Life, but I will confess his name before my Father.

"Him that overcometh will I made a pillar in the temple of my God, and he shall go on more out. . . . "—*Rev.*, iii 5 12.

How can it be said that the one who has overcome shall go out of the spiritual temple no more, unless those who have not overcome are obliged to go out until they have won their victory; and where should they go except into terrestrial life where the great battle is fought?

The Total Failure of Orthodox Christianity.

Rev. Charles E. Raven, B. D. in a sermon preached before the University of Cambridge in February 20, 1921, and reproduced in *The Challenge* utters some home truths. He thus describes the revolt of the younger generation and its causes:—

And yet, unless we wilfully blind ourselves to the signs of the times, that is what we are doing. No one can live for many weeks in a place like this without realising that a fresh outpouring of the Spirit has taken place, that at last Christianity has got over the perplexities and adjustments of the past century, and that a new and reasonable faith is stirring in the minds and lives of the younger generation. They have rediscovered for themselves the eternal Jesus, a Jesus whom they can accept without being deaf to the voice of the critics, or blind to the progress of scientific thought, or false to the knowledge of to day. The events of the Mission held here twelve months ago are proof enough; and from my own experience I can testify that the same thing is happening everywhere in the student world. But these young men

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and women are seldom or never returning to the Church: they are deliberately, and in most cases with regret, turning away from a society whose life and doctrine they could not accept at the cost of sacrificing what no one of them dare sacrifice, intellectual honesty. Quite conclusive is the case of the candidates for Holy Orders. In spite of the revival of Christianity in the student world, the Church is getting too few ordinands—and those not the best. Our apologists may try to comfort us by alleging the poverty of the clergy as the reason. That is false. Those who believe it must have a curious idea of vocation and of the heroism of the young. They will not take Orders because they do not feel anxious for official connection with a body whose methods are notoriously inefficient, and because they cannot assent to propositions which are universally regarded even by the clergy as antiquated and untrue. A prayer-book redolent of bygone superstitions, creeds which proclaim with the arrogance of ultimate inerrancy facts in some cases unbelievable and unbelieved sacraments for which claims are made which can only be paralleled in the records of white magic, preaching which dare not speak its mind even if it has a mind to speak, a spirit which is exactly and ruthlessly described in the New Testament denunciations of the Pharisees—that is how the Church strikes the less friendly of them; and with that picture of it, we can hardly wonder that they stand aloof. The picture may be one-sided and overdrawn: I should, of course, not be here if I thought it fair: bnt my business is not so much to comment upon their criticisms as to note them and to ask if they are wholly unjust; to note them and to urge that they are symptomatic of our almost total failure to meet the needs of the time.

Total failure—is it too strong a term? There are, I know, very many of the younger generation who would be no more willing than I to accept the picture that I have just sketched as truly representative of the Church—many who find in her prayers and services and sacraments much that is intensely real and helpful. They rejoice at certain signs of revival in the Report of the Lambeth Conference, they welcome eagerly the pronouncements upon social and international questions which her leaders have issued from time to time. But none the less institutional religion is very evidently on its trial; and even those who feel most keenly the need for a definite Christian society with which to ally themselves, are not convinced that the Church of England or indeed any of the existing denominations can fill for them the place of that society.

The causes of this suspicion are very many. Our attitude towards the war, when our bishops hesitated, giving their blessing to the national cause, and yet forbidding the clergy to take combatant commissions, is one stumbling-block. Our apathy towards industrial evils and our refusal to condemn certain definite and unjustifiable wrongs constitute a more potent reason. But deeper than all of these is, I believe, our failure to present to them the Christ in the form in which they have known Him. For the great characteristic of the religious movement of our time is its return to the historic Jesus. His life, as the perfect translation into terms of human speech of the life of God, enthralls and inspires them. To Him they are ready and eager to give the wealth of their devotion, the homage of their loyalty. And when they come to seek Him in the Churches they find not Himself but a caricature. Hymns and stained-glass yes and catechism and sacrament, where in these is Jesus, as the Gospels describe Him, as we are learning to know Him? In the Catechism He hardly appears at all: in the hymns and prayers. He is either the gentle shepherd or the King of kings, never the Son of Man: in the Eucharist He is the Christ of the Mass: "they have taken away my Lord, and I know not where they have laid Him"—that is the complaint of masses of modern disciples, when they find instead of the Master the grave-clothes in which the piety of centuries has swathed and concealed Him.

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Conventionalised even when not demonstrably falsified, tricked out with the symbols of human sentimentality or the ornaments of human pomp, the heroic suffering Manhood of Jesus has disappeared and left these relics in His place. We have failed to give them the one needful thing: their very devotion is driving them elsewhere.

THE FAILURE OF THE CHURCH.

If any of you doubt the reality of this failure or believe that the old paths may still be followed without disaster, let us consider for a moment the two aspects of the life of a religious organism its doctrine and its organisation. The present doctrinal position of the Church of England seems to be this. A long line of lonely scholars has for many years stood for liberty, for the right of Churchmen to reinterprete their belief in terms of the thought of their own time Until very recently such men were subjected to persecution, as they still are to abuse and slander. They have had to stand generally alone, conscious that their work was losing by being repudiated by the mass of their contemporaries, conscious that they were being cut off from the main current of Christian devotion, the main store-house of Christian experience. And now at last these pioneers have had their reward, a reward which few of them have lived to see. The younger generation has hailed them; its prophets are their spiritual sons; a mighty army follows where they have blazed the path. But the Church, the Church for whom they laboured and suffered, the Church whose treasures of devotional life they could but venerate and envy, is as yet unmoved.

Of her two great parties, one is now with the utmost caution and after years of uncertainty beginning to cut itself free: the Evangelicals appear to have at last repudiated their dondage to the litteral interpretation of the Scriptures, and to be almost ready to restate their principles in terms of to-day. The other has openly declared war against all change except in a backwards direction. The Anglo-Catholics stand committed by their latest pronouncements to the unquestioning acceptance of all that the Undivided Church has taught, and by that standard propose to test and to measure the reliablity of more recent knowledge. Aud at present even this much concession to the needs of to-day is refused us. The Report of their Congress last June is a declaration of their theological bankruptcy. We search their writings to find the bread of life, for which the world is hungering. And we find, alas that it should be so, only the stones of ancient formularies, the scorpions of ancient superstitions. Take two instances Nothing is more obviously vital than the restatement of the doctrine of the Incarnation. *Biology and psychology have profoundly modified the whole content of the words God and man: critical science has recovered for us a fresh portrait of Jesus: and yet the heirs of Catholicism have hitherto only given us treatises based upon the historical accuracy of the Fourth Gospel and couched in terms of the question-begging formula of Chalcedon.* Or in another department, consider the Anglo-Catholic attitude towards the Ministry of Women A new chapter in the history of the sexes has obviously been begun: a fresh and for the first time in history, a Christian status has been given to womanhood: and yet the champions of tradition refuse to move beyond the decisions of the first seven Councils, or to meet a desperately critical situation with any weapons save those of a sex-morbid monasticism: "for us the question is decided" that is the spirit in which they sweep away the labours of a thousand years; that is the spirit which they invite the youth of the twentieth century to share."

"And if that is the position in regard to doctrine, the state of our organisation is not less parlous. Christians are visibly confronted with an immediate alternative—the alternative crudely but not untruthfully presented as "Christ ar Chaos," They see everywhere a vast yearning for a better order, a growing conviction that in the service of the worldwide Kingdom of God is alone to be found both the ideal and the inspiration which will nerve them to face

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the future. Everywhere there are signs that the opportunity is of unparalleled grandeur. Men and women of all denominations are sharing in that hope, yielding themselves to the cause and in so doing are finding a union and a fellowship such as they have never previously experienced. The old divisions, the old quarrels, none of them less than a century distinct from our time, have shrunk into the meanest insignificance in face of that great call for united action: their perpetuation has become a veritabe sin against the light, a deliberate act of apostasy and of betrayal. And yet when these new crusaders, pledged to a holier war than any past crusade, demand that they shall share together the bread and wine which their Master chose as the appointed sacrament of brotherhood, their request is rejected with calumly, as an act of rebellion.

In the sacred name of traditon and for fear their acts should compromise the legal status of their denomination—a status already precarious enough—they are forbidden to go forward: they are asked to deny their experience, to consent to what they know to be sin. Little wonder if they turn from the Churches in disgust.

THE CRISIS.

I have tried to sketch the position as faithfully and as frankly as I can. The times seem to me far too critical, the issues far too grve for soft speech, or compromising half-truth. We stand, I believe, at a point where movement is essential. We must either go forward speedily and fearlessly: or as a Church we perish, There was a moment in the history of the Roformation when it might have been possible, or so it seemed, for the Church in England and with it perhaps the whole of Western Christendom to have reformed itself from within, to have absorbed the new knowledge and readjusted the old traditions without a breach of historic continuity. So at least Erasmus and More and Colet dreamed. It is possible for us also to reform ourselves: God's grace may yet restore to the old wineskins their pliancy and make them fit to contain His new wine.

But the season for such a peaceful change is passing fast. Many of us will wait and work and watch in the hope that the change may yet come in time. Only our hope grows fainter. Only there may come a moment—and sometimes it seems at hand—when we can wait no longer, when action at whatevr cost will have to be taken, when to be still would be to sin not against man but against God And if that call comes, that call which no man dare disobey, thousands will rise to answer it.

EDITORIAL REFLECTIONS.

A MEDIEVAL HINDU PHILOSOPHER ON THE RIGHTS OF SUDRA.

Bhagwan Dayananda has persistently preached the view that all classes of people, who adopt the rule of righteousness as laid down in the Vedas and lead a life of purity, are entitled to the benefits of spiritual communion and even salvation no matter what their parentage. As research in Sanskrit Literature marches forward, it is becoming clearer day by day that during all periods of Indian History—even in the dark middle ages—scholars and philosophers have

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risen and raised their voice against the unshastric tyrannical domination of the so-called upper classes over the proletariat—they failed to effect a revolution because they had not Lord Dayananda's *Tapasya* and *Yogabal* though they had the intellectual clarity of vision to perceive the Truth and the courage to proclaim it. Mr. R. Sharma Sastry BA, MRAS, the learned translator of Kautalya's Artha Shastra, writing in the latest issue of *The Quarterly Journal of the Mythic Society* brings to light the liberal views of Raghunatha Varman. He thus introduces the subject.

Nature has endowed man with enormous spiritual, intellectual and physical powers and to exercise those powers at his will. But with the growth of society and civilization there came as a social necessity three despots to restrain the exercise of free will. They are Religion, Society in the form of race, nation, class or caste, and Government. Under religious despotism certain classes of men are forbidden to read and discuss the religious literature of certain other classes. Under social tyranny certain classes of men have been condemned as unsociable. Political despotism frequently prohibits certain acts as offences. These restrictions to individual liberty are common to all nations. India is no exception to them. Whatever might be the past history of India during the Vedic peiod, she came under the tyranny of all the three kinds of despotisms in the medieval times. During the Vedic period there seem to have been no inequalities of caste distinctions. The Vedas and the Vedic sacrifices seem to have formed national religion common to all classes or castes of people. Even the Sudra seems to have read the Vedas and performed the Vedic sacrifices: for Apastamba (I. 19,9) prescribes 'Adhva,' 'come, O! wife,' as the imperative to be used by a Sudra sacrificer in calling his wife to present herself at the full or new moon sacrifice under performance. The Varaha Srauta which is later than Patanjali (1st Century B. C.) whose name it mentions says (II-4) that 'dasi pinashti, " a slave woman powders the rice, to be used in the sacrifice. But with the advent of rigid caste system in the first few centuries of A.D, the Brahmans seem to have shut out the Sudras from the Vedic literature and the Vedic sacrifices and concealed from them the various philosophies, such as the Sunkhya, Advaita, Dvaita, Nyaya, Vaishasika, all based more or less on the Upanishads. Yet even in these dark ages a few learend and liberal stars seem to have been impartially shedding their light over all. Among these Rayakula Raghuttamsa or Raghunatha Varman is one. He seems to have been a learend scholar well versed in Purvemimamsa, Advaita and Nvaya. Among his works, one. 'Laukika-nyayasangraha, or 'Abridged account of current logical principles' has been published in the Benres Chaukamba Series. There is another larger work of his styled the Laukika Nyayaratnakara, or the ocean of current logical principle. In the introduction to his former work he says that it is an abridgement of the latter. He seems to have lived in Benares. It is not however known when he flourished and where he was born. It is probable that he is not far later then Appayya Dikshita who lived in 1530-1527 A. D.

Here is a specimen of the quaint, characteristically scholastic but nevertheless incisive logic by means of which Raghunath establishes the right of women and Sudras to *Brahm Jnan.*

"If as stated, the acquisition of knowledge requires no scriptural command or permission, then as the Sudra is also desirous of acquiring knowledge, is he also entitled to undertake activities necessary for the acquisition of knowledge ? Yes, why not! He has a right to it. Well! after discussing the question whether a Sudra is entitled to hear of the Vedantic

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texts necessary for the acquisition of the Saguna-Brahma knowledge treated of in the Upanishads it is decided in what is called he Apa-Sudra-discourse in the Badarayana sutras that the Sudras have no right to Brahma-knowledge. For denying this right to them, the commentaries on the Badarayana sutras are pointed out as an authority. It is stated there that as he cannot read the Vedas, he has no right to Brahma-knowledge. Also as he has no right to read and learn the Vedas, it follows that he has no right to the performance of worship of Saguna Brahma. It follows equally therefore that he has no right to entertain a desire for the acquisition of Brahma-knowledge. Nor can it be said that though he has no right to perform the Vedic rights, he has yet the right to undertake such activities as are necessary for the acquisition of Brahma-knowlege; for the Smriti says that 'no knowledge should be imparted to the Sudra.' Hence it follows that as he has no right to knowledge in general, he is not at all entitled to desire and take steps to acquire Brahma-knowledge.

Not so :—Though the Sudra has no right to learn the Vedas and to perform the Agnihotra and other sacrificial acts, there is an express statement entitling all the castes inclusive of the Sudra to the acquisition of that knowledge which is necessary to remove the sin that stands in the way of knowledge and which enables him to have a faith in the lord of the Universe. He is also entitled to perform what are called pakayjnas. The express statement (Bhagavadgita IX. 32) is as follows :—

'O son of Prith, those people of even sinful or low birtha, as well as woman, Vaisyas, or Sudras, shall reach the supreme state through obtaining shelter in me'.

This verse holds out emancipation through knowledge to all persons born of intermixture of castes such as those from the Suta down to the Chandalas as well as to women who have placed their heart in the Lord of the Universe. It cannot be said that the epithet 'of sinful or low birth, is applicable to those persons that are mentioned in the second half of the Verse; for Vaisyas cannot be said to be of sinful or low birth, in as much as they are entitled to study the Vedas and acquire the knowledge of Saguna as well as Nirguna Brahma. Nor is that epithet applicable to women and Sudras for the following reason :—

Now what is the meaning of sinful or low birth. If it means those whose past sinful deeds are the cause of their presat birth, then there crop up two alternatives: what are these sinful deeds?

Are they those that obstruct knowledge or those that are the cause of misery alone (dukha)? If it is taken in the first sense, then it may be applied even to the Dvijas (Brahman, Kshatriya and Vaisya), for it cannot be said that they have no sin obstructive to knowledge; otherwise they might all be born as wise men.

If it be taken in the second sense, *i. e.*, such sin as is the cause of misery alone, then those to whom such epithet is applied would be only those who are always miserable with no trace of happiness for there would be no merit to bring them happiness.

If that word (papayoni) be taken in the third sense, *i. e.*, those whose birth is miserable, then that epithet can be applied to Dvijas also, for it cannot be said that their birth has no misery at all. If it be taken in the first sense, *i. e*, those whose birth is caused by sin obstructive to knowledge, then they can have no shelter in the Lord of the Universe, because the Sruti says that merit can be acquired only by meritorious deeds; also because the Mahabharata says that faith in God will come to man only when he is rid of sins which cause him to revolve in millions of births of manifold forms, and also because there is the Purna saying that faith in Krishna originates in men only after their passing through a million of births and after their getting rid of sins by means of meditation and concentration of mind. Hence it follows that faith originates in men only when they get rid of those sins which are obstructive to true knwledge. Hence the first meaning does not hold good.

Nor can the word *papa*, sin, be taken to mean only such sin as causes low birth, for that meaning is involved in the inconsistency of interdependence, as sin is the

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cause of low birth and low birth is the cause of sin. Nor cau lowness in birth be defined; for it is not even now clearly understood. Accordinly there is a story in the Vihnupurana illustrating the difficulty of defining low birth. The story is as follows:—

There was a discussion among some sages as to in what times the least meritorious deed is productive of the greatest merit and with what deeds man will be happy. In view of clearing off the doubt, the sages went to Vyasa. Seeing him bathing in the Ganges, waited for him on the bank. Having risen after plunging himself in the water once, he said "Kali is good and good is Kali." After plunging a second time, he said "good! good! O Sudra thou art happy" (dhanya). After plunging a third time, "Happy are the women, they are happy, who else is happier than they?" Then he came out. After being salnted by the sages, he asked them why they came there. They said that they came to have their doubts cleared off by him. Then saying" Let our doubt be aside," they said that they wanted to know what made him say about the goodness of Kali, Sudra and women. Then with a smile implying that the sages could not understand that his statement about Kali, Sudras, and Womeu was in reply to their own doubt, he said, as follows:—

"What in the Krita age was acquired in the course of ten years and in the Treta age in the course of a year, and in the Dvapara in the course of a month is acquired in the Kali age in the course of a day and night, whether it be the result of penance, or celebacy, or of sinful deeds. Hence I say that Kali is good. This is the meaning of my first statement. As to the second, it is this:—The Dvijas attain the heavens by means of severe penance. But the Sudra has only to serve the Dvijas and to perform the Pakayajnas, whereby he nttains heaven. Hence he is happy or happier than the twiceborn. Nor have the Sudras those deitic rules which are enjoined upon the twice-born. Hence I said that the lot of the Sudra was happy. This is the explanation of my words commending the Sudras. Then as regards woman, O sages, you must know that whoever among women attends to the needs of her husband in her acts, thoughts or words will attain the same world that her husband attains and that, too, with far less difficulty. This is the explanation of my approbation of women's lot." Then the sages were perfectly satisfied and returned to their own places.

Thus from this story it is clear that it is not proper to speak of women and Sudras as persons of sinful or low birth. If even in spite of the Vishnupurna statement, women and Sudras are regarded as persons of sinful birth, then the inconsistency of sin being the cause of low birth and low birth being the cause of sin cannot be avoided. Unless it is avoided, no consistent meaning can possibly be made. The mention of women, Vaisyas and Sudras in the lowest social scale in the Bhagavadgita verse quoted above is merely to encourage by flattering words the Brahmans, Kshatriyas and Arjuna among them. Hence it follows that the words 'Brahmana, in the Upanishad statement that 'Brahmans desire to know Brahma through the Vedas, sacrifices, gifts, and indestructible penance, must be interpreted to mean not merely the three upper classes, the Brahmans, the Kshatriyas, and the Vaisyas, but also people of all castes inclusive of the Sudra. It cannot be urged that the story of the Vishnupurana merely points out the duties which lead women and Sudras to emancipation, but does not at all entitle them to Brahma-knowledge; for in accordance with the Mimamsa principle of 'Combination and Separation, those very duties, when observed by women and Sudras with no desire for their results and with the sole aim of pleasing the Lord of the Universe, will entitle them to attain Brahma-knowledge.

The great philosopher utilises even the mysterious working of the Karmic Law to consoldiate his position. Says he:—

After all, the direction in which past Karma acts is a mystery. Some persons of low castes may in virtue of their good

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deeds in their previous birth acquire Brahma-knowledge in the face of obstacles to it. Accordingly a story is told in the Markandy-apurana of the sons of a sage who, though born as birds on account of their misdeeds, showed signs of Brahma-kuowledge. The Bhagavadgita (IX. 30-31) also says:—

"Also, however wicked a man might be if he worships me worshipping none else he must ever be deemed righteous, for he is rightly resolved. Soon he becomes dutiful and attains to eternal peace, O son of Kunti; be thou assured that my devotee is never destroyed."

Likewise in the Brihad Vasishtha Samhita:—

"Having got rid of all sins and being possessed of all merits he who recites the name of Vishnu will be born as the wisest."

Similarly in Harivamsa:—

"Whoever recites the name of Vishnu after rising from his bed will have all of his sins burnt at once."

In the same way in the Bhavishyottara:—

"Whoever recites the words, Rama, Rama, will be free from all sins, whether physical, mental or verbal."

Likewise in the Markandeyapurana:—

"Whoever recites thrice a day the names of Siva, such as Mahadeva, Mahesa, Sankara, Vrishabhadvaja, Suli, Kamantaka, Hara, Srikantha, Isvara, Ambikanatha, Rudra, and Siva will be free from sins and attain to the world of Siva, be he a cow-killer, or an ungrateful wretch, or a destroyer of an embryo, or a hero, or a, woman, a child, or a drunkard, or one who has married a low-caste woman."

In all these places as in other places where earnest worship of God is declared to bring forth immediate emancipation to the devotee, the explanation is that the devotee will attain Brahma-knowledge either in the same birth or in a next birth and thereby attain emancipation; for blind faith without correct understanding of Brahma will not lead to emancipation.

Blind faith is thus referred to in the following passages:—

"Whoever worships Siva who is Rudra and the consort of Uma, will after enjoying happiness in this world get into the highest abode; for God Siva will release him from all sins." (Saturudriya in the Mahabhaarata).

"Having meditated upon the consort of Uma, the Lord of the Universe, the God of three eyes, of black-neck and the eternal Calm) the devotee will reach the Universal witness wo is beyond all darkness." (Kaivalyopanishad.)

The same course holds good with ascetics who have renounced the world. They too will acquire power and control over their mind only after they go through all successive stages of Sagunopasana or worship of God in the concrete form with Vedic rites. The same is the explanation of the emancipation that is said to result from a bath in the Ganges. Mere bath in the water of the Ganges will not bring salvation, but will only lead to the acquisition of Brahma-knowledge which is the direct or immediate cause of emancipation.

Bhattanavarasaundaraya holds the same view in his Sachchudracharasmrite. He says that knowledge is not a monopoly of the Brhmans and that in the Upanishad passage where Brahmans are said to acquire Brhma-knowledge through the Vedas or through sacrifices, or through gifts or through indestructible penance, the word Brahman does not mean merely a Brahman but people of all castes. (P. 24 Manuscript. Oriental Library).

In page 25 of his Sachchhudra-chrasmriti he says that a good Sudra is equal to a Vaisa and that those who are not given to drink and adhere to their family customs are to be regarded as good Sudras and that in the fifth or seventh generation, the Sudras may attain higher caste provided they do not swerve from righteous path for five or seven generations continuously. On page 16 of the same work he goes a step further and says that if a Sudra is initiated in the Saiva religion and observes the Saiva religion to the very letter, he will be worthy of social intercourse with the higher castes. The verse runs as follows:—

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Dikshitasya cha dhirasya Sivabhakti parasyacha

Tasmai deyam tato grayam trishu varneshvayam vidhih: If he is initiated in the Saiva religion and if boldly following the worship of Siva, the people of other castes may give him and take from him (everything with no exception): this is the rule for the three castes.

THE UNITY OF ASIATIC CULTURE.

Mr. James Cousin, the well-known poet, writes in the *Asian Review* on *The Cultural Unity of Asia*. In the last paragraph of his beautiful article, he thus pithily sums up the supreme message of Asia and the supreme need of Europe!

What Europe needs for her salvation, and what Asia needs for her restoration to the place of spiritual originator, is a return to the universals that are wrapped up in the four great religions that Asia gave to the world. The true Spirit of Asia speaks in the Upanishad which says, "Whoever beholds all living creatures as in Him, and Him—the Universal spirit—as in all, henceforth regards no creature with contempt." The Lord Buddha said, "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth." The Christ said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Prophet Mohammad said, "Fear God with all your might, and hear and obey; and expend in alms for your soul's weal, for who so is saved from his own greed shall prosper" These are not four separate and mutually exclusive truths, but one truth in its two aspects of principle and practice—the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures irrespective of distinction. This truth is taught in the Asian religions. It is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life willl come the "healing of the nations."

The Veda is the fount of the culture of Asia If the message of Asia has to be delivered to the Occident, it is for the custodians of the Vedas to lead the campaign. The sole hope of the redemption of the West from the slough of despondency and suicidal materialism lies in the readiness and competence of the Arya Samaj to free itself from its sectarian and nationalist morrings and to realise its world-mission. Let responsible leaders realise that Dayanada lived and died for Humanity and not merely for people who call themselves Hindus.

THE MAHATMA'S "PIGMY."

It seems that Mahatma Gandhi has somewhere called Raja Ram Mohan Roy a pigmy. This has aroused indignation in Brahmo quarters. The characterisation of the Raja as a pigmy is both wrong and right. Intellectually—we mean in the matter of the range, width and depth of *knowledge*—he was a giant and not a pigmy. Though a man of the profoundest learning—which is second hand wisdom—he was not a man of vision—he lacked wisdom which is first hand knowledge. He had the ponderous learning of a scholar and the love of ease and comfort of an aristocrat but not the unerring vision of a prophet or a man of lofty soul-force. In that respect he was certainly a pigmy. With all his erudition and Sanskrit scholarship, he could not see that India had a cultural soul to preserve and a message of hope to deliver to humanity. He actually pictured to himself, with anticipatory delight, an India divorced from Eastern Culture, de-Indianised self-governing but without a national self to conserve and to be governed by a replica of the

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West. That he was a man absolutely lacking in vision is proved by the fact that India is pursuing a path which carries her not towards but away from the destiny he sketched out for her. Says he in *Remarks on Settlement in India by Europeans*—a document submitted to Parliament in which he supports the plea for the removal of the restrictions imposed on the purchase of lands by Europeans :—

Some apprehend as the fourth possible danger, that if the population of India were raised to wealth, intelligence, and public spirit by the accession and by the example of numerous respectable European settlers, the mixed community so formed would revolt (as the United States of America formerly did) against the power of Great Britain, and would ultimately establish independence. In reference to this, however, it must be observed that the Americans were driven to rebellion by misgovernment, otherwise they would not have revolted and separated themselves from England. Canada is a standing proof that an anxiety to effect a separation from the Mother Country is not the natural wish of a people, even tolerably well ruled. The mixed community of India in like manner, so long as they are treated liberally and governed in an enlightend manner, will feel no disposition to cut off its connection with England, which may be preserved with so much mutual benefit to both countries. Yet as before observed, if events should occur to effect a separation (which may arise from many accidental causes, about which it is vain to speculate or make predictions), still a friendly and highly advantageous commercial intercourse may be kept up between *two free and Christian countries, united as they will then be by resemblance of language, religion, and manners.*

The italicised words hardly require any comment and fully justify the Mahatma's characterisation of the Rajah as a "pigmy."

BRITAIN AND AMERICA.

The following that we take from the *Asian Review* speaks for itself :—

One of the first things the United States did in entering the Philipines was to throw out opium. At that time the drug habit was wide-spread, with serious effects everywhere. America banished the traffic, root and branch.

Has Great Britain banished opium from India? On the contrary, against the earnest and constant protest of the Indian people she has made India the leading opium producing country of the world, not only encouraging its sale there and deriving a great revenue therefrom, but shipping it in quantities to all parts of the Orient, and insisting on its sale wherever she holds political saway

MALEGAON AND GIRIDH.

Reports of the brutal and cowardly violence resulting in deplorable loss of life committed by the mob at Malegaon and of the disgraceful hooliganism at Giridh have filled all genuine non-co-operators with burning indignation and humiliation If there is anything which can eusure the failure of N. C. O. and strengthen the hands of apostles of reaction and repression and their insidious allies the moderates, it is violence. Non-co-operation courts disaster as soon as it ceases to be non-violent. Violent non-co-operation is not non-co-operation, it is war, it is not soul force but brute force and wisdom and expediency alike condemn war and brute force as means of securing the liberation of India as impracticable, idiotic and criminal. Mahatma Gandhi, the leader of the Indian people, has not let the grass grow under his feet and has disowned the perpetrators of the "cowardly" murders as "real co-operators with the Government" and has in the following words tried to

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impress upon the country the supreme necessity of non-violence.

We must ceaselessly preach against violence alike in public and in private. We must not show any sympathy to the evil-doers. We must advise the men who have taken part in the murders to surrender themselves if they are at all repentant. The workers must be doubly careful in their talks. They must cease to talk of the evil of the Government and the officials, whether European or Indian. Bluster must give place to the work of building up put before the nation by the Congress. We must be patient if there is no response to the demand for men, money, and munitions. All police orders must be strictly obeyed. There should be no processions or *hartals* when known workers are prosecuted or imprisoned. If we welcome imprisonments of innocent men, as we must, we ought to cultivate innocence and congratulate ourselves when we are punished for holding opinions or for doing things that we consider it our duty to do, *i. e.*, for spinning, or collecting funds, or getting names for the Congress register. There should be no civil disobedience. We have undertaken to stand the gravest provocation and remain non-violent. Let us be careful lest the hour of our triumph be, by our folly, the hour of our defeat and humiliation. . . . . It may be recognised that as a movement relying ostensibly upon soul force the only test of its value must be in the absolute sincerity of its upholders. Once let that sincerity fall under justifiable suspicion and those forces are let in which must inevitably end in its moral ruin.

No amount of provocation offered by the bureaucracy can extenuate the criminality and traitrousness of the conduct of those who, at this supreme crisis in the history of their country, lose self-control and thus embroil the motherland and blast the prospects of freedom the early attainment of which can, now, be averted only by violence. Non-violent non-co-operation acts infallibly and with unerring effect. It has never failed. It succeeded in South Africa, at Champasan and in Kaira. It has succeeded at Mulshi peth and brought both the Tata Company and the Government to their knees. At Chittagong non-violent non-co-operation has proved a veritable *Kamadhenu*. Sj. J. M. Sen Gupta and others demonstrated by their cool courage, unflinching determination, dignity and self-restraint that soul-force and resoluteness of purpose can disarm even autocratic unreasonableness and insolence and that moral earnestness bears down all before it. A correspondent of the *Servant* gives the following description of what occurred at the place when a *hartal* was declared as a protest against illegal restraint:—

The Indian crew of the S. S. *Lanka* bound for Burma had already left the ship wholesale. The mails could not be carried. There was nobody to load or unload, —no coolie, cranesman at the Jetty. The ships were closed, all traffic and transport ceased and domestic servants of the Europeans struck. European and Indian firms suspended work. The Courts could not sit, the local bar went on strike. The Municipal water-works stopped. There was nobody to work on the steamers and sailing vessels to Cox's Bazar and Burma. The Jetty and the Port, the Railway workshop at Pahartali, he Railway Office and running staff (Indian section) struck and there was *hartal* on the A. B. Ry. from Chittagong to Tinsukia and all trains stopped running. Volunteers, Hindu and Musalman, of the District Congress Committee drew water in buckets for the patients of the General Hospital from Lalbighi and set an example of national service. A procession of 20,000 persons was formed this morning headed by Swami Biswananda, Sj. Nripendra Banerjee, Sj. Mohim Chandra Das, Sj. Ramesh Rakshit and others and paraded the town. The result on the

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authorities and the Europeans generally was striking. The order under Section 144 had been followed by summonses on the leaders under Secs. 143 and 188. None obeyed these illegal notices and very soon after within five minutes of the serving of these notices, at about 11 a. m. the Government Pleader, the Public Prosecutor and a Deputy Collector waited on the President of the District Congress Committee and other leaders with a letter of courteous request for a Conference from the Collector and assured them that it had been decided to have all these illegal order quashed; Mr. Martin, Manager of Messrs. Bulloch Brothers, who really was the author of all these troubles, at once sought an interview in the local municipal office and accepted of all the demands of the B. O. C. employees' Union. The agent of the railway, the heads of all European firms, the heads of the Port and the Jetty, all agreed that this general strike of their employees would not be penalised in any way whatsoever. At 3. p. m. the Collector withdrew all illegal orders and complimented the President of the Congress Committee on the perfect non-violence with which the Labour movement was conducted for 15 days and the striking success of tht general strike. There was a rush of 15,000 man to the Court buildings when the Collector was conferring with the Congress Committee. This was followed by scenes of wild rejoicing, street songs and processions; and a meeting of 15,000 men in the Gandhi Maidan. The cause of Swaraj and Labour has been absolutely victorious at Chittagong this day. The strike has been called off by the leaders this evening.

This reads more like a romance in the fairy land than the vivid discription of an actual event in contemporary history. We fully associate ourselves with the following observations of our contemporary :—

The whole of India emerges purged and purified by what Chittagong has done. Whatever minor indiscretions may have been committed by the masses here and there have been burnt up in the blaze of glory in which this meet nurse of Bengal's poetic child stands to-day. Hushed be the voice of malice and megalomania which discovers in such magnificent possibillties only the germs of anarchy and chaos. Every great movement brings its own men and Sen Gupta, Nripendra Nath and their combrades are those blessed souls to whom it gives to glorify the destiny of man.

THE VICEROY ON THE SITUATION.

His Excellency Lord Reading has after all broken his self-imposed silence and made a few observations on the situation in India in reply to the municipal address at Simla.

Lord Reading has the gift of gracious speech. He seems to possess the knack of saying just what he wants to say in language free from the slightest trace of swagger or bluster. He can be explicit without being offensive or ungentlemanly Like all strong men he does not boast. Boastfulness is the foible of men who are weaklings and have no firm resolves of their own. They make up for lack of firmness by tall talk and impotent threats. Such was Lord Chelmsford. Lord Reading is, in this respect, the just opposite of his undistinguished predecessor. The following lines furnish a model of tactful utterance, dignified and restrained but frank avowal of policy, fair statement of diverse points of view and generous appreciation and just presentment of the critic's position.

"Your expression of confidence leads me to make some observations on the situation which confronts Government at this moment and merits the consideration of all who are intersted in the welfare of India. I cannot on this occasion discuss this situation, but it is well that I should

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place some views briefly before you. I need not assure you that I assumed my office actuated by the most earnest desire that I might be privileged to contribute to the happy and peaceful development of that high destiny which awaits India if she chooses to avail herself of it as a partner in the British Empire. The road is mapped out for her. An auspicious start has been made and it rests with her people to complete the journey with the King-Emperor's message as their guiding star. Nevertheless *I must admit that there is discontent among some sections of the community* which gives cause for serious thought and some anxiety to all who desire to live in peace and tranquility It cannot be denied that *there is in some quarters a disregard and even a defiance of authority* which *in some instances* resulted in violent outbursts and loss of life. The primary function of Government is to promote the welfare and happiness of the people and as a necessary consequence to protect them against external aggression and to maintain the law and preserve internal order. The peace of the community must not be disturbed by violence. It cannot be doubted from the quite recent events that there is *some* tendency to advocate recourse to violence. I desire to speak with restraint and moderation of speeches of this character inasmuch as it is not for me to pronounce upon their true meaning or effect. These must be dealt with by the courts of justice in the administration of the ordinary criminal law but it must be plain that no Government, conscious of its duties and responsibilities can permit incitement to violence which usually has the worst effect on those who are least able to form a reasoned judgmeut and who, alas, too often fall victims to easily excited passions. *Throughout his speeches Mr. Gandhi has consistently denounced violence and has urged his followers to abstain from it. It is to be regretted that in some instancees this advice has been disregarded. It is to be hoped that such difference of opinion or policy as may exist between fellow citizens of India may be brought to a solution by the light of reason and mutual sympathy and understanding. I* have attempted in these very few observations to give expression to the thoughts that have troubled my mind. I trust that they will not be misinterpreted. They are intended to deal with only one phase of the present situation, that is direct incitement to violence. They need not alarm but should comfort every citizen who does not desire violence. It is impossible for me to discuss to-day the many other questions that arise. I will only say that the information which reaches me leads me to hope that the proposals now made for alteration of the Turkish Treaty will satisfy the Indian Moslems that their religious sentiments have been respected and that their claims to help to determine the peace with Turkey have been abundantly recognised.

If all gubernatorial utterances in India followed this model and shook themselves free from the trammels of O'Dwyerian heritage, the air would be cleared and a judicious settlement of issues rendered possible. So far as can be gleaned from these few sentences, Lord Reading will not countenance extra judicial and executive action in dealing with the non-co-operation movement, will not interfere with prosecutions under the ordinary law and will be willing to arrange a conference for the discussion of rival and contending standpoints in the hope of arriving at a solution. We would respectfully point out to His Excellency that violent language, which we unite with him in deploring, is but the symptom of a deep-seated disease in the body politic and it is by no means certain that rigid enforcement of penalties attached to sedition will eradicate even the symptoms. As regards the disease, it can only be aggravated by the pursuit of this policy. Let His Excellency discover the root

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causes. Let him find out the grievances of the people and if he desires a first hand knowledge thereof, let no false notions of prestige prevent him from seeking an interview with the one man who embodies the spirit of India's cultural self-assertion and whose heart mirrors forth her noblest aspirations. We mean Mahatma Gandhi. He can get no assistance from the moderates. The old moderate party is dead. The present moderate party is merged in the bureaucracy. The moderates have the fanatical zeal of new converts for the bureaucratic brand of law and order. They have cut themselves off from the bulk of their countrymen and have decided to share with the bureaucrats the burden of ruling their countrymen. Their ambition it was to convert the white bureaucracy into a white-drown one and in this they think they are succeeding. They regard all Indians, with the exception of themselves, as utterly unfit to take charge of their own affairs. Moreover, now that they are in office, their only hope of continuance in office depends upon a cleavage between the Government and their countrymen. They are sure that if there are fresh elections, they will be nowhere and many of them stand to lose their positions and the fat salaries attached to them.

THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE GURUKULA ANNIVERSARY

(*continued.*)

In this issue we give a summary of the important lectures delivered on March 21.

PANDIT TARNA CHARAN CHAKARVARTI'S LECTURE.

The system is a very old one. It can be divided into two parts—the Sushrrit or Surgery and Chark (medicine). The Allopathic system of (medicine) has borrowed largely from our system. The reasons why the Ayurvedic system is depreciated now-a-days are not far to seek: The Western Education tries to bring into discredit all that belongs to the East. People have become cese loving and hence prefer

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the ready bottled Allopathic Medicines to Ayurvedic one which they have to prepare themselves. The vaidyas love simplicity and avoid imposing exteriors and elaborate paraphernalia, hence a vaidya fails to inspire the morbid minds of the people with respect and confidence. Besides, Ayurveda in its present condition, is labouring under certain genuine drawbacks: Quacks and ignoramuses set up as physicians and professors of the science. The best minds do not devote themselves to its study and among really competent teachers, there prevails the pernicious sentiment that knowledge ought not to be imparted.

Incompetent vaidyas are bringing the science into disrepute by adopting enotic medicines like quinine. Ayureedic medicines are far more efficacious than Allopathic drugs, as was proved by the miraculous success with which the Vaidyas handled Influenza cases, while doctors were in a fix. It is essential to the study of Ayurveda that a man should be inquisitive, free from creduality and blind faith and a thorough master of Sanskrit.

PANDIT DHARMENDRA NATH'S LECTURE.

After this Sanatak Dharmenda rose to address the audience. The following is the sum and substance of his speech: The gulf between religion and politics has been bridged over. Mahatama Gandhi inculcates Brahmacharya, the popularisation of Hindi and the assimilation of the so called untouchable classess. But the Arya Samaj has been working strennously for these ends ever since it came into being.

Sanskrit literature is a thing of uniqne excellence and has elicited the admiration of Western schoiars also. Sanskrit words, unlike the words of other languages, are not arbitrary symbols for objects of thought. They, being derived from roots, are significant in themselves. Single words often embody scientific theories that are held to be the achievements of European Scholarship. For instance, the Western physicians have, as the result of elaborate study, arrived at the conclusion that disease is caused by the entrance of foreign matter into the system. The Sanskrit equivalent for health स्वास्थ्य etymologically means freedom from foreign elements. The word बल, etymologically means struggle for existence. And this is what the wellknown theory of natural selection practically means. The Sanskrit language is very rich in power of expression. Each word has several meanings. Prof. Man Muller admits his inability to express many ideas embodied in Sanskrit literature in English. The number of Sanskrit books is vast: Whole Libraries were burnt by invaders.

There are millions of books which have never yet seen the light. The Europeans are proud of their kindergarten system to-day. The Ancient Hindus used to give sweetmeats prepared in the shape of letters of the apphabet into the hand of their children.

In the sphere of the Sciences too our achievements were remarkable The Hindus, first of all lighted upon the conception of Zero. Our Mimansa is the Science of Interpretation and there is no science corresponding to it in the West. The ancient Hindus were acquainted with laws of Magnetism and Electricty and as a practical application of the laws. They knew that longevity and brain power would be attained by sleeping habitually with the head towards the South and the East respectively. Our salvation lies in reviving the glorious past. The morning sitting came to a close at 11 A. M.

SWAMI SARVADANAND'S LECTURE.

The afternoon sitting began at 2 P. M. The number of men and woman in the pendal was more than ten thousand. The first item on the programme was the lecture of Swami Sarvadanand who on rising was received with shouts of vedic Dharm-ki-jai. He spoke to the following effect.

It is highly essential that our deeds should correspond with our words. Many people live a double life. The Westerns draw an artificial distinction between private and public lives, and so did the followers of

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vammarag in antiquity. The idea of non-co-operation is noting new to the Hindus.

The Vedant philosophy laid stress on it thousands of years ago It proclaimed in the most unequivocal terms that the soul could be liberated from the bondage of the flesh and moksha (salvation) could be attained only—the soul pursued a policy of non-co-operation with the body and its pleasures and temptations. Action is salvation. No amount of empty talk is of any avail. We should regularly offer prayers to God. We should act up to the commandments of the Vedas. Our lives have ceased to show signs of the influence of the Vedas: Formerly, the tiraths (the sacred places) used to be the homes of the holy and beneficient centres of inspiration: people used to take vows that they would give up evil habits or subdue evil propensities. Nowadays they give up fruits that happen to be unpalatable to them.

We fear death because we do not perform our duty in life. He who lives a meritorious life is "in conscious virtue brave," and faces death bodly. The performances of duty alone leads to happiness.

PROFESSOR RAMADEVA'S LECTURE.

After this, Prof. Rama Deva entertained the audience with his lecture. He spoke as follows: The religious movements of the world may be divided into two classes those that produced a temporary impression and died away and those that have maintained their existence and defied the lapse of time. The movements set on foot by Budha. Nanak and Kabir became very strong for a time but soon became things of the past. 'We have to determine whether the Arya Samaj too will share the fate of these movements or will stand firm like a rock in the sea unshaken by storms and tempests. Although it is not a very old movement, yet it has influenced all the principal religions of the world. A silent change is coming over Hinduism. The *Catechism on Hinduism* by R. B. Srischandra Vasu is taught as a religious manual in many Sanatan Dharma Schools, in spite of the fact that the author is an Arya Samajist and has denounced idol-worship in his book, Islam too has not escaped the influence. Sir Syed Ahmed wrote a commentary on the Koran exactly on the lines followed by Swami Dayanand in writing his commentaries on the Vedas Prof. Max Muller had to change his idea about the Vedic conception of God after perusing Swami Dayanand's commenteries. Mr Goud in his book named. The *Introduction to the Message of the 20th Century*, proves that the Vedas contain principles the sciences of Physics and Chemistry. Moreover he acknowledges that he is indebted many his ideas to Pundit Gurudutta Swami Vivekanand; while speaking in the Convention of Religions in America used Swami Dayanand's arguments in support of Monotheism and against idol-worship. Raghu Nath Rao esteemed Swami Dayanand as a Guru, Aurobindo Ghose looks upon Swami Dayanand's interpretation of the Vedas to be the only true one. The story of the effect produced by the study of the Satyarath Prakash on the life of Count Tolstoi is quite well-known. How is it then, that the Arya Samaj as a religion has not spread far and wide, as Budhism, Christianity and Islam did? The answer is that religion spreads only when its followers are enthusiastic in spreading it: Christ belonged to a subject nation. His teachings gained ground among slaves and work people, it was they who propagated the religion.

Mohd. first of all preached his religion among the semi-barbarous people of Arabia, and changed them into a race that conquerers. The Punjab and the Maharashtra could shake off the Mohomedan yoke only by virture of theimpetus received from a new religion. Dharma alone can rescue a nation from intellectual and physical slavery. The Hindus have persistently refused to receive the men of other religions into their told. They refused to convert the Moghul kings Akbar and Dara. Guru Hargobind did not convert kolan although she was devoted to him. This enclusivism has been the cause of the numerical decline of the Hiudus. Christiamity was born among the Jews and although it had a peculiar charm for other nations, yet it failed to convert the jews. In the same way, the Arya Samaj

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should not hope to convert the Hindus, before commencing its activities elsewhere.

In converting people, we should not discriminate against any sect or community. The Arya Samaj should not identify itself with any political movement. Political movements would end with the attainment of their good but the Arya Samaj should live for ever.

Like a Sanyasi, the Samaj should always stand against oppression, but should not identify itself with any movement. Even Englishmen can become Arya Samajis. How can the Samaj then identify itself with Indian politics? It is religion that makes the characters of men It is eternal and should be valued above things temporal. The Samaj will lose its individuality if it merges itself into politics. The Vedic Dharm enjoins the establishment of Vidya Sabha, Raja Sabha and Dharm Sabha. The Samaj is our Dharm Sabha.

SWAMI SHANKARCHARYA'S DISCOURSE.

Swami Shankaracharya of Shardupitha then delievered a lecture in Sanskrit on National Education. The following is a brief sketch of his speech. The Western system of Education current in Indian Schools and Colleges is good for nothing. Instead of evolving our faculties, it tries to inject something from without. There is no close contact between the teachers and the taught. The professors lecture to classes consisting of several students and do not know the capacities or inclinations of their students. They should be called cheaters and not teachers. Our ancient system was highly beneficial. The Acharya used to be in the closest touch with his students and know their good and bad points. The chief aim of the teacher was to build the character of his pupil etc. etc. Althoug the language of the lecture was unintelligible to most of the listners, still they listened to the end with rapt attention The sweet euphonious syllables coming in rhythmic succession produced a music attractive to the ear and exercised a peculiar fascination on the audience.

In the evening a hockey match was played between the Gurukulateam and the Gurukula Graduates in which the latter were defeated.

PANDIT GANGA PRASAD M.A.'s SPEECH.

The third sitting commenced at 7 p.m., and Babu Ganga Prasad M.A. gave a discourse which was highly appreciated. He formulated the duties of the Arya Samaj and brought home to the audience the superiority of the Vedic religion. He said that religion was higher than politics and that we should not allow the current of politics to swallow us up.

SWAMI SATYANAND'S SERMON.

Then followed the lecture of Swami Satyanand. He is the idol of the Arya Samaj public and it would be superfluous to picture the way in which he entertained the audience for more than an hour with his learned discourse.

RIG-VEDIC INDIA.

By Abinas Chandra Das, M. A., B. L.

Lecturer in Ancient Indian History and Culture, Calcutta University.

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The VEDIC MAGAZINE & GURUKULA SAMACHAR.

EDITED BY—

PROFESSOR RAMA DEVA

SPECIAL FEATURES OF THE MONTH.

2. Was Vysa a Monist.—Pandit Kedar Nath, Sadhu.

5 Value of Impressions or Sanskaras—Dr. Keshava Deva Shastri M.D

10 Some Aspects of Aryan Civilization in the Ramayana Period—Historicus.

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth", to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As rule its article afford interesting reading and its contributors are men may who claim to be heard.—*The Hindustan Review*

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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WHOLE
No. 153.
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No. 12.

I BRING MY MOONS.

(BY DEVI FLORENCE BRADFORD.)

"I bring my moons," the hemlock said,
"To light the way,"
Lest some Earth-child in gloom and grief
Should weeping stray."
"And I my dises of dreamy suns,
That ope with day."

"My precious vases, honey-filled,
Of creamy gold,
Yellow, and crimson-hued, contain
Treasure untold.
I range them on the high hedgerow,
Fringing the world."

"And I my burnished cup, well-Blimmed,
Deftly intrude:
Unto the roseate clovers bow,

In courtly mood."
Bees heard, and splendid butterflies,
A multitude.

Gorgeous, and delicate, and wise,
Each butterfly
Sips light from moon and dreamy sun,

Zigzagging by:
And the loud bee in fragrance drowns
Her booming sigh.

Tell me, in all Man's toilful towns,
Are lamps like these?
Ladies, love some as clover-blooms
Embossed with bees?
Workers whose wage so sweet is won
With such winged ease?

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WAS VYASA A MONIST ?

(By Pandit Kedar Nath, Sadhu.)

The word Vedant leads people to think it to be monism. The celebrated author of this system of philosophy is Krishna Dvaipayana who is also known by the name of Vyasa and who has written the book called Sharirak Sastra or Uttaramimansa. The main object of this book is to remove all doubts of his time regarding Upanishadic doctrines, as his disciple, Jamini has written from the same stand point a book known as Poorvamimansa on Brahmanas generally. By reading Vyasa's Sootra one can easily see that it is not an independent treatise like other four philosophical works, Nyaya, Vaisheshik, Shankhya and Yoga. In these latter works the authors were free to give their own views, reasons and illustrations. Vyasa always confined himself to the Upanishads. Vedant means end of the Vedas or the last portion of Vedas. The first Upanishad of the upanishadic group—Ishopanishad—is the last portion of Yajurveda. For this reason Ishopanishad is called Vedanta. As Dharmveda, Ayurveda, etc, are called the Vedas, though they are not, so also other Brahmanical upanishads are called Vedanta though they do not form the last portion of the Vedas. For a similar reason Vyasa's Sootra also is known by the name of Vedanta. In this way the works of the authors of the 20th century on the same subject are known by the same name.

The great author of the Mahabharat, the commentator of Yoga and son of Badari, did not foresee that his work would be taken as the last revelation by the people of later ages and that he himself would be made the Mehadi of Hinduism. The principal sects of Hinduism of the present day take Vyasa's Sootra to be the fountain head of their doctrines and preach them to the people which preaching consists of several contradictory statements. Scholars like Shankara, Ramannyya, Madhva, Vijnana Bnikshu and others expounded the same aphorism. But while some of these taught monism others like Madhva taught dualism and each has a vast literature of its own and several great scholars have supported and still support each of them. Though Vyasa was not a monist, as it will hereafter be proved, Shankara called him so and wrote a commentary on the Sootra with this view. A question may arise whether he was not a Sanskrit scholar, and if he was how he could commit mistakes. But the same question may be asked with regard to Ramannyya, Madhva and others who were also profound scholars and yet held views which are contrary to the views of Shankara So truth should be fund out from the true source and not through the prejudiced view of others.

Before entering into the subject it will not be out of place if I give the reader a brief outline of Shankara's preaching on monism. There is nothing other than Brahman who is without quality. In reality there is no earth nor the sun nor the moon, the Universe or anything that belongs to it. The Vedas and the shastras saints and seers are all in the unreal so called Vyavaharic Avastha. In short any word, motion, or existence which is against owners is not real. Your experience and knowledge are illusive and false like a dream. There are no separate souls but all are the one Brahman. His manifestation or falsification is the world. There is only the need for realisation. When you get salvation and your soul becomes the original mighly Brahman. It is maya, avihya ignorance that makes the mighty (But it is attributing quality to him) Brahman supposes himself a Jiva and by true knowledge this ignorance will flee

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like darkness before light after which there will not be different persons like John. or Rama. But this ignorance is neither existent nor non-existent. It is anirvachaneeya or indescribable, sourceless etc.

According to monism the world and everything that belongs to it is unreal, false, illusive and Maya and it is impossible to prove the real oneness by the unreal non-oneness. The person who proves oneness, the proofs that he brings forth and the things that he uses for proving it are all unreal. It is well known that several well-known books in Sanskrit, in several branches of knowledge, are not available now, but quotations from and translations thereof are found in chinese, Tibetant and Arabic books. Thus the commentary of Bodhayana, who lived just after Vyasa, on his sootra is neglected by Shankara and his followers. Upavarsha who wrote commentaries on both Purva and Uttar meemansa is forgotten and his books are not found. Hence if I venture to give Vyasa's own words believing Shankara's commentary as not very trustworthy I hope the reader will not be so very unjust as not to excuse me.

The opening sootra of Vedanta Darshana is **अथातो ब्रह्म जिज्ञासा** which literally means 'hereafter desire for divine knowledge.' According to monism the soul and Brahman are one and the same that is the inquirer (Soul) and the inquired (Brahman) are the same. But it is the common rule that a person will inquire into a thing only if it is unknown. And in the above sootra we find that the divine knowledge is what is inquired and it is different from the inquirer which is contrary to the theory of Monism. Moreover the inquirer should be ignorant of the thing inquired. But if soul is Brahman and He is Omniscient then the meaning of the word Jigyasa in the above sootra becomes absurd. The introduction of the word is justifiable only if the soul is ignorant. Why should the soul, being Brahman, be ignorant? Is it by Avidya? But what is this due to and is it Brahman or different from Him? If it is different from Brahman there is no Monism, and if it is the same then how can it be removed? By true knowledge. On the other hand if Avidya is neither Brahman nor separate, i.e. is existant and non-existent or anirvachneeva it is then against Vyasa's own view. For he says:—**नैकस्मिन्नसम्भवात्** (2, 2, 3 1 which means that two opposite qualities are not possible in one.

Vyasa's second sootra is as follows:—

जन्माद्यस्य यतः (1, 1, 2) meaning, (He is that whence are the birth continuance and dissolution of this world.) Monism states that there is no creation, sustenance, and dissolution. Then where is the possibility of Vyasa's view that Brahman has all these qualities? If it be supposed that these exist in Vyavahara state then what is this state? Is it real or unreal? Since it cannot be the former, in the latter case you can not use the unreal as a proof to prove the real as being against the principle of reasoning.

The fourth sootra has **'ईक्षतेर्नाशब्दम्** or 'not matter being unconscions.' Thenceforward comes the 12th sootra. He argues that mere matter is not able to create, sustain, and dissolve this world as it has no knowledge, that is most needed for unity in this universe. There is not a single word condemning the existence of matter, though it was the best occasion for a monist to state it. He is only condemning the limitations of it. It is said in the seventeenth sootra **'नेतरोऽनुपपत्तेः'** by which it is meant that the soul is unable to create the world. So he clearly recognises that the ordinary human soul is not so powerful as to create this very universe But if soul was considered to be identical with Brahman what was wrong in the supposition of its having creative power? So the monistic view **जीवो ब्रह्मैव नाऽपरः** or human soul

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is no other than Brahman was not introduced by Vyasa. On the otherhand in the scriptures it is said 'य आत्मनि तिष्ठन्नात्मनोऽन्तरः' (Brh. 3, 7. 22) that he who is sitting in the soul is separate from it. On this authority Vyasa said 'भेदव्यपदेशाच्च' (1, 1, 18) and again अस्मिन्नस्य च तद्योगं शास्ति (1, 1, 20) where the idea of the soul getting happiness from him is stated. If the soul is Brahman why should the former seek happiness from the latter?

Further Vyasa tells us (1) विवक्षित गुणोपपत्तेश्च (2) अनुपपत्तेस्तु न शारीरः (3) कर्म-कर्तृ-व्यपदेशाच्च (1, 2, 2-4). The first of these means that there may be the possibility that the said qualities (luminious, true will soul of all pervading Akash &c,) are of Brahman; and it is impossible that they are of the badily soul is meant by the second line. In the last the soul and god are termed as the subject and object. It is clear from these that God and soul are not the same.

The reader is informed that Vyasa has given expression to the above dualistic ideas. But the same is further confirmed in the next Sootra where he uses the dual number instead of the singular for the soul 'गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्' (1, 2, 11) can be put in English as it is said in the Scriptures that both the souls (the individual and the universal) entered the cave (heart).' This unmistakably clears all doubts that the auther held dualistic views. But he goes still further and hints at the three entities. It was argued ,to whom the qualities pertained in Upanishad, immortal Antaryamin, etc., referred. Then he wrote न चस्मार्तमतद्धर्माभिलापाच्छारीरश्च (1, 1, 20). There he says that in the passage the object referred to is God since the qualities mentioned are not of matter or soul. Here he clearly draws a distinction among the qualities of God, soul and matter which he says are different from one another.

In Mendakopanishad several qualities as invisible having no ancestry, without colour, without organs, eternal, all pervading, etc, are mentioned. A question arose as to who possessed all these qualities. Then Vyasa said विशेषणभेदव्यपदेशाभ्यां नेतरौ (1, 2, 23) or in other words the other two (soul and matter) are not mentioned or they have not the qualities that are mentioned, Again the distinction among the three entities are drawn. It is said in Upanishads अक्षरात्परतः परः (Munda 2, 1, 2) where soul is said to be beyond matter and God beyond soul. Here if God and soul were meant to be the same there was no necessity of the 2nd 'parah.' (परः) and there was no need of Akshara (अक्षर) unless matter was believed to be beyond soul.

The Upanishad says you should know one alone, the Atma who pervades all earth, heaven and sky with prana and mana as this is the only bridge to immortality. To remove all doubts that soul and matter were not meant here Vyasa says that Atma is the Lord who dwells in heaven and through Him Muktas reach immortality. He says that the two are distinctly separate as said in the Shastras. There are two concious entities possessing divine qualities coeval companions, embracing each other and residing in one and the same Universal tree One of them enjoys the fruits of his actions and the other looks on the same unaffected by consequences." "He becomes silly who site on the same tree immersed in sorrow. When he sees the greatness of the other lord then all the sorrows flee away." The above tells us that in two cases soul is described as separate from God and on this Vyasa composed the line भेदव्यपदेशाच्च (1, 3, 4) meaning that the same distinction is given in the Vedas. Again he tells us स्थित्यदनाभ्यां च (1, 3, 6)] that one

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is staying and the other is enjoying in the universe. The reader will certainly admit that Vyasa was not one who identified soul with God as the Monists do.

In the Chhandogyaspanishad there appears the **अस्मिन् ब्रह्मपुरे दहरं पुंडरीकम्** (8·1·1) and from this is meant that in this city of Brahman (body) there is the lotus of Dahara which is sinless, without old age, deathless and sorrowless and has true will and true desire. The sage says that as the soul can not possess these qualities by the word dahara (1·3·13) only Brahman is meant. The Sootra further proves the dualistic view.

According to the teachings of Monism as long as the soul is connected with eternal things called Maya so long there may be distinction between soul and God. But when in deep sleep state or at the time of attaining salvation there is not such distinction. But the authorities **सुषुप्त्युत्क्रान्त्योर्भेदेन** *i. e.*, that even then the distinction exists. The Upanishads state that embraced by the all knowing atman the soul know neither the external nor the internal world and other state of salvation. It is said that it goes, leaving this world, behind the all knowing Atman. (Brh. 4, 3, 35). If there is not the real distinction between the soul and God then why naught is said for the state when the connection between the body and soul is severed? Not satisfied with this he takes the meaning of **सर्वस्याधिपति** (Brh. 4, 4, 22) and composes the sootra **पत्यादि शब्देभ्यः** (Ved. 1, 3, 44). Hereby it is meant that God is distinguished from soul by the epithets Lord etc.

Vyasa not only quoted lines from the sacred scriptures to substantiate his own views but he also borrowed lines from the other great writers, eight in number, to illustrate and support the same views. He is indebted to his own disciple, Jaimini, for the following illustration. The question, where the soul goes when the deep sleep state and from where it comes at the time of awaking, arises in Upanishads. (Chh. 6, 8, 1) The answer is that it goes to and comes from the all knowing the real conscious universal soul. This reply of Jaimini is given in Vyasa Sootra (Ved. 1, 4, 18), and it is meant for God. From this I conclude that not only Vyasa but also his disciple also was far from the views of Monism.

In the Chhandogya Upanishad it is said at the beginning there was the non existence of the universe. (Chh. 6, 2, 1). It was doubtful whether this effective universe did not exist or there was no existence at all. The author says that non-existence meant not the latter but the existence of the universe of a different colour and form and for proving this he takes the other part of the Upanishad (Ved. 2, 1, 18) There it is said that in the beginning there was nothing of what we can perceive at present. He also states that apart from this reasoning other authorities go to prove the same. The next part of the Sootra **युक्तेः शब्दान्त राच्च** shows that there was the material cause of the universe at the beginning when it had neither shape nor form but was in a casual state like a jar which is mere earth before it acquires its form and colour. As said in Upanishads (Brh. 1, 4, 7) it had not manifested then but it manifested later when name and form were given to it." If Vyasa was of the opinion that this world is unreal there was no need for such a discussion at all.

Proceeding further the book, on the authority of the sacred scriptures, says that soul and God are different from each other (Ved. 2, 22), and the existence of the one is distinct from the existence of the other

"He who is living in the soul but is distinct from it, who is not known to the soul but forms it his body is Brahman." (Bh. 3, 7, 22). As stone and such other things are inanimate and cannot be the Omniscient Brahman similarly finite soul cannot be the universal soul and possess

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all attributes of Brahman (Ved. 2·1·23). It is seen that till now Vyasa draws the distinctian among soul, God and matter. He also tries to reason and quote authorities to spport his view still further. If he was of opinion that all these differences exist only in Vyavahara state then he would have mentioned in some part of his book that in paramarthika state all these differences Vanish But nowhere in the book does he say this Further it can be questioned what the real state is, and whether it can be attained in life or only after salvation. It cannot be attained in life for Vyasa says that we should perform Yoga and Yajna till our death and no one is exempted from this Ashramic duty (Ved. 4, 1, 12). But Monism states that in Paramarthika State these are not only unnecessary but also meaningless. These are contradictory theories.

My article is becoming lengthy and tiresome and hence not to try the patience of the reader. I cut short many other similar proofs. At the end of the book Vyasa speaks about salvation. But before entering into discussion regarding Vyasa's views it would be better if the reader is informed what ideas the Monish hold about it. Unlike as in Vyavahara state at the stage of salvation there is not the least possibility of any distinction between soul and God as ignorance or Avidya cannot exist at that time. In other words soul then becomes Brahman and acquires all the powers of Him. He can create, sustain and dissolve. Now turning to Vyasa's views, he finds that he takes the Upanishads where it is said 'thus this soul reaches the light and appears in its own 'rupa' (Chh. 8, 12, 2) and says **संपद्य आविर्भावः स्वेनशब्दात्** (Ved. 4·4·1) *i.e.*, after reaching Brahman soul appears in his own rupa.' Now the question is as to what taken this form is. If the Monistic view is taken this form should be Brahman and after attaining this state it should become all powerful. But we have **जगद्व्यापारवर्ज्यम्** (Ved. 4·4·17). Here it is said that the soul cannot take part in the wordly affairs if the soul has become Brahman why this restriction is put on it is not understood. 'It has the power of ruling the self and of wandering where it likes (Chh. 7, 25, 2). But it is again said **प्रत्यक्षोपदेशादिति चेन्नाधिकारिक मण्डलस्थोक्तेः** (Ved. 4, 4, 18) thereby meaning that this power cannot be exercised everywhere but only within the limited circle Further he satisfies himself by stating '**भोगमात्र-साम्य-लिङ्गाच्च**' (Ved. 4·4·21); showing that the soul has equality with Brahman only in enjoyment or as is said in Upanishads (Tai An 1, 2) it enjoys with the Brahman and gets all it desires and here also the two are different.

If after salvation there is the distinction between soul and God as Vyasa says then it is obvious that he is not a Monist and the saying of many that Monism is based on Vyasa Sootra falls to the ground. Let the reader compare what has been said so far with a quotation from Gondapadacharya (Karika 2, 32):—"The soul being God is really neither ever veiled by ignorance nor born. It is neither in bondage nor need it desire any means for its emancipation. Neither it desires to be emencipated nor is it ever emancipated. How can it be emancipated when it was never in bondage?" A follower of Shankaracharya also says:—'When knowledge which gives birth to distinction was completely destroyed who will make any distinction between Brahman and soul which is not in existence at all?" According to his philosophy there was nothing in existence except Brahman. Even in the condition of bondage, so called Vyavahara State, there is not any distinction. Then what should be said about the real condition or Paramarthika State? But as explained, Vyasa says that soul and God are distinct even at the time of salvation. God has the power to create and sustain the universe; but the soul without any such power can only enjoy with Him.

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As regards the forms Vyasa writes that God has no form which is only for suffering and enjoying in accordance with the past actions (Ved. 2, 2, 37). If God should have form then He is finite and not omniscient (Ved. 2, 2, 35). As for the soul he says that it is not born and is not mortal but is eternal, oldest, and exists even after the body perishes. (Ved. 2, 3, 18; Nath 2, 18) "He is the knower as said in Srashu panishad, (Barh 4, 9) of the human spirit. And is that which sees, feels, hears, smells, tastes, wills, knows, does and understands everything. It is the real conscious man." (Ved. 2, 3, 20). As it comes to a body and goes away from it, it is subtle, which would be impossible with the omnipresent soul. Thus the two possesse opposite qualities. One takes form and the other is formless; one is finite and subtle and the other is infinite and great; One comes to and goes from the body and the other is omnipresent.

From the beginning the reader will not find any instance of Shankara's Monism in Vyasa's Sootra. Then how can it be said that his philosophy is based on those Sootras? It can very well be said that it is the expression of free thought of Shankara and Gondapada Charya or borrowed from other philosophers. It is said by some scholars that Vedanta of Shankara is a corrupted form of Yogachar's, a school of Buddhistic philosophy (वेदोऽनृतो बुद्ध कृतागमोऽनृत : प्रामाण्यमेतस्य च तस्य चानृतम् । बोद्धाऽनृतो बुद्धिफले तथानृते यूयञ्च बौद्धाश्च समान-संसदः) Both say that there is nothing except knowledge. Both believe that the Vedat and Buddhistic Shastras are unreal because the world and things belonging to it are unreal. The authorities of these two are unreal. The knower is unreal as he is separate from the knowledge which is substratum. The intellect and the result of intellect are unreal. Thus the two belong to the same cult. The only difference between the two is that one believes knowledge to be unchangeable, whereas the other says that it is changeable. Due to this similarity of the two philosophies Shankara was 'nicknamed 'the Hidden Buddhist.' Anyhow Monistic philosophy is quite similar to Yogachar's and different from the Vedanta of Vyasa. By this it is not meant that I criticise Shankara's scholarship but I have only shown that it is not based on Vedanta Sootra.

IN A VALLEY.

I

A little white flow'r on a green, green bed
And swiftly the mountain brook flowing.
The tiny bloom nodded its frail drooping head
And sighed, for the sun from the hillside had fled
And bitter the northwind was blowing
It was a sweet vision of sad, mellow pain.
I went to the valley again and again
I sought through the valley but ever in vain,
The place where the *white* flow'r was growing

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II

I asked of the pine trees, I asksd of the brook
I challanged the tall summits hoary
The rivulet gave me a quick passing look
The pine trees sedately their evergreens shook
And sighed, "It is but the old story."
I gazed at the mountain in white, snowy sheet
And called out, "Ye mighty ones, speak is it meet
To save not the small bloom that dies at your feet
While you live in undying glory?

III

Then all in serenity smiled the proud Crest
In calm, yet benignant derision,
And spake, "Child of Man, curb thy impatient quest,
And know that thy race sees its childhood at best.
Why speak of such sharp drawn division?
The blossom of frail woven element wrought
The mountain in high tow'ring strength-both are naught
But time-changing rays on the Infinite Thought.
Go, man, and enlarge thy soul's vision."

CIVILIZATION AND THE ARYAN IDEAL.

(By Professor Vaswani M.A.).

We have hoped and hoped, and at good intentions England has shown no lack; bnt the Path to Freedom must be paved with something more than good intentions. There are many who understand only too well the collective interest of Anglo-Indians—the officials and merchants,—but very few who realise the value of a Free India for civilization and humanity. A good many still mingle in the old illusion that Indians are not 'civilised' enough; and very few even among European thinkers understand that the Aryan Culture has a value as great as, if not greater than a Meditarranean culture—the 'present-day Culture of the West—and is essential for the building up of a new civilization.

The problem of reconstruction cannot be solved if approached in a spirit of national rivalries and national antagonism. There is something beyond the nation; that for which the Nation exists; that something is Humanity. The Nation must think in terms of Humanity, must think internalionalty; the League of Nations will continue to be a League of Exploiters until it rests on the broad basis of Human fellowship. This idea of Human fellowship has been the inspiration of human Culture. Aryavarta as we see her in her literature and art religion, thought *internationally*; she had room in her heart for the world; the Parsi, the Moslem, the Christian have found here a happy home; the Aryan Culture, unlike the *kultur* of the West, is tolerant, sympathatic, human in its vision, international in its ideals, reverent in its attitude to Humanity.

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The deeper cravings of the Age are for democratic internationalism; divine Humanity is the world's vision to-day; and in turning that vision into a new world-order, the Nations will find much to help them in the Aryan Culture and in the message of India's heroes who saw the imperishable in the heart of toil and struggle and who sing, not songs of war and hate and strife, but the ancient word :—

The-eternal is one;
He hath no caste.

VALUE OF IMPRESSIONS OR SANSKARAS.

(By Dr. Keshav Deva Shastri M.D.).

Children are undeveloped men and possess wonderful possibilities. No two children are exactly alike in their views and development. Environments change disposition Every thought leaves its impression upon the plastic mind of the child. Nature accordingly formulates her plans and lays the foundation of life on those indelible impressions. The process is long and laborious but none the less based on exact laws. The future springs out of the present; the garden blooms only with the seeds sown therein. Every child comes with tendencies and impressions imparted on its brain by the parents, none has a clean slate to begin with and consequently all are different receptacles to the forces of light, culture and knowledge.

The education of a child should begin twenty years before the child is ushered into earthly existence. Human child inherits more than any living being the racial characters. All the physical, intellectual and spiritual traits of parents find their representation in the child. Parents who with discretion impart wholesome tendencies inclined toward greater aspirations leave valuable subconscious impressions on the plastic brains of their children and invariably direct them to a greater life and a greater destiny. These hidden forces develop under favourable circumstances leading the child to attain results no matter how weak its flesh and discouraged its mind may be under adverse environments. It is a potential energy which requires a little touch only and is immediately converted into actual energy. The children of those parents on the other hand who constantly live in the thought of the weak, confused and embarrassed circumstances receive tendencies and impressions that prove deterimental to them in their growth and developement. These impressions have their workings in the deeper realm of the mind. True it is we can remove these tendencies to some extent by reconstructing their subconscious minds and by increasing the powers and the working capacities of those faculties that are favourable to them. We can drown the confused and conflicting tendencies. We can eliminate those that are deterimental and promote others that are useful but all this will entail waste of time and energy for the unfortunate child.

No child should be compelled to spend half of its life in overcoming tendencies that are adverse or deterimental and in rebuilding the imperfect structure of mind when the parents have the capacity of imparting a perfectly constructed mind with marvellous capacities in the beginning. These laws are founded on both the physical

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and superphysical planes. If the parents and especially the mother lives in the happy surroundings of noble and high aspirations with clear thoughts of an artistic, literary or spiritual life her mentality will impart impressions on the plastic mind of her child and leave an indelible stamp on its subsconscious mind. These impressions play a prominent part in the social life of the Hindus. They are mainly based on the principles of Eugenics having been worked out in that land during countless past ages. Every one of these impressions is a milestone in the life of growing child. From the date of conception to the dissolution of body every change is brought about by a new impression. They are sixteen in number. The first three out of these sixteen pertain to the Pre-natal life. Rightly understood and intelligently practised these impressions may prove a boon to both the parents and their children.

The first of these impressions or *sanskaras* is called Garbhadan meaning a ceremony of bringing about conception. It is such a radical and revolutionary idea that many of the modern sociologists would be astonished to read it. It means that mating is not permissable in any from but the procreation of species. To obviate all subterfuges the couples are desired to announce publicly their determination of begetting their offspring. We have touched this point in the chapter on preparetory stage. This auspicious occasion is celebrated even to-day in parts of India and among some of the advanced people. Friends and relatives are invited to partake in the social ceremonies. It can be undertaken immediately after the marriage or long after the marriage is over. The expectant mother should exercise the privilege and with the consent of her spouse should determine on the date when they should mate after thorough preparation. The parents are impressed with the idea that it depends upon them to beget a male or female child of desired characteristics. They must realize that they should get ready to welcome and entertain the invited guest. They must understand that it wholly rests upon them to impart good physique and sound mentality to their would-be child. We know that there are subnormal, normal and supernormal children in all countries and among all peoples. Why should these subnormals suffer all their lives for the faulty steps of their parents beyond the comprehension of society in these days. With the comprehension of the underlying laws parents are made to realize the dignity of begetting healthy and normal children. This solemn ceremony based on social laws entitles the expectant mother to respectful consideration. No sane man should insist on marital relations after conception has taken places. No sane mother should seek the company of her companion after she has seriously entered into the duties and obligations of motherhood. All her energies should then be directed toward the upbuilding of her child both mentally and physically.

After the second month when the monthlly flow has ceased to appear and when the probable symptoms of pregnancy have manifested themselves there comes the time for the celebration of the second ritual or impression called Punswan or "Evidence of life" ceremony. On the date appointed a password is sent to the friends and the relatives of the families concerend. On this occasion elderly persons as well as the friends of the couple get together to render any service or to offer advice to the expectant parents. Homa is performed for the purification of the air and certain texts pertaining to the subject under consideration, are recited. The mother is instructed in the laws concerning her health and the welfare of the would-be child. She is desired to change her environments according to her ideals, observe pictures that can bring her mind to the immediate realisation of her goal; read books that lead to the ideal set forth in her mind and talk, live and dream in the mental world of her aspirations. Her diet and her mode of living should be shaped according to the ideal before her. This ceremony is observed

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differently in different parts of India but the underlying principle is the same all over. Music, and other features of entertainments are introduced to render the social function enjoyable. The father is expected to know that he shall observe a life of contenence and be considerate to his wife. Both are made to realize the weight of their duties and responsibilities. Both are desired to abide by the laws so solemnly explained in public.

This is followed by the third sacrament called Simantonyan or the complete formation of the child. The child is not free from the danger of abortion upto the fifth month. After the period of animation and after all positive signs and symptoms have appeared this social ceremony is observed. Friends and relatives are again invited to attend it. The physician as well as experienced ladies are consulted. Changes in diet and living are advised according to the individual requirements. The Hindu physicians maintain that painful childbirth is unnatural, that it depends upon the mother to bring about a happy and delightful termination of labour and that all these physical conditions can be properly regulated by understanding and living upto the laws. Cereals are cut short, fruits and preparations of milk are added to the dietary and instead of quantity, quality is enhanced to impart more vitality to the blood stream of the mother. Gentle walking, driving etc, for the plenty of fresh air is insisted upon. Social duties are regulated and all environments are rendered desirable according to the ideal set forth.

On the completion of about forty weeks or 280 days the expectant mother is ready to hail the long expected guest. The labour being over she prepares herself for the fourth sacrament called Jatkaram or the the "Birth" ceremony. The child is measured and weighed. It has been amply demonstrated that the height of a mature person is three and a quarter times the heights of the child at its birth and the weight of the person at maturity is twenty times the weight at birth. These measures help the parents to estimate the future of their offspring. All the features can thus be easily determined at the very appearance of child and the parents can fully realize how far they have succeeded in their resolve. There are cases on record when children were supernormal and weighed as much as 19 pounds but the average healthy child should weigh between 8 and ten pounds at its birth. The assembled guests and friends on this ceremony of the fourth impression invoke blessings on both the parents and their child. The child is held as a sacred trust and an immortal being. Its entrance into the arena of the world is hailed with delight and as such should be provided with all the facilities that entitle it to a long and normal life of at least one hundred years.

The post-natal impressions are as important as the prenatal ones. The start being given with a sound body and sound mind, the child must grow normally. All it requires is the right living and proper environments. It needs protection from outside and materials for its growth on both the physical and the mental planes. All the social laws and regulations should be so conducted as to afford this child good and happy surroundings for the unfoldment of its power, forces and capacities that are lying hidden in its subsconscious mind. The science of Eugenic yields its place to euthenics. Several other minor ceremonies are observed by the parents during the first seven years of the child's growth. The one most important is held at the age of seven when the child is initiated and is sent out to the academy for education and unfoldment. Here the teacher takes upon himself all the responsibility of bringing into unfoldment the powers of the child. As the sculptor follows the model which he retains before his mind so a teacher should follow the laws and the patterns to reproduce in the child a similar character by imparting certain impressions all the time. This is called second birth. The first birth was more or less of a physical character while the second is mainly on the intellectual plane. The teacher build the superstructure on the foundation laid by the parents and fails or succeeds i

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expression to his being to the physical and the proportion as the parents have given him the material to begin with. Few ever realize the extent and the scope of these powers in the child and consequently little attention is paid to it. The genuine teacher leads and guides his pupil to discover, to draw out these powers dormant in him by jealously guarding his life from destructive principles that hamper growth and arrest development. Every one of the faculties of the child should be used, developed and perfected before it is left to its own resources. He should be led steadily but surely to give full and free the mental, to the conscious and the subconscious and to the personal and the spiritual. Thus guided his life would transcend all limits, penetrate all obstacles and march triumphantly to the goal of his aspirations. Enthused by the congenial environments and brought up under the fostering care of the science of Impressions such a child would be able to realize the greatest greatness imaginable. These experiments are being conducted in certain institutions called Gurukulas in India. Impressions alone lead to the formation of sound character.

DHARMA PADA.

(By Raghuvir)

Dhamma Pada forms a part of the teachings of Buddha. It is written in Pali, the popular language of the days of the Buddha. The language is essentially the Sanskrit of his days as spoken by the unlettered people, purer and nearer to the Sanskrit of the Mahabharata, as compared with the Parakrit of Bhasa or Kali Das. Some of the peculiarities would be found in the quotations given further on.

Buddha teaches no new religion but he simply revives the old Vaidic Dharma. He says :—

न हि वेरेण वेराणि सम्मनतीध कुदाचनं ।
अवेरेण च सम्मन्ति एस धम्मो सनातनो ॥

(Enmity can not be counteracted by enmity, it must be faced with friendless *for this is the religion of old*. He had no mind to found a new religion, he only wished to reform the existing evils of the society. He has no where given a new name to the religion he preached. His ideals are the same as those of the Vedas. His ideals of Brahman was strikingly coincident with the Vedic ideal. He advises to adore the Brahmans. He says :—

सुखा मेत्तेय्यता लोके अथो पेत्तेयता सुखा ।
सुखा सामन्यता लोके अतो ब्रह्मञ्ञता सुखा ॥

(Happiness is got by the worship of the parents and of the Brahmins. He devotes one full chapter in defining a true Brahmin. According to him Brahmins are no. born but are made by their actions in lifet For he says :—

न चाहं ब्राह्मणं ब्रूमि योनिजं मत्तिसंभवं,
भोवादी नाम सा होति स च होति सकिंचनो ।
अकिंचनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥

(I do not call a person a Brahmin, simply because of his high birth ; if he is tainted by hatred and jealousy he is Brahmin only in name. I call that person a Brahmin who is faultless and pure-hearted.)

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He revives the Vaidic ideal of Brahmanhood. At one place he says that

दिवा तपति आदिच्चो रत्तिभाति चन्दिमा।
सन्नद्धो खत्तियो तपति झायी तपति ब्राह्मणो
अथ सब्बमहोरत्तिं बुद्धो तपति तेजसा॥

(The sun shines by day, the moon by night, a Kshatriya by the armour and a Brahmin by his high thoughts. The lord Buddha shines all the day and night by his lustre.)

He defines a Brahmin as one who has destroyed all sin.

"वाहित पापोति ब्राह्मणो"

He cut the ground from underneath the hereditary Brahmanic supremacy and created instead the superiority of the high and noble-minded over the ignorant and the base. It was quite in keeping with the Shastras. For Manu says :—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैतिशूद्रताम्।

His Bhikshus were not mere beggers wandering in the streets with no morality. Buddha distinctly says that a man can not be called मुनि simply by keeping silent

"न मोनेन मुनी होति मूढरूपो अविद्दसु" १४।१३

Moreover

सेय्यो अयोगुलो भुत्तो तत्तो अग्गिसिखुपमो।
यं च भुंजेय्य दुस्सिलो रट्ठपिंडं असञ्ञतो॥

(It is better to swallow a ball of iron as hot as the rising flame of fire than to eat the food given by one himself leading a wicked life.)

योध पुञ्ञं च पापं च वाहित्वा ब्रह्मचरिय वा।
संखाय लोके चरति स वेभिखुति वुच्चति॥

(He who leaving good and evil aside leads the life of a Brahmacharya in accordance with religious injunctions, is called a Bhikshu.)

At places the Paurinic gods are mentioned, but it does not mean that he believed in them The following sloka would serve as a good illustration.

नेव देवो न गन्धब्बो न मारो सहब्रह्मुना।
जितं अपजितं कयिरा तथा रूपस्स जन्तुनो॥

(Such a self-controlled person is not defeated even by the gods, the Gandharvas and the God Kandeva accompanied by Brahma.)

We find two parallel slokas occuring both in Manusmuriti and in Dhampada.

This hints at the date of the present Manusmuriti in slokas and suggests that this Manusmuriti was widely read and formed the part of the education of every cultured man. so much so that Buddha did not even mention the name of Manu These passage are :—

Budha.

(१) अभिवादनसीलस्सनिच्चं वुड्ढोपसायिनो।
चत्तारो धम्मा वड्ढन्ति आयुयवण्णोसुखंबलं॥
(२) न तेन थेरो होति येनस्स पलितं शिरः।
परिपक्कोवयो तस्स मोघजिणोति वुच्चते॥१४।५

Manu.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि तस्यवर्धन्ते आयुर्विद्यायशोबलम्॥

Some other phrases as मनसा वाचा कर्मणा एष धर्मः सनातनः are found used in both the books.

All this proves that Budha believed in the doctrine of the Vedas and preached no new doctrines He preached the efficacy of Yoga and thus admits the existence of God.

योगो वे जायती भूरि आयोगा भूरिसंक्षयो।
एवं द्विधा पथं जत्वा भवाय विभवाय च
तथत्तानं निवेसेय्य यथा भूरि पवड्ढति॥

(Yoga fosters wisdom and not practising it destroys it. Knowing thus the two-fold path leading to prosperity and to decline one should lead his life in such a way as would lead him to prosperity).

At another place he clearly admits that समाधि (or the concentration of mind and soul in God) leads to the attaining of unfailing bliss.

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"सद्धाय सीलेन च विरियेन च।
समाधिना धम्मविनिच्छयेन च॥
.....
पहस्सथ दुक्खमिदं अनप्पकं॥"

(Save yourself from the uninumerable miseries by faith, right conduct, valour und by समाधि.....)

Buddha believed in the existence of soul as is indicated in the following sloka.

अत्ताहि अत्तनो नाथो कोहि नाथो परोसिया।
अत्तना व सुदन्तेन नाथं लभति दुल्लभं॥

(I soul is the lord of itself, and no other. By a well controlled soul one can obtain the unattainable Lord)

Here the words दुल्लभं नाथं clearly refers to God, and therefore it is quite absurd to say that Buddha was an athiest.

Buddha introduced no new religion, for he characterises his religion by the words आर्य धर्म and सनातन धर्म, and moreover he is enumerated among the Avatars (अवतार) in the Puranas. He learnt his religion from the Brahmins and tried to reform the society of his days.

WHAT IS TRUE RELIGION.

(By Manmohanbai Hakumatrai Desai.)

True religion is not fanaticism, nor egoism. True religion is not enlogy of one's creed and condemnation of other's creeds.

True religion is not empty verbiage, but solid example.

Religion is morality. Religion is Duty. Religion is good actions. They are cowards and hypocrites who philosophise over religion and dogmas and try to compare and place one tenet or dogma of one religious sect over that of another. They do so because they are egoists without thought or conviction. Where a man begins to discuss his religion as the best and to decry and ridicule that of others as bad, where he begins to compare values, he shows his utter ignorance of the true concept of religion. Where religion breeds strife and dissensions, it becomes the most irreligious. Such a man and such a religion should be ignored.

True religion is freedom from clinging to one's own notions of good and bad gleaned from superficial study and discussions of religion. Where there are limited ideas, there is no true freedom, and consequently no true religion. True religion, in brief, is duty to the family, the community, the country and the world. Religion that breeds hatred and compares values is a sham. The rigorous Nelson Motto "England expects every man to do his duty" is truly religious.

Religion is not empty ritualism and sham dogmas of worship. These are first steps to knowledge that leads to Realisation. But the moment they are treated as religion itself, all true concept of Religion dwindles into insignificance, and ritualism becomes a curse.

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The idea of Duty is broad. But it is enough for us if we can forget our petty differences and petty jealousies, give up our avarice and avaricious customs, educate and enlighten our children in the paths of Truth and Right and aid our fellow brothers in their difficulties.

Religion and Morality are comparative terms interchangeable. Religion includes morality and without morality one cannot be religious. The alphabet that teaches you the supreme truth of religion begins with the first character of Duty and ends with Realisation. The various rites and ceremonials prescribed are steps to discipline us. But, alas, these which are not religion are set up as such and religion is abused. We cannot do without rites and we cannot do without ceremonials as we cannot dowithout the alphabet if we want to learn a language. But those should be explained in their true significance. It is when the religions tenets degenerate into superstition that religion becomes a mockery and its tenets a humbug.

AN APPRECIATION OF DAYANAND.

(By Principal G. S. Arandale.)

Dayanand Saraswati was and no doubt still is one of the greatest reformers and spiritual forces India has known in recent times. His dominant personality had found extraordinary reflection in the virility of the Arya Samaj movement, and in almost every one of its adherents. I am naturally specially interested in the educational aspect of the great work the Arya Samaj has done, and I can only wish that every movement were affected with the same zealous spirit as has from the very beginning animated Arya Samaj workers in the educational field. The Dayanand College at Lahore is itself a monument to the efforts of members of the Arya Samaj under the inspiration of their great leader, and the Gurukula Academy at Hardwar exemplifies the very rightful eagerness of many Samajists to revive the ancient ideals and traditions of Hindu education. There may be some who feel that in this latter movement there has been too great a tendency to revive the old at the expense of the new. In all reforms this is inevitable, and it may be that in course of time the authorities of the Gurukula will find it advisable to modify their scheme. On the otherhand, without such movement, even if an extreme direction, we shall never attain the just balance between the essential ideals of the East and the practical achievements of the West That members of this movement are in the forefront of the public service of their country is clear from the number of members of the Samaj who have attained public eminence and have won the gratitude of the Indian Nation. Not the least among these stands the name of the President of last year's Special Congress—Lala Lajpat Rai. The Arya Samaj is thus one of the great forces drawing India to her destiny, and I am glad, therefore, to have had this opportunity of paying my tribute to its worth and work.

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A DIALOGUE ON NON-CO-OPERATION.

(By Mr. Shiv Nanda Prasad Kuliyar.)

M—Strange! How blind some people are! Can there be anything more patent than this that India is unprepared for Self-Government and even more unprepared for non-co-operation.

N—You say that some people are blind and do not see the unpreparedness of India. Would it not be well for you to state the data on which you base your conclusion. Perhaps the light you will bring will enable these benighted men to see their own blindness.

M—That India is unprepared is self evident. It requires no demonstration. If a man cannot see the sun, could you in any way make him see the great luminary?

N—If you will tell a blind man that the sun is a shining orb., perhaps he may not understand you, he may even doubt you, but if you will tell him that the source of all light and heat is a shining orb high up in the sky whom we call the Sun he may begin to understand you for coldness and warmth he knows; that is perhaps why even blind men do not dispute the Existence of the Sun.

M—Self-Government I leave for the present. Non-co-operation is the question of the day and I will show you how unpracticable it is—the most foolish of all foolish schemes.

N—In order that there may be no confusion hereafter it would be well to state clearly at the outset what are the issues to be considered.

M—It would be more convenient if you were to state the proposition that I have to demolish.

N—The points to be considered are (1) The object of Non-co-operation and (2) the methods by which that object is to be accomplished.

(1) The object of Non-co-operation is this—To bring home to the Bureaucracy that the welfare and the voice of India are no longer to be despised. They are paid to serve not to lord it over her. They can not rule her contrary to her will. If they persist she will make them helpless.

(2) The method to be employed is withdrawal of members from Legislative Bodies, withdrawal of boys from schools and colleges, withdrawal of cases from Courts, in one word—to stand aloof from the present Government and to proceed to live by ourselves, and to guide and enable the people to live by themselves.

M—You have chosen to put the whole case in your own words. They are different from Mr. Gandhi's No one can however fail to see that the spirit underlying both of them is the same: Bureaucracy must obey the *Will* of India.

N—I am glad you do not make much of verbal differences. You desire to understand me, is it not?

M—Yes, I wish, but I fail to understand your logic when you decide on Non-co-operation.

N—What can we do? Co-operation we have tried and it has failed us miserably, arms we cannot take up. So we stand aloof in our helplessness.

N—Here let we tell you a fable. Once upon a time, long long ago, an old man had several sons and daughters. As usual there were frequent quarrels among the brothers. The old man therefore decided to send them away on long journeys—each in a different direction—so that they may not have any more occasion to fall out—

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promising to each high rewards if they could give a good account of their respective life. One of the sons was a youth of sound but delicate constitution—broad—browed and meditative. The other sons were robust youths—boisterous in spirits—never more happy than when giving or receiving kicks and blows. When the time for parting came the mother—a kind—hearted woman as women always are—felt keenly for her poor darling boy and asked one of her daughters—the wisest of them all—to accompany him. In the little finger of the left hand of this she deposited a few drops of the nectar of Life—and she charged her never to forsake her beloved father. They went—each on his way. Years rolled by. The meditative boy had settled in a beautiful country. The others took to lives of adventure. They often came into conflict with each other but none knew they were brothers. The meditative brother had amassed great wealth—the country being fertile—and the inhabitants gentle and loving. The sister had grown into a bewitching woman—many were the jewels that adorned her diadem. Fortune had favoured them—they had escaped the attention of the adventurers—ups and down they had known in their lives but altogether miserable they had never been. At the time we are now speaking of they were living in peace and enjoyment.

At best fortune is fickle. However long she may favor—and she does sometimes prolong her favors—a time comes when she has to withdraw her protection—and that is the consolation of mankind. This shows that a just cause regulates the course of events in the world. Such a time had come for the favored child of the loving mother. Long had he enjoyed life. Now must he taste of the cup of bitterness.

One of the adventurous brothers had heard of the wealth of the brother and the beauty of the sister. He came down upon them—bringing fire and sword to the fair country of the innocents. A brave fight the broad—browed brother put up but the gods were against him. He had to yield—much of his wealth he had to part with to satisfy the plundering instinct of the invader.

The lion had tasted of blood. Who could keep him away from blood now? The more one finds one's passions, the more one's passion grow.

Frequent and fierce were the battles fought between the brother (they knew not they were so related). At last the young mild man gave in. He retired from the city to the pastures of the jungle and deserts. A good portion of the country passed under the rule of the victorious brother. Conflicts now and then there were—even serious sometimes—but on the whole they managed pretty well to pull on. The country was rich beyond measure, it abounded with the good things of this world and both sovereigns lived in splendour. The fame of the country had spread far and wide—the skill of the people was great—they excelled in many arts—and many there were among them who knew more of things hidden than of things apparent to mortal eyes. The fame had gone forth and many eyes were turned towards the land which all accounts said was overflowing with milk and honey.

The third brother who had wandered far away into the white country now appears on the scene. His arrival creates a new situation.

A triangular fight ensues. This third brother is cleverer than the two others—and sees through the secret of success. Brute force will not avail. He must fight with his brains and his tongue. He adopts the role of the ministering angel. He has come, nay, he has been sent by a wise Providence to bring concord where discord prevails—to establish order where chaos reigns supreme—he has come to serve them he has no axe to grind—his sole mission—the God appointed mission—is to uplift his

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fallen brothers—a terrible burden has been placed on his shoulders—the White Man's Burden—and he must do his best—he has no choice but to discharge his sacred duty —and that he will do—cost what it may. The device succeeds.

The praise of the new comer was on every lip. So wise, so energetic and so obliging, he did nothing for himself, many things for others. He had relieved every body of his functions. He had taken upon himself the burden of every one else. He had made himself responsible

For the safety of their persons
For the protectiou of their property
For the education of their children
For the comfort and care of the sick
For the collection of their revenue
For the expenses of the State

He was to be their man Friday—true and faithful in his self—imposed duties. The people had but to till the ground and to pay the taxes, nothing more. The two brothers, the late Governors, had nothing to do but to eat and drink and be merry. They were told not to worry themselves with any anxiety. There was happiness in the land. The millennium had come. One could now realize there was such a place as Heaven, that there lived such a being as Christ who shouldered the sins of others. Verily the Christ had come.

Time rolled on. Every function of state had passed to the whiteman. Authority from the highest to the lowest centered in him. His was the voice that commanded obedience. His was the voice that struck terror into the heart of the bravest. He was supreme. He now ruled. Every custodian and trustee must rule—and rule with an iron hand—who would discharge his duties faithfully. He is responsible to God—not to the people. The people are his wards. Like children they need discipline. They need to be controlled. It is good for them. The enchantment was complete. Such blindness? Can there be any other explanation than that the Gods had befogged their intellect and cast a spell over their mind? Some said it is the weakness in the brown mand's character—so prone to yield to the pressure of the strong.

It is human nature to think a little highly of yourself.

The most modest man has a sense of superiority lurking in his heart.

But when a man begins to look upon himself as an inferior being—unequal to this duty and unequal to that, unable to look straight and speak straight to the face of a brother man—when he is overwhelmed with a sense of his own unfitness. —you may rest assured that his degradation is deep enough. Similarly when a nation begins to think that she is inferior,—powerless, helpless; that she can do nothing to others while others can do to her what they like, you may be certain that she is doomed to subordination.

The white man had raised the cry that the past governors had been incompetent. The phrase caught on. Not only were the governors unfit but the people as well were good for nothing. The fall of Adam possessed all his race. The people began to believe in it and to act up to it:

We can't command the army,
We can't govern the people,
We can't teach the young,
We can't heal the cripple,
We are good for nothing,
We are good for nothing.

Such was the burden of this national song.

They were unfit for anything but to serve. And loyal servants they became.

Was the cup of misery complete? Not yet, not yet. Loyalty is good but loyalty does not always bring respect.

The white man made many laws and regulations—all for the good of the people—but the people had not intelligence enough—they saw no wholesomeness in some of them.

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They protested. The white man was enraged. Power and sanity do not go together long. Power makes a man unreasonable. He insisted. He persisted. There was a terrible commotion in the country. The white man knew his man well. He had read his character aright. The effect was miraculous. The people surpassed themselves—they outnatured nature, they crawled on their bellies at their master's bidding. The white man's triumph was complete.

The commotion subsided. Peace and order was restored. But when the people realized the extent of the havoc made on them they raised a hue and cry over it. A mixed Court of whitemen and blackmen set to investigate. After months of labour they chose to disagree. The whitemen was for the whitemen—the blackman for the blackman. That is natural. Between the rulers and the ruled a great gulf was fired. In the camp of the people two parties sprang up. One was willing to join hands with the whitemen, the other was unwilling. They opposed to any such course of action. The 2 black brothers found themselves ranged in opposite camps.

The sister could no longer bear such degradation. She fled the country. She rediscarded the purdah.

Help she had started to seek. From whom? That she had not paused to consider. Love was in her heart and love she thought was in the heart of every one else. Poor innocent soul. Illusion! Every one has some illusion or other, and how many are the illusions that are shattered in a life time? She searched for help in many quarters but no where found any. Where were her Father and her Mother? Gone? Was she an orphan! Was there none to take care of her and her brother—the poor mild brother—who could not take care of himself—weak nerved, pegion-hearted—whom to love and protect her wise mother had charged her. Dejected, despairing, with her faith in the chivalry of man gone, she retraced her steps to the home she had fled from.

Lacerated in heart she wept and prayed, wept and prayed for many a day and many a night. "Mother give me some Light. Father give me some strength." Thus she prayed far into the night—in silence—in loneliness. The day of her birth had arrived. She was at her prayer again—the night had far advanced. The clock strunk one. It was the hour of her birth. A cry rose to her lips She opened her eyes. She was blinded. A vision clothed in Light and splendour rose before her. She knew not whether her eyes were open or shut. She was terrified. It was so like her mother. It was so like herself. And a voice came forth. "Have faith in Thyself So shalt though be strong." She rose in terror and bewilderment. Lo there was another vision—one more reaplendent. Was it her father, was it her brother? She knew not. And a second voice spake. "I help those who help themselves." None other.

She lies prostrate—dumb.—She has not found her tongue yet However much she longs to deliver her message, she cannot.

On her right stands the broad—chested adventuresome brother. His eyes are wide open—his countenance grim. In earnest tones and with impatient gesures he thus speaks:—Arise, awake, sister. No more have we to do with this brother. We will do without him. Our destiny we must carve ourselves. Life is a struggle. We must bravely face it. There is no progress without sacrifice and without suffering. It is all a question of suffering. Arise, and with your—sweet words strengthen us in our rosolution. Then speaks the mild—eyed man, in easy tones, and icy manner. "Patience brother. Remember we are so weak and helpless. Do not court disaster. Do not plunge in ruin. My heart sinks at the thought of suffering that your action will entail. Let us beg for more favour. Do not anger him. We cannot do without him.

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You are simply courting defeat and disaster."

Replied the earnest man—Dear brother I am simply doing my Duty.

The prostrate sister has not found her tongue—has not yet delivered her message.

M—As a fable it is interesting. It also throws some light on the mentality of those who support Non-co-operation but to be frank it is out of place in a serious discussion such as we propose to hold. I will not allow any feelings to cloud or influence our judgment. I am sure you will see the justice of my remarks.

N—I quite agree. But in justice to myself I must explain that my object was not to appeal to your sentiments but to draw a vivid picture of the whole situation—the better to understand and to keep in view the sequence of events—the causes and their effects—what we have sown and what we have reaped and what lessons we are to learn from our past experiences.

M—For the present, I decline to learn wisdom from your imaginary tale. We have to deal with hard facts and stern realities of life and not with webs that idle fancy weoves for the dreamers or the idealists.

N—You prefer the dry as dust method. Well, proceed. I hold my soul in patience.

M—You will not need to do that. The insipidity of the fare that I shall bring will be more than compensated by the zest of the sauce you are sure to contribute to it.

M—Now you will admit that there is a vast amount of ignorance in the country—that only about 3 persons in a hundred are literate—not to speak of education in a higher sense—that because they are ignorant it follows that they will not support you in any action or inaction that will bring trouble and suffering to them—that without their support your scheme will fall to the ground and you will make yourself the laughing stock of the world. It must also be remembered that failure will embolden the rulers to tighten that grip a bit more.

N—I take up your last observation first. I know *failure* is a dread word. Most so in India. Our very education begins and ends in terror of it. And such is the education for which all are crying—an education that makes cowards of us all. Fancy a man being warned of consequences when he proceeds to do his duty. When the British Cabinet decided to go to war with Germany did it occur to it that if England failed she would go to the dogs? Does an airman think twice before he goes up in his aeroplane? Does a policeman take time to survey his man before he grapples with him.

We are really too wise, too philosophical. That is why people call us unpractical. An occasion calls for immediate and decided action. But we begin a lengthy examination of the pros and cons of the question—and you know the result: a mass of arguments on one side and an equally formidable volume on the other: Result: We are always divided. What can be more simple than this:—the nation has been wronged: what are we to do? For all the world there is only one answer: For us there is none we are divided: we are still philosophising. Let the Indians go if not in body then in their imagination to the countries of Europe, and learn—not wisdom, we have already too much of it—but manhood. Of course we shall demonstrate our manhood by strictly non-violent means.

M—That again is an appeal to my feelings and not to my intellect. I must ask you to give categorical replies to my objections; and you must con-

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vince me by sound reasoning **that** Non-co-operation is a necessary and an effective means to attain the goal of autonomy.

N—I admit that 99 per cent. of the people are uneducated in the sense you mean. They still live in an atmosphere of philosophical speculation—Karma and Re-birth—and know nothing of socialism and Bolshevism. But I do not admit that education implies negation of difference in opinion—that when all are educated all will act unitedly and give us full support. In the Congress were assembled all the men of light and leading but they were hopelessly divided. If those who are already educated can not agree among themselves, it is unreasonable to suppose that all will agree when all are educated. The more learned a man is, the more likely he is to have a theory of his own and to differ from the views of others. Education is of two kinds: School Education and Home education. School education is book learning: the development of knowledge and intellect. Home education is character building: the development of the Will: it comprises the whole duty of man. This is the more important side of education and this is what the Indians neglect and for which they have to pay to dearly. Our education makes us only *Wage—earners* but not MEN. Therefore I can say with some boldness that the masses require not an education of the intellect—God has already given them enough of it—but a sounder and truer education of the *Will*. For the present and for our purposes the education which the bracing atmosphere of Nationalism is imparting to the masses is good enough. You may supplement it as much as you like. My plain answer therefore is that we need not wait for more education, the people are fit and ready and the country prepared to *follow* you—you can't expect her to *lead* you. The lead must come from you. It is the leaders who require to be educated—to be disciplined—to be schooled. Perhaps it is wrong to call any man a Leader. Every man from the highest to the lowest should be a follower. Right and Honorable conduct should be our Guide and Leader. And those who call themselves or think themselves our Leaders should learn not to agree but to decide upon one Line of conduct which each and all should strive to follow faithfully. Energetically, doggedly till the goal is reached.

M—The logic of facts is stronger than the logic of theories. History proves and the late war has demonstrated before our eyes that other nations though made up of millions of man can act unitedly as one man. What is it that makes them so act?—and what is it that keeps us from acting in a similar manner? It is, I am sure, education in their case and ignorance in ours. I find no other sufficient cause to account for the difference.

N—However I wish it were so simple as you seem to think: the question as well as the solution you suggest. But it is not. If education could unites, the Congress would be a united body.

M—Then either that education of the Indians is defective or there is something peculiar in their composition which keeps them from combining and organzing. What a pritiable sight India presents! A nation of 35 millions all subordination! A body with many limbs but without a sane mind.

N—Truly have you spoken. When such educated men and noble souls as Gandhi, Malviya, Lajpat Rai, Chakravarti, Jinnah, and a host of others of equal sense and sincerety, cannot agree to decide upon a course of concerted action I despair of what you call education. I pray to God for mercy. There seems to be no other hope. Fancy a great leader talking of conscience in support of his back sliding. The conscience which allows a man to shake hands

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with these who have wronged his nation is worthy of either Hell or Heaven and not this world: But I had forgotten Hegel's philosophy: this world is the identity or realization of both Heaven and Hell. So long as India remains a nation of philosophers she will remain a nation of slaves.

M—You have no faith in education, where then is any hope for India?

N—Certainly I believe in education, but I give it a wider meaning. I go a step further. I say the best education is in the air we breathe and in which we live at present. Gandhi educates more than a college course. In fact we need some inspiration from on high to effect a change in our mentality.

M—Then it seems it is really true that we are an inferior race and the English superior for the reason that we cannot combine and act and they can.

N—But you forget Ireland and the Balkan States, Egypt and Poland. The inferiority does not lie in the race as the Europeans assert in regard to the asiatics. When once a nation through some weakness or untoward circumstances happens to come under the subjection of another nation, it is always difficult to shake off the yoke of thraldom. Man has a short memory. Have the European forgotten the Moors? For how many long centuries were they under their yoke?

M—Tell me how other nations have won back their independence.

N—Do not ask me. You will shudder to hear their stories. Indians have no heart for blood. When even Arjuna needed a big dose of the Gita to put heart into his breast, the gods may well fight shy of you and me. That is why we advocate non-violent non-cooperation. Keep aloof. Raise not a finger. Go about your business as usual but do not depend upon any foreign agency. Substitute one of your own. All this will not be an easy task. All up hill work and no rest. Many a failure you will have to suffer and to have it stand up again and again. You will perhaps say why we should plunge into trouble at all when we continue in our ease and comfort. But life is not ease and comfort. Do what you will. We all chose to give away our country for the sake of ease and comfort—but here we have starvations and deportation and gallianwalabogh and if you still refuse to take care of yourself you do not know what the gods may have in store for us. In any case the days of Lotus-eating are over. Choose between self-respect or ignominy.

M—The same difficulty meets us again: want of unity: Some will choose self-respect and some ignominy. It is education alone that can help us. I say this because I see that where education is imparted in greater numbers as in Germany and England there the people act without any disagreement. This is hardly disputable.

N—The percentage of education differs in the different countries of Europe yet they all joined in the recent great war *to all appearances equally united*. You cannot say that Germany was more united and England less. Every Nation that ever went to war went in a united body as one man—whether it be Germany in recent times or Greece on Rome in ancient times. *The fact is that unity is only apparent not real. It is always the party in power whether it be a King or a Cabinet that decides on and declares war not the people.* The people are rather in all cases kept in the dark. So did England and so did Germany. The people support or have got to support their Government. It is seldom that their interests in the war clash, and so there is no reason for them to divide their camp and weaken their efforts. Take the case of England. Every body knows that there was a party which was opposed to the prosecution of the war and a very strong and large

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party which was opposed to conscription. It is said India wholeheartedly supported England in the late war and that she is, to a man, supporting England in the governance of the country. If because of her want of a education she is unable to back up her Leaders, how is it that she is able to support her Rulers. Am I not therefore justified in saying that even uneducated India can, to all intents and purposes, unitedly act. In fact she is actually supporting England wholly and unitedly.

M—To speak the plain truth India is not supporting England. It is England which is supporting India or rather protecting India. She merely allows England to govern her. Her Co-operation is merely passive.

N—You are sadly mistaken. The support which India gives to England is very active and very substantial. When a million of her brave sons—Sikhs and Pathans and Rajputs—lay down their lives for the Empire, when hundreds of thousands of men are serving the Government as Police men, custodians of peace and order, when millions of men are daily paying their hard earned money into the coffers of the Government, when 35 millions of people are obeying the Laws and Rules of the Government, it is a poor consolation to hear that the support is merely passive—not even active. But whatever it might be—whether you call it by this name or that—is it not true that what she is giving to England she can give to her own Leaders? For that she needs no preparation.

M—You have overlooked the most important factor involved in this question of Non-co-operation. Supposing for one instant that she can give the support that you ask of her—have you given a thought to the trouble, misfortune, suffering that she will bring upon herself by the support she will give you? She supports England and in return she gets protection, peace and order—She decides to support you and she plunges herself into suffering—that is certain. Is it wise of you to lead her into trouble—possibly destruction.

N—I have no such intention—no such desire and no such motive. That is precisely why we have decided upon Non-co-operation and non-violence. We simply ask India to go into retirement and sit with folded hands. If this enrages the rulers and they take the mad course of persecuting you—which they will never do, wise as they are—bear the persecution for the sake of your Duty and for the sake of your country. India has been wronged and if the Indians have any manhood, any self respect, it is their sacred Duty and in fact the least part of it—to protest. I do not advise them to fight or employ brute force in any shape or form—that would be suicidal. I simply ask them to do the least that any one claiming to be *Man* should and would do. We ask them to protest in a body, in a way that will tell. If all India were to go to balmy sleep say for a week, it will not only give new life to her dead bones but effect a marvellous cure in her Rulers—a cure which they stand in sore need of.

M—Suppose India takes your advice and all the Government servant absent themselves from their duties, all the children from their schools and the councellors from this seats in the Council Chambers, the policeman from the duty of protective and the Postman from delivering your mail, what would happen? Two things only. Either the people and Government will sit idle for a time, say a week, or a month, and then Government will begin to dismiss and punish those or some of those who absented themselves and appoint new men in their places or trouble will begin at once—arrests, prosecutions and commitments to jail. In

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both cases trouble must follow. Can you look upon that picture with any equanimity? Would any people, whether educated or uneducated, enter upon such a course with their eyes open?

N—You have drawn a very dark picture and a one—sided picture too. First, we do not propose to launch out a thoughtless, formless adventure such as you have suggested. For instance the policeman or the Post-man will not be asked to sit still so long as some other agencies equally serviceable have not been substituted in their places; secondly, you have given all your attention to the people; what they will suffer and how they will be persecuted; but you have not bestowed a thought upon the Government; how they would take this dose of a purgative medicine, what purifying effect this spell of hunger cure will leave upon them. Men are trifled with not Nations.

M—I am still unconvinced. I doubt whether your sincerety and logic would induce the people to accept your advice They are plain common sense people—men without vision. They do not feel as you feel. The blood does not stir in them as it stirs in you. You are patriotic: they are not. You are willing and eager to suffer, they would not. You have received education and you understand your duty, they do not. Hence I say and says every right—thinking man—let them be educated, when they have understood their duty they would willingly follow you.

N—You do the masses a great injustice. They are as noble as any educated man. They are better patriots than any of us. Who were the men who crossed the seas, braved the inclemencies of a rigorous climate, and cheerfully gave up their lives in a far off foreign country—not one or two but ten lakhs of them? They came from the masses—men whom you are pleased to call uneducated, vision less—unpatriotic. How many of the so-called patriots have done anything so noble? God gives enough of common sense to every man to enable him to live a noble life. I doubt whether your so-called education adds anything to it or takes away much from it. But you still harp on the same string—to wait till the people are educated. How long will that take at the rate we are giving them? But I hold that that is a fallacy. You can have even now all the support you want from the people. It is the educated people—it is the Leaders who are lacking in initiative and in courage. It is they who are falling back and looking behind—many of them.

M—You say that the people do not need any more education than what they are getting—that they have common sense enough to follow and support you, that the unity of a nation is merely apparent not real why then—there seems to be no difficulty in the way of non-co-operation, it will be all plain sailing—why do you not launch forth your scheme and in a week's time force the hands of the British Government and secure for yourself the long talked of Swaraj?

N—I have said and I do say that we need not wait for more education—not only because it is not essential but also because there is no prospect of its coming soon enough;—that the Indian people are as intelligent as any other nation and we may safely count upon their support But when I said that the unity of a nation was only apparent not real, what I meant to say was this. A well organised, well established institution such as every efficient Government is—with all the the power and resources of a State behind it—does not care for some little difference that may exist in the country. In every emergency and at all crises it is able to present a united front. Take the case of India herself The masses know little and care still

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less for the Government: The educated classes are always wrangling with it: and yet does she not present a united front to all the world? She sends her representatives to the League of Nations. and to the Labour Congress she makes war with the Amir of Kabul, and enters into a treaty with the King of Nepal. And so does every Nation with a Government of its own. But what is Nationalism in India? It is still a mere cry—an idea—a force no doubt but not a power yet. There is no organisation. It will take time to create one of authority which really gives so much power to a Government—it has none. The Government—whether of the people or foreign—has the power to enforce its will. Nationalism has none. There lies the difference. There is our weakness. We must depend upon the willing obedience of the people themselves and when that begins to come—the battle is won. You taunt me about forcing the hands of the Government in a week. But why should you be so impatient with us when you have been so patient with the Government and with yourself. For hundreds of years we have been kowtowing—hence our inability to shake off the habit all at once. It aches our heart to part with it. It's burden is no burden to us. It is a necessity. Without it we cannot walk with sturdy steps. We lose our balance.

M—After all you need time—though not a long time, to start your work effectively; and you need to educate the masses though in a different sense.

N—Our most urgent need is to educate, to school the Leaders. They must learn the way to work—to govern. I wonder what they would do if they get independence. Suppose the future Government of India have to decide whether they should go to war say with Afghanitan. The Cabinet hastily meets. There is a division. The majority declares war, but the minority refuses to acquiese in the decision because the country has not been consulted and is, in its view, opposed to war. The matter does not stop here. The minority pleads that it is a matter of conscience and it must advise the country to refuse to support the war. I know you will say that all this would be unconstitutional and no Minister in his senses would do that. But I ask is it constitutional for distinguished Leaders to refuse to submit to the verdict of the Congress? Whatever may be the pleas they put forward, such action loudly proclaims their unfitness for high functions of State. And how incongruous! Ludicrous!! In the Council Chamber of the Viceroy, during the days when the Punjab disturbances were being discussed, there were some whose indignation at the atrocities knew no bounds—to-day they are anxious to go to the Council—in opposition to the mandate of the Congress—to serve their country! What India lacks is the character of Gandhi—the bull dog tenacity. If there is any salvation it is there—at least for the present.

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SOME ASPECTS OF ARYAN CIVILIZATION IN THE RAMAYANA PERIOD.

I

By "Historicus."

Economic Conditions and Refinements and Accomplishments of Life.

Daily Wages

Henry George has observed in one of his works that it is the equal distribution of wealth in a community which is the sign of sound economic conditions. The total wealth of a country may be incalculable, but if it is concentrated in the hands of a handful of exploiters and capitalists, it cannot be asserted that the land is flowing with milk and honey. It is, therefore, the amount of daily wages which a labourer gets which determines the prosperity of the nation. Judged by this standard, India in the Ramayana Period was very well off. In his description of Ayodhya, the metropolis, the poet—historian Valmiki incidentally says.

A piece of gold, the smallest pay,
Was earned by labour for a day.
On every arm was bracelet worn.

The smallest piece of gold cannot be of lesser value than Rs. 7-8-0 and considering the fact that in ancient time the exchange value of a rupee was many times more than it is to-day, it must be acknowledged that the Indian people were never so well off as in that period.

Overflow of Wealth in Princely Houses

That being the economic condition of the lowest strata of society, kings, the princely houses and merchant princes were, of course, rich beyond the dreams of avarice.

On the occasion of Rama's wedding his father King Dasratha gifted kine to Brahmanas. The gift is thus described in the Ramayana !

When the next sun began to shine,
He rose and made his gift of kine.
A hundred thousand cows prepared,
For each young prince the Brahmans shared.
Each had her horns adorned with gold,
And duly was the number told.
Four hundred thousand perfect tale,
Each brought a calf, each filled a pail.

(I, LXXII).

When, immediately after the demise of Dasratha, envoys were sent to fetch Bharata from his maternal uncle's country, which some identify with Persia, by the Prime Minister and the Council of State, costly presents were also borne by the mission for Bharata and King Kaikeya. Says Valmiki :—

The monarch's feet they humbly pressed,
To Bharat next these words addressed.
The household priest and peers by us,
Send health to thee and greet thee thus.
.....
.....
Receive these vestures rich and rare,
These costly gems and jewels fair.
And to thy uncle here present,
Each precious robe and ornament,
These for the king and him suffice—
Two hundred millions is their price—
These *worth a hundred millions*, be,
Reserved, O large-eyed Prince, for thee.

(II, LXX)

The Metropolis, its Squares, Roads, Groves, Lakes etc.

The description of Ayodhia as given in the Ramayana compares very favourably with the description of any modern town—Occidental or Oriental. Here are portions of it.

Imperial seat—her walls extend,
Twelve measured leagues from end to end,
And three in width from side to side,
With square and palace beautified.
Her gates at even distance stand,
Her ample roads are wisely planned.
Right glorious is her royal street,

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Where streams allay the dust and heat.
On level ground in even row,
Her houses rise in goodly show.
Terrace and palace, arch and gate,
The queenly city decorate.
High are her ramparts, strong and vast,
By ways at even distance passed.
.....
.....
And many a grove and pleasure ground,
.....
She seems a painted city, fair,
With chess-board line and even square.
And cool boughs shade the lovely lake,
Where weary men their thirst may slake.
.....
With envoys sent by distant Kings,
And merchants with their precious things.
With banners over her roof that play.

(I, V)

Decorations.

On occasions of public festivity and universal rejoicing, people decorated their houses and even public buildings wore a gala day appearance. Here is a description of the decorations in Ayodhya on the day on which Rama was to be crowned Yuvaraja but was banished.

On all the mansions of the great,
And householders of wealth and state.
Whenever the people loved to meet,
Where'er a tree adorned the street,
Gay banners floated to the wind,
And ribands round the staves were twined.
.....
The royal street with flowers was strown,
Which loving hands in heaps had thrown.
.....
With careful foresight to illume,
With borrowed blaze the midnight gloom.
The crowds erected here and there,
Trees in each street gay lamps to bear.
The city thus from side to side.
In festal guise was beautified.

Accomodation of Royal Guests in Tents.

When Raja Dasratha decided to perform the great Yajna, His Majesty issued the following instructions to his ministers for the accomodation of royal guests.

Pavilions for the princes, decked,
With art and ornament, erect.
And handsome booths by thousand, made
The Brahman visitors to shade.
Arranged in order side by side,
With meat and drink and all supplied.
.....
For our own people too provide,
Sufficient tents, extended wide,
And stores of meat and drink prepare.

State Reception.

When Rama returned from the forests, a state reception was accorded to Rama. Bharata issued the following order to *Satrughna*.

Let every shrine with flowers be gay,
Let incense burn and music play.
Go forth, go forth to meet your king,
Let tabours sound and ministrels sing.
Let birds swell high the note of praise,
Skilled in the lore of ancient days.
Call forth the royal matrons: call
Each noble from the council hall.
Send all we love and honor most,
Send Brahmins and the warrior host,
A glorious company to bring
In triumph home our lord the king.'
.....
Let brawny arms be stoutly plied,
And, smoothing all with skilful care,
The road for Kosal's king prepare.
Then over the earth let thousands throw
Fresh showers of water cool as snow,
And others strew with garlands gay
With loveliest blooms our monarch's sway.
On tower and temple porch and gate
Let banners wave in royal state,
And be each roof and terrace lined
With blossoms loose and chaplets twined?

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....

Then compassed by a white-robed throng
Of Brahmins, heralded with song,
With shouts of joy from countless throats,
And shell's and tambours' mingled notes,

And drums resounding long and loud,
Exulting Bharata joined the crowd.
Still on his head, well-trained in lore
Of duty, Ram's shoes he bore.
The moon-white conopy was spread
With flowery twine engarlanded,
And jeweled chouries, meet to hold
O'er Rama's brow, shone bright with gold.

Swayam Prabha.

The ancient Aryans had achieved many engineering feats. One of them was visited by Hanuman and his companions in the course of his wanderings in quest of Sita. It was a palace and grove in a cavern and had been built by the most skilful of ancient engineers—Maya. It was called Swayam Prabha.

At length, when life seemed lost for aye,
They saw a splendour as of day,
A wondrous forest, fair and bright,
Where golden trees shot flamy light.
And lotus—covered pools were there.
With pleasant waters fresh and fair,
And streams their rippling currents rolled

By seats of silver and of gold.
Fair houses reared their stately height
Of burnished gold and lazulite,
And glorious was the lustre thrown
Through lattices of precious stone.
And there were flowers and fruit on stems

Of coral decked with rarest gems,
And emerald leaves on silver trees,
And honey comb, and golden bees.
Then as the Vanars nearer drew,
A holy woman met their view.

To him the lady of the cave
In words like these her answer gave :

'Skilled Maya framed in days of old
This magic wood of glowing gold.
The chief Artificer in place
Was he of all the Da'nava race
He, for his enchantments famed,
This glorious dwelling planned and framed,

He for a thousaud years endured
The sternest penance, and secured
From Brahma of all boons the best,
The knowledge Us'unas possessed.
Lord, by that boon, of all his will,
He fashioned all with perfect skill ;
And, with his blissful state content,
In this vast grove a season spent.
By Indra's jealous bolt he fell
For loving Hana's charms too well.
And Brahma on that nymph bestowed
The treasures of this fair abode,
Wherein her tranquil days to spend
In happiness that never may end.
Merusavarnis daughter, I
Guard ever for that heavenly dame
This home, Swayamprabha my name.

(IV, L, LI).

Coronation Rites.

Here is an interesting description of the consecration of Rama on his return from the forest.

Sugriva raised four urns of gold,
The water for the rite to hold,
And bade four swiftest Va'nars flee
And fill them from each distant sea.
Then east and west and south and north
The Va'nar envoys hastened forth.
Each in swift flight an ocean sought,
And back through air his treasures brought,

And full five hundred floods beside
Pure water for the King supplied.
Then girt by many a Brahman sage,
Vasishtha, chief for reverend age,
High on a throne with jewels graced
King Rama and his Sita placed.
There by Jabali, far revered.
Vijaya and Kashyap's son appeared ;
By Gautam's side Katyayan stood,
And Vamdeva wise and good,
Whose holy hands in order shed
The pure sweet drops on Rama's head.

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Then priests and maids and warriors, all
Approaching at Vasishtha's call)
With sacred drops bedewed their king,
The centre of a joyous ring,
The guardians of the worlds, on high,
And all the children of the sky
From herbs wherewith their hands were filled
Rare juices on his brow distilled.
His brows were bound with glistening gold
Which Manu's self had worn of old,

(VI, CXXX).

A Royal March. When Bharat with his suite proceeded to the forests to meet Rama, a party of sappers and miners accompanied him and prepared the way. Here is a description of what they accomplished.

Each busied in his several trade,
To work machines or ply the spade;
Deft workmen skilled to frame the wheel,
Or with the pondrous engine deal;
Guides of the way, and craftsmen skilled,
To sink the well, make bricks and build;
.....
Went forward.....
.....
In other spots, on desert lands,
Tall trees were reared by busy hands.
Where ever the line of road they took,
They plied the hatchet, axe and hook.
Others with all their strength applied,
Cast vigorous plants and shrubs aside,
In shelving valleys rooted deep,
And levelled every dale and steep.
.....
They bridged ravines with ceasless toil,
And pounded fine the glinty soil.
A passage through the ground they cleft,
And soon the rushing flood was led
Abundant through the new-cut bed,
.....
In dry and thirsty spots they sank
Full many a well and ample tank,
And altars round about them placed.
.....
With well-wrought plaster smoothly spread,
.....
With fragrant sandal—water wet,
With many a flower beside it set,
Like the God's heavenly pathway showed
That mighty hosts' imperial road.
.....
And they, who could read the stars,
.....
Raised carefully the tented shade,
Wherein high-minded. Bharat stayed
With broad deep moat encompassed round;
Like Mandar in his towering pride,
With streets that ran from side to side
Enwreathed with many a palace tall
Surrounded by its noble walls;
With roads by skillful workmen made;
.....
Each camp in beauty and in bliss
Matched Indra's own metropolis.
.....
The prince's royal road was bright,
Adorned by art of workmen skilled.
.....

(II, LXXX).

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AGNIHOTRA OR KARAMA YOGA.

I

(By Pt. Budha Deva Vidyalankar).

Far from the haunts of reckless merry making—away from the stir and bustle of civilization—in his lonely hut is sitting the recluse—lost in his researches for turning the barren tract of land into a fertile field. For many years to increase the grain produce has been the burning problem of the land and he is lost in it.

All of a sudden he is surrounded by a knot of restless seekers after pleasure. With artificial seriousness and fashionable looks of inquiry they pour out questions with the relevancy of which they have never troubled their minds. With good-natured peevishness and suppressed mirth at the stupidity of their questions he replies to all of them and they go away.

They pass away but where they do turn their steps to? Again to some fresh haunt of pleasure. Their time is now spent in exhausting their sarcastic wit on the pitiable condition of the saint they have just been to. One describes him as a boiled potato. Another finds a resemblance in him to a reddish dug out freshly from the ground. This has been a very lucky day. They have got hold of something new to pour their pent up malice upon. Throw out a word of advice to them and you have given them a fresh subject for the uncontrolled exercise of hillarity. Shall we not enjoy this brief span of life to the fullest? Surely, one has got every right to spend his time agreeably when tired of the dull monotony of this earthly existence. A chorus of 'ayes' and 'ays' rings through the air and the company parts at last with a resolution of pity on the poor plight of the silly Pundit to whom the region of pleasure is forbidden ground. Thus passes the time of these martyrs to heroic self-dissiption who profess to have enjoyed their time while, "Tired of Enjoyments" is writ large in the countenance of everyone of them and they know it well that they will again come to the gathering and everyone will have to suppose piously that he is profoundly enjoying his time. The same round everyday again and again till death one day comes to claim its own and the long—desired end has come. We have heard so much about the tyranny of fanaticism, but is not the tyranny of fashion far more grinding, is not every heresy here punished with ridicule—a weapon which to some minds is far more dreadful than any device of the merciless courts of Inquisition. Alas! for the darkness, for the stagnation, for the suffocation of a self-centred soul.

And now turn to the recluse who has risen successful from his long labours. They are beseiging him to pour out their congratulations. Even the merry circles have declared a holiday in honour of his victory. And, now, perhaps, their voice is the loudest in proclaiming him. "The Hero of the day." Perhaps he is human enough to feel flattered but he has greater cause to feel that this is a day of real happiness to him. Before him rises the vision of acres, of green fields smiling their sweet challenge to the deadly hand of merciless famine. Now, a chorus of songs rises to the heavens where a heart-rending wail would have pierced the ears of every passer by and now when the sturdy farmer sits in his family circle after his hard days' toil, he forgets all his after his hard day's toils in the welcome that he reads in the blooming eye of his youthful daughters. Well may he feel proud even in anticipation of this day.

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Yet, greater is perhaps the joy, that he has always been reaping—the joy, the calm that satisfies a sense of duty which has always been strong. Even in the darkest days he was the butt of sallies from mocking scoffers and at last he has succeeded. Oh! for the joy—the fragrance—the ecstacy of that one single moment. What a sigh of relief he drew and now his eyes sparkled with a divine light when he bent his head in humble prayer before One whose grace has crowned his efforts with such signal success. This is what they call sublime—this exalted humbleness of one who has dedicated the best of his life to its rightful master. His cheeks were bathed in tears. Oh! they were the dew drops on which the rising sun of new hope was bestowing its most life-giving sun-shine.

This is the meaning of (कर्मयोग) this is the unsoughtfor fruit of his hard toils. He cannot help being lost in an uplifting happiness. Yet, how few there are to whom it has been given to inhale this fragrant gushing of open air even for a single moment.

How fewer still on the other hand are those who have realised to the fullest extent that what to their minds has been self-less labour of love has caused the agonies of death to the millions, while it has afforded a few moment's pleasure only to those whom they so fondly loved. How large is the number of those to whom it has never occurred that while they were toiling to make their pile, their love for their little home-circle had blinded them to the fact that they were selling the rights and self-respect of their country or perhaps of whole humanity. Little did they dream that ultimately it would one day seact even upon that family circle for which they sold their souls. Such is the short—sightedness of men.

What an irony of fate. Low lies the land shrouded with unfathomable darkness where the eternal गार्हपत्य always burnt and which saw the first dawning of the divine light amidst the grand old Himalaya's eternal snows.

Happy and glorious were the days when every morning there rose the *chant of holy mantras* to welcome the rising sun and the golden flames doubled the effect of sweet sun-set on the burning faces of holy *Rishis* when smoke rising from the altar added to the number of *Jattas* hanging down from the boughs of spacious trees. Then the whole life was a Yajna. So was the life of the universe. In the fire of love burning within they found an equivalent to the sun without. This was the song they played on the Vina (वीणा) of Yajnavedi ((यज्ञवेदी)) and the whole universe rang with one harmonious tune. In the fire as fountain head of all activities, they had discovered the key-note of the universal harmony.

And thus they sang:—

ओ३म् भूर्भुवः स्वः ओ३म् भूर्भुवः स्वः द्यौरिव भूम्ना पृथिवीव वरिम्णा तस्यास्ते पृथिवि देव यजनि पृष्ठे अग्निमन्नाद मन्नाद्यायादधे।

(ओ३म् भूः) God the most life giving (भुवः) the most purifying (स्वः) the omnipresent one (द्यौः) the heaven (इव) like (भूम्ना) with glory (पृथिवी) the earth (व) also (वरिम्णा) with verdure (तस्याः) of that (ते) thine (पृथिवी) Oh earth! (देवयजनि) where learned men gather to organise their efforts (पृष्ठे) on the surface (अग्निं) the fire (अन्नादं)। grain eating (अन्नादं) for prosperity (आदधे) I invoke.

I desire to see this earth also glorified with verdure as the heaven is resplendant with his abundant glory. So Oh! mother earth! where learned men organise themselves on that surface of thine I invoke this grain—eating fire for the sake of prosperity.

I invoke fire to cover this earth with verdures. How pithy and how pregnant is that one short sentence, Oh! for a mighty hand of a mighty master to enlarge upon it.

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THE WOMAN'S UNIVERSITY.

(By Ch. Hari Shankara b a., Karnal)

We had read with interest some days ago both L. Hans Raj's letter and Devi Lajjawati's defence on the above subject. Inspired as our revered ex-principal is with a spirit of doing good to the motherland it was in the fitness of things for him to think of the weaker sex in his after life. The prime and vigor of youth he dedicated to the education of Punjabi youths and now to crown or complete his life work the theme of the woman's university must needs creep in his brain.

We heartly thank and congratulate the Mahatmaji for the elaborate embryonic scheme that he has put before the public. Every detail of utility is thoughtfully planned and practically well conceived of—with the core of heart we endorse every item of the scheme. But with due respect we beg to enquire what sort of rigidity or inflexibility has Mahatmaji now discovered in the present system of education which he wants in the woman's university to eliminate. True it is that with the onward march of civilization the existing customs and institutions get sterotyped stale and antidated.

But our veneralbe educationist has times out of number championed the cause of the present system. At the D. A. V. College anniversaries he invariably not only aplauded to the skies the apish mimicry of the university curriculum but had condemned in strong terms the Gurukula propaganda.

Times however have taken a different turn and non-co-operation is now in full swing. The advancing tide of nationalism has swept clean before it the ripe experience or the balanced judgment of the most veteran ex-Principal who now seems determined to advise women to embark upon an altogether novel, vague and immature educational speculation. The man who all his life demonstrated the utility of western education and exhorted people to consider it as truly national now changes the idea and asks woman to make a fresh experiment of their own.

It is a pity that the word national has been made a plaything. It is tossed about like a shuttle cock from one yard to another. The D. A. V. College, the Aligarh College, the Benares College and all were founded to impart national education. But now when the tug of war with the British institutions has set in, all of them have become unnational or anti-national. If anyhow compromise takes place to-mo row, the old relations of amity and concord will revive and the national hue and cry of the hour will take French leave.

We, however, beg to submit that movements and institutions born of animosity and brought up in racial hatred can seldom flourish and fructify. Unless and untill the leaders hinge and pivot their political or educational propaganda on the lofty pedestal of religion, success and peacefulness are far from the land. Let wiser heads assemble, discuss and decide once for all the scope and range of nationality so far as religion sanctions it. It is idle to tackle the country's resources, fritter away energy or play ducks and drakes with people's money and then say after ten years that what was done uptill now was unnational.

One word to the authorities of the Kanya Mahavedalya and we shall finish. The proposal for a woman's university need not unnerve or throw them off their balance. They need not fear that a sister institution will dwarf their own into insignificance—usurping all resources.

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It would be a clossal blunder to allow the high—mettled nationalism (so called of course) freak or frolic freely with the Mahavidyala. Let the Vidyala work on the lines it has chalked out for itself beforehand and evolve the destiny for which it has striven for so many years. Studiously it should and scrupulously it should abhor all idea of intermixture or amalgamation... Silently and patiently it should toil on bearing well in mind that whereas policy-mongers shape the course of their action according to the whim and caprice of expediency, the basic principles of Dharma and righteousness defy all time and remain firm and immutable through thick and thin.

If nationalists so desire, let them found a woman's university but their efforts are sure to end in a fiasco if they go against the principles of Rishis and Munis.

INDIA'S ATTEMPTED REVOLUTION WITHOUT BLOODSHED

The following from the pen of the Revd. Mr. Sunderland appears in the *Unity* of U. S. A. America :—

Probably the most remarkable movement that the world ever saw, aiming to effect a great political revolution without bloodshed,—to win, for a long-suffering subject people, freedom from an ..... foreign rule, without war,—is now being carried on in India.

India's condition under foreign rule has become, simply unbearable. More than a century and a half ago she was conquered piecemeal by Great Britain, because Britain wanted her wealth, and possesed more powerful arms than she. As soom as conquered she was disarmed, and British military garrisons were placed at all strategic points in the land. Thus for 160 years she has been held in subjection by the sword.

Meanwhile, for the enrichment of her conquerors, she has been industrially and financially ..... until from being a very rich nation, one of the richest in the world, she has been reduced to the point where she is now probably the very poorest civilzed nation on the earth; so that, according to British authorities themselves from forty to sixty millions of her people never know from the year's beginning to its end, what it is to have a full meal. Although her civilization is one of the oldest in the world, and although her people are intellectually and morally little inferior to the British, she is not allowed to make or alter a single law under which she is compelled to live, or to control the expenditure of a single rupee of her national revenue. And although her people plead constantly for schools and education, they are kept in a shocking condition of illiteracy.

Year after year, decade after decade and generation after generation, the Indian people have been petitioning their rulers for justice, for freedom, for the right to shape their own national life, and be men. But their petitions have been no more heeded than if they had been inhabitants of the moon.

Since the Great War, partly as the result of the return of those who survived,

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of the more than a million men sent to aid the Allies, India is waking up, and demanding her rights—determined no longer to remain simply a nation of helots, of slaves, of hewers of wood aud drawers of water for foreign.....

What does she propose to do? Probably she could not if she would (disarmed as she is) throw of her foreign yoke by force. But she prefers not to use force. She abhors bloodshed. Has she no other resource? She believes she has. She believes she has always been pre-eminently a peace-loving nation. She believes that peaceful agencies in the end are stronger than those of war. She believes that in the end right is might. She has determined, therefore, upon a bloodless revolution. She will win her rights; she will compel England to grant them How? Not by violence; not by indulging in even a single act of violence; but by "*non-co-operation*" with her foreign rulers, and by *suffering*. The government cannot go on a week without the aid of the Indian people. The Indian people propose peacefully but resolutely to strike against their foreign masters—refusing to cooperate with them in anything, or to aid them in anything until their rights are granted; and they propose to suffer, without retaliation or revenge, the penalties upon them, however heavy they may be. .....

What will be the result? Can right win against might under such conditions? Will it be possible for the Indian people to hold out against the mighty power of England? Already arrests and imprisonments are multiplying, and the iron hand of power is being felt with increasing severity. ... .

Will they the people hold out? Can they? When they are goaded to frenzy, will they not strike back? Can they endure and suffer, and suffer and endure, without retaliation? The experiment is one of the most striking, startling, shall we not say heartening that the modern world has ever witnessed.

The leader in this remarkable movement of the Indian people to.....win freedom by peaceful means, by a strike without violence and by voluntary endurance of suffering, is Mr. M. K. Gandhi—not a warrior, of course; hardly a statesman, although he has shown some statesmanlike qualities in years past; but above all else, a saint—a man revered by all India as one of the saintliest charcters it has ever produced. Mr. Gandhi has enormous influence. His word everywhere is:

"We must have no bloodshed. We have a right to our liberty; it is dearer to us than life; we will obtain it or die. But we will do no wrong; we will not kill; we will not harm our rubers; we will not even hate them; we will not co-operate with them in any way, in their work of carryig on an..... governmont in this country which does not belong to them; and thus we will compel them to give us our rights and our freedom."

In a recent article published in his paper, *Young India*, Mr. Gandhi says:

"Let not our rock be violence. and devilry. Our rock must be non-violence and godliness. The success of our movement depends upon our ability to control all the forces of

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violence on our side. I do not plead for India to practice non-violence because she is weak. I want her to practice non-violence, conscious of her strength and power. I want India to realize that she has a soul which cannot perish and which can rise triumphant over every physical weakness and defy the physical might of the whole world If India takes up the doctrine of the sword she may gain momentary victory; but she will then cease to be the pride of my heart. I believe she has a mission for the world—to teach mankind the power of the soul, the power of non-violence, the power of right, holding no sword or bayonet in her hand. My life is dedicated to the service of India through the religion of non-violence, which, I believe, is the root of true Hinduism. Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil doer, but it means putting one's whole soul against the will of the tyrant. Working under this law it is possible for a single individual to defy the whole might of an unjust empire. I do not believe India to be helpless. Let us in India realize that 100,000 Englishmen need not frighten 300,000,000 of human beings standing as we do on our own soil and having justice on our side."

I am sorry to say that only a few of the Christian missionaries in India side with Mr. Gandhi, or with the Indian people, in their struggle for freedom. Most side with the government, on which they are dependent for favors; just as in this country in the days of slavery, so many Christians sided with the slaveholders, and just as in all times of war so many Christians side with the powers that control the armies and the navies.

A few Christians in India, however, take the side of the people, of freedom to be obtained by non-violence, and of Mr. Gandhi. One of these is the Rev. C. F. Andrews, a very able, widely known and widely honored missionary connected with the Church of England Mission in Delhi. Mr. Andrews pleads as strongly for India as does Mr. Gandhi, and he also pleads as strongly with the Indian people, to determine to obtain these by peaceful means. In a recent Indian paper. Mr. Andrews writes:

"India will not be the India of my dearest religious hopes on earth if in her great struggle for freedom she turns from the path of love and peace, to follow the paths of bloodshed and violence, the pathway of the sword. It has been the one dream that has sustained me, all through these hideous years of blood-stained peace, that India may show to Europe the true and living picture of Christ; that India may show to the wrold, in act and deeds of love, what the Sermon on the Mount really means. For Europe has of late lost sight of the figure of Christ, my Master. In a recent Indian magazine there is a very wonderful poem, published by one whom I revere, Satyendera Dutt He wrote it on Christmas day—the day of peace and good will—to the effect: "There is no room for Christ in Europe to-day. Come, O Lord, Christ, come to India Take thy stand in Asia, in the country of Buddha, of Sakya, Kabir, Nanak, Nitai, and Sanak." If this great and pure movement which Mahatma Gandhi has begun only ends in violence and bloodshed, if this great and pure movement does not win by suffering alone, then my dearest religious hopes will have been in vain. But I still believe with all my heart and soul, that the people of India are gentle and humane, as no other people. I still believe that the religious message of the Buddha, Kabir and Nanak, and a thousand others—the message of my own Master, Christ—is still a living message in India to-day."

"O, India, keep to that pure and true independence, the independence of the soul, the independence of the soul that wins by suffering and by loving service. Then there will come to mankind a new power of peace and good will on earth."

This extraordinary, this wonderful movement, which the people of India are undertaking, to carry on a great political revolution and win their freedom in Christ's way and not in Cæsar's, by non-violence, not

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by violence, by suffering and being killed if need be, but not by killing, by the power of reason and right and the soul, and not by swords and bombs—this wonderful movement is one which every lover of peace and freedom and justice in the world, and especially which every believer in the religion of Jesus Christ in the world, should watch with the greatest possible interest, and the deepest possible sympathy.

Does the movement mean that India, despised India, "heathen" India, is going to teach Christendom what real Christianity is? Does it mean that India is going to show to the world that the religion of Jesus, as set forth in the Sermon on the Mount, is *practical statesmanship* and the *only* practical statesmanship, and that when the so-called Christian nations accept the real religion of Jesus and put it in practice, and not before, will wars and tyrannies and bloody revolutions cease, and we shall at last have freedom and Justice and peace on the earth?

DEW-DROPS.

(By Pt. Brij Lal Shastri M.A.).

The Bird in the Cage.

(1)

The cruel man in the open says—"how beauteous is this golden cage!"
Come thou but for a while into it and then let me know where its beauty lies.
O wingless prisoner of the Earth, O thou of a hard heart,
This beauty is but death recurring for a winged bird—in sooth!

(2)

The wretch was charmed by my fine hue and sweet voice;
Oh, how he judged my worth!
He lay in ambush and spread a net;
He caught and put me in the cage; and thus parted me from my kith and kin;
Let this judgment of yours be thrown into the fire! Fie on this friendship vile!

Eyes.

These eyes were born of the tremulous longing for the sight of the formless.
But they have been placed before the form;
They feed and feed on sights of beauty,
And turn still insatiate to the formless!

Something.

Friends, something is going on in my mind; it foils my groping;
Spinning and picking, fun and food please me not;
My eyes are full of tears? My heart is feeling a sort of pulling; and my brain is whirling;
I feel myself strange in this party and this place dreads me!

The Jeweller.

While I was playing on the seashore, I chanced to find some pebbles;

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They were of strange hues and forms;
But I tossed them like common bits of stone in my child's play;
There upon came a jeweller who took them from my hand;
He looked at them and tested them; and, shaking his hand, he asked himself—

What name should I give them? There are nine *ratnas* and eighty-four stones; these belong to neither of the classes; how should I price them?

I said—Give them back to me for the present; I have still to play with them; when thy counting exceeds ninety-three come and fix a price on them.

MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story by "Kaushala."

Special for the Vedic Magazine.

Chapter XI.

YOUTH AND OLD AGE.

Love stops at nothing, but possession.

Thomas Southern.

As soon as Manorama left, the Rai Bahadur thus greeted the new comer and began the conversation. .....

"Hallo Vishnu! You have put in an appearance after a pretty long time. Glad to see you! How do you do? Hope you have been keeping good health and are happy"

"Quite well! Thank you Sir! I have been rather busy with my affairs. Several times I thought of coming and paying my respects to you, but, somehow or other, I could not gratify my wish earlier than to-day. I was present at the learned discourse that you delivered in the Arya Mandir Wachhowali. It was indeed, an intellectual banquet. You, Sir, are an invaluable acquisition to our Church. I trust you will build up the traditions of scholarship in the Arya Samaj. It is scholarly exposition of Vedic Theology in the light of Comparative Religion and Philosophy that is the great desideratum in the Arya Samaj. I am delighted beyond measure at this good fortune of the Mother Church. The Arya Samaj can boast of many leaders whose main occupation in life it is to run down others and to try to reach the heights of fame by means of a ladder, the successive rungs of which are made up of reputations scotched by the vile calcumny uttered mercilessly by their venomous tongues and of characters of rivals ruined by slander of which they are past masters. These worthies taking advantage of the psychological fact that the world of contemporary fools generally takes people at their own valuation are never tired of blowing their trumpets loud and of comparing their imaginary achievements with the work of others to the detriment of the latter. They are quoting pedants or dunderheads that have the gift of the gab. They have enough smattering of many subjects to enable them to pose as great scholars before the masses. Omniscient conceit and a lying and calumndous tongue are their stock in trade.

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If their own estimate of their attainments were regarded trustworthy, one would think that they are wiser than Socrates, more learned than Vyas, of loftier character than Dayananda and greater ascetics than Gandhi, Question them a little deeper and you will be disappointed. These men are always jealous of potential influence and are anxious to nip budding literary reputations in the bud. They have the monopoly of leadership in the Arya Samaj and woe betide the man whom they may choose to suspect of a design to demand his share of controlling, superintending and directing authority. You, Sir, are a man of mature wisdom and ripe scholarship. You have an India—wide reputation which was built up in a sphere free from the blight of their domineering influence."

"Vishnu! You are needlessly bitter. I never knew you were capable of such concentrated acerbity. You are extremely good-natured, amiable and accomodating. I have never yet associated withering sarcasams and cutting remarks with *you*. You remind me to-day of your friend Hari. By the way where is he? I understand he suddenly left Lahore sometime back and has not since been heard of."

"He is making a health tour in the Happy Valley and I have received many letters from him couched in beautiful English describing with characteristic amplitude of detail the scenery of each place visited by him. I should love to read out to you some of those letters if they would not bore you."

"How can Hari's letter bore any one? Hari is one of the soundest scholars and the clearest thinkers in the Arya Samaj. He is one of the very few leading Arya Samajists who can interpret Lord Dayananda's teachings in terms of modern thought. I should like Manorama to be present when these letters are read. I understand Hari has impressed Manorama and I, as her father, cannot but welcome the increase of this influence. Hari can, perhaps, wean my darling from the corroding and corrupting influence of her school training."

At this Vishnu blushed. When the Rai Bahadur had inquired about Hari, his mind was converted into a battle ground of tender emotions. The memory of Hari's face at the time of parting wearing an aspect of confusion and disappointment mingled with the lovely pictures of Manorama's charming poses. He purposely kept back from the Rai Bahadur the information that Hari had fallen out with Vishnu on account of Manorama, and left Lahore in high dudgeon, that a mutual friend residing in Srinagar had informed him of his friend's whereabouts and that he had gone there quietly and secretly and apologised and thus mollified his dearest friend. Now that the Rai Bahadur made a direct reference to Hari and Manorama, a delicious tingling sensation stirred him to the depths of his being, hot blood coursed rapidly through his veins and he said in a voice tremulous with suppressed emotion.

"May I not, Sir, help in the redemption of Devi Manorama."

"You! How?" As the Rai Bahadur framed this exclamation, he winked knowingly and smiled archly with the sedate roguishness of advanced years.

"If I.....I am.....not utterly..... utterly.....unacceptable and... ..... un .....un.....unworthy, I make bold to offer my home and hearth to you sweet daughter. If you accept my humble offer Sir, I shall strive to do all I can to make Manorama happy. In your words, Sir, she would he an asset for the Arya Samaj, if only she could be redeemed."

"My dear Vishnu! It is not for me to decide this question. But I would not advise you to marry Manorama. You are a man of deep learning, she has no literary tastes. You are serious and religious, she is light-hearted and frivolous. You love asceticism in theory if not always in practice, she is epicurean in her tastes, views and well-established habits. One does not marry with a view to convert. Proselytising zeal can prevail with

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all except with one's wife. A lover's zeal suffers considerable dimunition, when he becomes a husband. Things are no longer viewed through rosoate hues and scales drop from one's eyes. The disillusionment is always painful and the reaction profound. Hari's case is different. He is not a marrying man—just at present. He is not a lover and Manorama to him is just a subject to be handled for purposes of his psychological laboratory and not an angel or a goddess. You are in love, you worship the ground that she walks upon and are for this very reason ill-fitted to play the role of a reformer. Take, then, the advice of an old man. Give up the idea of marrying Manorama. This marriage will not, in all probability, be happy."

"An I to take it, Sir, that you do not regard me worthy of angelic Manorama and being too good to pain me by direct refusal are giving me a polite hint not to press my hopeless suit."

Vishnu uttered these words in sobbing tones and collaped as soon as he had finished his remark. He dissolved into tears which had come unbidden and in spite of all his efforts to restrain them. The Rai Bahadur felt himself in an awakward and unenviable position. He flung his arms round the neck of the youngman and said in soothing tones of loving command. "My dear Vishnu! Forbear! Your case is, indeed, hopeless but not in the sense in which you have used the word. Your love for Manorama is an incurable possession and a seizure from which there is no escape. If Manorama is willing, I will not stand in the way."

As the old man uttered these words surcharged with hope, Vishnu sprang up and gratefully clasped the feet of the Rai Bahadur. The Rai Bahadur gently disengaged himself from this clasp and Vishnu, after farewell greetings, left the house, with a bounding pulse, accelerated circulation of the blood and dancing and gleaming eyes.

THE WORLD OF BOOKS.

English.

The Spirit of Ancient Hindu Culture by Mr. Maganlal A. Buch M. A., Baroda, price 2-4.

It is a book of about 250 pages dealing with the various aspects of ancient Aryan Culture. There are chapters on "East & West," "Hindu Literature" "Hindu Ethics," "Hindu Politics." Hindu Theology and "Hindu Metaphysics." All the chapters are extremely well-written and exhibit vast study and wide reading. We do not agree with the metaphyics of the author and do not subscribe to the view that the whole civilization of ancient India may be summed up in one word: adwaita. In spite of this difference, we have no hesitation in recommending this excellent book to all patriotic Indians and to all foreigners who have a genuine desire to study sympathetically the hoary civilization of the people in whose midst their lot is cast.

Shama's, a Magazine of Art, Literature and Philosophy, edited by Mrinalini Chattopadhyay (B.A. Cantob), annual subscription: Rs. 8 (*postage Re.* 1)

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single copy. Rs. 2-12, *postage free, foreign,* £ 1. *Editorial, Publishiug and Advertising Offices " Aghore Mandir " Santhome, Madras*

We have received the January number of this excellent quarterly. The Editrix is one of the most gifted daughters of Ind-- and the younger sister of Sarojani Naidu, the nightingale of India. The issue before us is superbly printed on splendid paper. The cover is of artistic design. A beautiful picture of the statue of Hermes--beautiful piece of breathing Bronze—adorns the frontspiece. The contents provide a sumptuous literary banquet. Sir John Woodroffe gives a beautiful pen-portrait of Maruyana Kyoto, the palace of Japan, which has been regarded the full blossom of the art of Japan. Harindranath Chattopadhyaya, the third of the kindred trioy of poets contributes a pathetic poem on the athiest's gospel of despair and his barren and sterile message. Here is the most touching stanza:—

Oft-times we grow so weary of one moan.
Dwells there a great magician power behind
Life's manifold phenomena alone,
Compassionless and to our sorrows blind.
Or is our God a consolation grows
Out of the shadow of our sorrowing mind?

Henry Hall Ruffy writes an informing and able article on " The Ripeness of Russia and the Theory of Preparation." Arabinda Ghose contributes a long philosophical poem on " Love and Death." Bawa Budha Singh gives copies extracts from the Love Poetry of the Punjab. Besides these we have an exquisits little poem by Rabindranath Tagore, a short but well-written article on " Scenic effects in Indian Drama " by C. Jinragandas M.A., a sweet poem by C. F. Andrews and Notes and Comments by the Editor. We commend this beautiful magazine to all who love and have a developed aesthetic sense.

SANSKRIT AND HINDI.

भूमिकाभास *by Pt. Ganshyam Sharma Professor St. John's College Agra, printed by Pdt. Magni Ram Sharma at the Dharam Press. Price Rs.* 2. The work professes to be a refutation of Lord Dayananda's Rigveda Adi Bhasya Bhumika, but one looks in it in vain for reasoned discussion and logical consideration of the various subjects dealt with in the Rishi's immortal work. Argument has been met by rhetorical rhodomontade, satire by bullingsgate, logical proofs by vitaperative declamation and vulgar vilification and straight propositions supported by authority clearly cited by mean innuendo. Irrelevencies in chaste Sanskrit constitute the author's chief stock in trade. We hope to publish a detailed notice of this book in our next issue.

शत-पथ-चीधा भृत *by Pandit Shri Pad Damodar Satyavalekar Swadhya Mandala Aundh (District Satara) Price 4 annas.*

The brochure contains a number of beautiful passage bearing on Sociology, Ethics and Polity from the Shat Path Brahman, one of the most ancient works of the Aryan Race. It is well worth a perusal.

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CONTEMPORARY THOUGHT REVIEWED.

PHYSICS IN ANCIENT INDIA.

The following from Professor Benoy Kumar Sarkar "Hindu Achievements in Exact Science" throws a flood of light upon the state of Scientific Learning in Ancient India.

"Playfair makes the following remarks with regard to Greek physics: "Nothing like the true system of nature philosophy was known to the ancients. There are nevertheless to be found in their writings many brilliant conceptions, several fortunate conjectures, and gleams of light, which were afterwards to be so generally diffused."

The same remarks may be made, generally speaking, about Hindu physics. Both in methodology and achievements it exhibits almost the same strength and limitations as the Greek. But probably the attempts of the Hindu physicists were more comprehensive, and more coordinated with investigations in other branches of knowledge than those of the Greeks.

Some hypothesis of nature, i e., of matter and energy, constituted the positive basis of each of the principal schools of Hiudu philosophy, including metaphysics. The idea of a real "natural philosophy" was never absent from the intellectual horizon even of those who believed that "the proper study of mankind is man." There was no system of thought without its own physico-chemical theory of atoms, its own " laws of nature," and so forth. The most idealistic school had thus its own "materialistic" background. And the method of investigation, if not fully that of Baconian "experimental" induction was not less fruitful and "experiential than that of Aristotelian speculative logic."

The problems in natural philosophy, which engaged the attention, more or less, of every thinker in India, were of the kind described below:

1. The theoy of atoms and molecular combinations. It is generally associated with the name of Kanada, the founder of Vaishesika philosophy He has therefore been called the Democritus of India. Strictly speaking there were almost as many atomic theories as the schools of Hindu thought. One or two may be mentioned:

(1) Vaishesika system: Atoms cannot exist in an uncombined state in ceration. "The doctrine of atomism did not take its rise in Greece, but in the East .It is found in the Indian philosophy. Kanada . . . could not believe matter to be infinitely divisible. (Fleming's "Vocabulary of Philosophy."

(2) Jaina system: The atoms are not only infinitesimal, but also eternal and ultimate. Atomic linking, or the mutual attraction (or repulsion) of atoms in the formation of molecules was analyzed by Umasvati (A D. 50) with a most remarkable effect. The Jainas hold that the different classes of elementary substances are all evolved from the same primordial atoms. "The intra-atomic forces which lead to the formation of chemical compounds do not therefore differ in kind from those that explain the original linking of atom to form molecules." 59

2. General properties of matter: These were analyzed and defined not only by Kanada and his school, but also by the Jainas, Buddhists, end other rivals and contemporaries. A few such concepts were elasticity, cohesiveness, impenetrability, viscosity, fluidity; porosity, etc. Capillary motion was illustrated by the ascent of the sap in plants from the root to the stem, and the penetrative diffusion of liquids in porous vessels. Upward conduction of water in pipes was explained by the pressure of air 59

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3. The doctrine of motiou : Motion was conceived in almost every school of thought as underlying the physical phenomena of sound, light, and heat. This motion was known to the not only molar and molecular, but also the subtle motion lodged in the atoms themselves, i.e., the very principle of matter-stuff.

4. Time and Space : In order to be precise and definite in their calculations the Hindus conceived infinitesimally small magnitudes of time and space. The instruments of measurement were crude. The attempt to distinguish from one another the varying grades of "least perceptible" sound, light, heat, time, etc., has therefore to be taken for what it is worth, An atom (*truti*) of time was regarded as equal to $\frac{1}{33750}$th of a second. The thickness of the minimum visible (*trasa-renu*), e.g., the just perceptible mote in the sunbeam, was known to be $\frac{1}{349525}$th of an inch. The size of an atom was conceived to be less than ††. 3·5 – 1·2 —62 of a cubic inch. "Curiously enough, this is fairly comparable (in order of magnitude) with the three latest determinations of the size of the hydrogen atom." 59 No unit of velocity seems to have been fixed upon. But average velocity was measured in accordauce with the formula $v = \frac{s}{t}$. These measurements were not arbitrary poetic guess—works. It is on the basis of these that a remarkably accurate measurement of the relative pitch of musical tones was made, and the instantaneous motion of a planet determined (and thus the "principle" of the differential calculus discovered).

5. The doctrine of conservation: Both matter and energy were known to be liable to addition and subtraction, growth and decay, i.e ; to changes in collocation. This transformation was known to be going on constantly.

The following ideas about matter and energy may be gleaned from the writings of the Hindus 59. Some of these should be regarded as real contributions to knowledge, though not demonstrated according to the modern methods:

(*a*) *Heat*:

(1) Light and heat were known to Kanada as different forms of the same substance.

(2) Solar heat was known to Udayana as the source of all the stores of heat.

(3) Heat and light rays were believed by Vachaspati (A.D. 850) to consist of very minute particles emitted rectilineally by the substances.

(4) Rarefaction in evaporation and the phenomenon of ebullition were correctly explained by Shamkara Mishra.

(*b*) Optics:

(1) The phenomena of translucency, opacity, shadows, etc ; were explained by Udyotakara.

(2) The angle of incidence was known to be equal to the angle of reflection. This was known to the Greeks also.

(3) The phenomenon of refraction was known to Udoytakara.

(4) The chemical effects of light rays were known to Jayanta.

(5) Lens and mirrors of various kinds, spherical and oval were used for purposes of demonstration. Light rays were focussed through a lens on a combustible like paper or straw. (The making and polishing of glass was a great industry in India. According to Pliny the best glass was that made by the Hindus.)

(*c*) Acoustics:

(1) Physical basis of sound: Two theories were held about the vehicle or medium of propagation. Shabara Swami

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knew it correctly to be the air. But Udyotakara and others knew it to be ether.

(2) Wave-motion: The sound-waves were understood by both schools. But Prashastapada knew them to be transverse; and Udyotakara and Shabara Swami understood the transmission of sound to be of the nature of longitudinal waves.

(4) Echoes were analyzed by Vijnanabhiksu.

(4) Sounds were distinguished according to their tones and over-tones, volume or massiveness, and quality or timbre, by Batsyayana, Udyotakara, and Vachaspati (*c* A.D. 850).

(5) Musical notes and intervals were analyzed and mathematically calculated in the treatises on music, 14 e.g., Sharamgadeva's "Samgita-ratnakara" (Ocean of Music") (1210—47), Damodara's "Samgita-darpana." ("The mirror of music") (1560—1647), etc. The relative pitch of the notes of the diatonic scale was, according to Krishnaji Ballal Deval, accurately determined.

(6) The so-called Pythagorean law of of the vibration of stretched strings was known to the Hindus, viz, the number of vibrations (pitch of a note) varies inversely as the length of the string. 10

(7) The Hindus knew that the octave above a note has twice as many vibrations as the note itself. They had thus arrived at the octave on which modern Eur-American music is based.

(d) Magnetism:

(1) Elementary magnetic phenomena could not but be observed. The attraction of grass, straw, etc., by *amber*, and the movement of the iron needle towards the magnet, were explained by Shamkara Mishsra as due to *adrista*, i.e., unknown cause.

(2) Bhoja (*c* A.D. 1050) in his directions for ship-building gave the warning that no iron should be used in holding or joining together the planks of bottoms intended to be sea-going vessels. The fear was entertained lest the iron should expose the ships to the influence of magnetic rocks in the sea, or bring them within a magnetic field and so lead them to risks. 34

(3) Mariner's compass: Mookerji points out a compass on one of the ships in which the Hindus of the early Christian era sailed out to colonize Java and other islands in the Indian Ocean. The Hindu compass was an iron fish (called in Sanskrit *matsya-yantra* or fish machine). It floated in a vessel of oil and pointed to the north.

(e) Electricity: Most rudimentary electrical phenomena may have been noticed by Umasvati (A.D. 50). His theory of atomic linking was based on the idea that the two atoms to be combined must have two opposite qualities. He believed that atoms attracted and repelled each other according as they were heterogeneous (i.e., unlike), and homogeneous (i.e., like), respectively. 59

KATABOLIC HABIT AND THE SEXES.

Dr. Harry Compbell in his work "Differences in the Nervous Organisation of Men and Women" thus sums up the views of Geddes and Thomson who have emphasised the fact that the male

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sex is for the most part more katabolic than the female.

Women, as a class, show a greater tendency to put on fat than men, and the tendency is particularly well marked at puberty, when some girls become phenomenally stout. I would here remark, by the way, that one possible cause of this may be the periodic loss of blood which begins at that time: for it was noticed by Hippocrates that the periodic bleeding of animals is conducive to the laying on of fat. I only suggest this, be it noted, as a possible factor; it is certainly not a leading one. Not only do women put on fat more readily than men, but they lose it very rapidly—more rapidly, I should think, than men, but of this I am not sure. It is well known that of all the tissues of the body adipose tissue gains and loses in weight the most readily, and the facility with which women gain fat is obviously an important physiological attribute, it being necessary that they should be able to store up food-stuffs for the nourishment of the growing fœtus and new-born child; and, further, that they should be able to draw rapidly upon this stored-up material. It is most interesting to note how individual women differ in their fat-storing tendencies. Sometimes, as already observed, fat is stored up at the time of puberty in abundance, but in these cases it generally happens that the individual becomes thinner by about the age of twenty, and two or three years after this she may become very much thinner. As a rule, during the first months of pregnancy fat is absorbed, but in many casas this is again deposited during the later months. The effects of lactation vary widely: some women increase very considerably in weight during this period; others show an equally marked tendency to lose weight; in others, again, the weight remains stationary. These difiererences serve as an index of the natural tendency, whether to anabolism, or katabobim and need to be inquired into if we wish to gauge it.

Just as women differ widely among themselves in their fat-forming tendencies, so also do men, and it is often desirable that we should know the past history of our patient in this respect. Some men, like some women, cannot be got to put on fat under any circumstances; others, no matter how active nor how careful in regard to food, remain abnormally stout. Of course it must be borne in mind that the anabolic or katabolic tendency of the body does not necessarily indicate a correspondingly anabolic or katabolic habit of the entire nervous system. Occasionally individuals intellectually very katabolic—like Dr. Johnson—are physically distinctly anabolic; and it is certainly not rare to meet with men and women who in spite of excessive stoutness, are very active, both in body and mind.

As a rule, however, the reverse is the case: the naturally lean are generally the most energetic; I say the *naturally* lean, because the leanness may be merely a result of the activity.

The anabolism of women is shown in another way: women, as class, are much less active than men—much more stay-at-home. Particularly is the case with married women, although it is not infrequently true of ths youug and unmarried. Thus we have on the whole a much greater difficulty in getting women to take sufficinet exercise than in getting men. After the climacteric, however, women frequently become much more active than during their menstrual life.

The anabolic tendency of women often manifests itself some time before, during, and some time after puberty. For two or three years before puberty the girl is very apt to become listless and languid, to tire easily, and to display a tendenoy to loll about; and she may continue in this condition two or three years after puberty has distinctly declared itself. A similar tendency, accompanied by lethargy, is very apt to attend the menstrual periods throughout the whole of menstrual life.

The anabolic habit of women is further shown by the fact that they require more sleep than men; for on the whole the quantity of sleep which an individual takes is a

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fairly accurate measure of his anabolic or katabolic tendency, small sleepers being for the most part katabolic, great sleepers anabolic. This perhaps does not hold good before the period of puberty, for more sleep is taken during childhood than after, and yet children are active and katabolic. It should be observed, however, that while children expend a large amount of energy, they are also continually storing it up in the form of new tissue.

Although women sleep longer and show a greater disposition to sleep than men, Macfaelan states that they can better bear the loss of sleep, and most physicians will agree with him. This seeming paradox may perhaps be explained as follows :—Women, being more anabolic, have, as a rule a relatively larger fund of reserve energy to draw upon ; and, moreover, their nerve force does not run out so rapidly as in men ; on the other hand, expend their energy rapidly, and have not, therefore, a large reserve store to fall back on ; consequently they rapidly feel the effects of diminished sleep.

In woman the pulse-rate is more rapid than in man, beating on an average 80 per minute in the former, and 71·5 per minute in the latter. Now, one would rather expect women, as the more anabolic, to have the slower pulse—katabolism imylying an active circulation. The pulse-rate, however, bears a peculiar relation to the height of the body, diminishing in inverse proportion to it, and inasmuch as women are, on an average. considerably shorter than men, we may, I think, in this way my reconcile the apparently contradictory facts.

The respirations also are more rapid in women than men, and a similar explanation applies here

Lastly, women bear the loss of food better than men—another fact which may be associated with their anabolic tendency, implying as it does, a large reserve of energy. Whethere they recover more readily from surgical operations I have not been able to ascertain. One would rather expect they would, but Sir James Paget, to whom I applied for information on this head, informsd me that he had not observed any difference in this respect.

DR. RABINDRA NATH TAGORE ON THE SITUATION IN INDIA.

The *Venturer* for May 1921, publishes an interview with the poet—philosopher of India. The poet delivered himself of the following sentiments with regard to the Non-co-operation Movement.

"The present movement? It is most wonderful. I do not like its name. I do not agree with all its tendencies. Non-co-opernation implies—at least with some—a desire for aloofness, for seperation not only from the misdeeds of the British Government in India, but from the whole culture of the West, and this would be inimical to the possibility of progress. Though there are doubtless some few who, disgusted with the vulgar futility of Western materialism and disillusioned by the betrayals of Western imperialism, would seek to root out every appearance of the modern world from amongst us, those iconoclasts are symptomatic only of the grievous evils we have received at Western hands and are not characteristic of the Indian spirit in its wide tolerance and receptivity. We can not progress without Western culture, the West most certainly cannot advance without ours. The national movement, miscalled non-co-operation, is not one of sulky passivity but a great re-organization of the national life, and the mass of all classses of the people are behind it, only a a few sophisticated ones—victims of a denationalized education—try to stand aside.

"The thing that is to me so wenderful, the thing that is so touchingly beautiful, so significant of the fundamental spirituality of our people, is their devotion to Gandhi. All the intellectual subtleties, and expendencies, the trained eloquences that serve the successful modern statesman go for nothing with them. The follow Gandhi implicity, for one reason only—that they believe him be a saint. To see a whole nation of different races, of differing temperaments and ideals, joining hands to follow a saint, that is, a modern miracle, and only possible in India. I do not agree with Gandhi in many things,

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but I give him utmost reverence and admiration. He is not only the greatest man in India, he is the greatest man on earth to-day. One of the most striking fruits of the movement is that it has practically killed the drink trade. It is amazing to find how people who have been tempted and lured into drinking habits give them up just because Gandhi asks them to. Confirmed drunkards find strength through their devotion to Gandhi to entirely forego alcohol in any form. They say simply, 'Mahatma Gandhi forbids it,' and the evil chains of a lifetime are broken The Government are getting very much annoyed at this wholesale suppression of a fruitful source of revenue and pretend that there is some seditious implication and are persecuting many. But the people do not mind, they will go cheerfully to prison for the sake of Gandhi and India's liberation."

THE ANCIENT SYSTEM OF EDUCATION.

The following from a paper printed in the current number of the Sanskrita Bharati will, doubtless, interest our readers :—

The educational method of the Hindus was an extremely simple one and the question of funds did not present any difficulty to them. The idea of plain living and high thinking was insisted upon as a rule of relgion

CHHANDOGYA VIII, 4.

"3. And that world of Brahman belongs to those only who find it by abstinence, for then there is freedom in all the worlds."

This purported to secure both efficiency and economy in the work. The work was distributed in due proportion among the teachers, the student, the king and the people. The arrangement was a very natural one and did not throw any heavy burden on any of the parties concerned.

With the teacher it was an imperative duty to teach and omission to do that was a sin. (MANU X, 75). The teacher was to provide the student with food (and residence). (MANU II, 164). He was to accept no fee from the student while the latter was being taught and if he did so both the teacher and student would suffer degradation. The teacher was permitted to receive a present from the student when the latter returned home on the completion of his studies (MANU II, 256 AND III, 156, 168). The teacher was to live a life of poverty. (MANU IV, 7 AND 8). He could earn money by religious services and by accepting gifts from people on occasions of religious ceremonies. While in distress he could apply to the king for subsistence.

The translation of the texts is given below :—

MANU X, 75.

Reading the vedas, and teaching others to read them, sacrificing and assisting others to sacrifice, giving to the poor, if themselves have enough, accepting gift from the virtuous, if themselves are poor, are the six prescribed acts of the first-born class."

MANU II, 146.

Let the-twice born youth, whose soul has been formed by this regular succession of prescribed acts, collect by degrees, while he dwells with his preceptor the devout habits proceeding from the study of scripture"

MANU II, 245.

"Let not a student, who knows his duty, present any gift to his preceptor before his return home; but when by his tutor's permission, he is going to perform the ceremony on his return, let him give the venerable man some valuable thing to the best of his power."

MANU III, 156 AND 168.

"One who teaches the Veda for wages, and one who gives wages to such a teacher * * * * to him the oblation must not be given; for the clarified batter must not be poured on ashes."

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MANU IV, 7 AND 8.

"He may either store up grain for three years; or garner up enough for one year; Or collect what may last three days; or make no provision for the morrw".

"Of the four Brahmins keeping house, who follow those four different modes, a preference is given to the last in order successively; as to him, who most completely by virtue has vanquished the world."

The student was to live an austere life, to render service to the teacher, to collect alms for him, to gather fuel, etc., for him, to tend his cattle, etc. Such practice was to continue for twelve years or upwards, to ensure perfect discipline of the body and the mind of the student.

MANU, CH, II.

"108. Let the twice-born youth who has been girt with the sacrificial cord, collect wood for the holy fire, beg food of his relations, sleep on a low bed, and perform such offices as may please his preceptor, until his return to the house of his natural father."

"182. Let him carry waterpots, flowers, cow-dung, fresh earth, kusa grass, as much as may be useful to his preceptor; and let him perform every day the duty of a religious mendicant."

"218. As he digs deep with a spade, comes to a spring of water, so the student who humbly serves his teacher, attains the knowledge which lies deep in his teacher's mind."

CHHANDOGYAIV, 4.

"5.....

Having initiated him, he chose four hundred lean and weak cows and said: "Tend these, friend.' He drove them out and said to himself, I shall not return unless I bring back a thousand.' He dwelt a number of years (in the forest), and when the cows had become a thousand.....

It was enjoined upon the king and the people to perform religious duties and on such occasions to make gifts to the Brahmins including a student living with the teacher, one who wants money for making a present to his teacher at the time of coming away from him after the completion of his studies, one who has returned from the house of the teacher after the completion of the studies and wants to settle in life as a house-holder, and persons who have acquired various grades of proficiency in their studies ;—

MANU III.

"94 When he has performed this duty of making oblations, let him cause his guests take food before himself; and let him give a portion of rice, as the law ordains to the mendicant who studies the Vedas."

"128. Oblations to the Gods and to ancestors should be given to a most reverend Brahman, perfectly, conversant with the Veda; since what is given to him produces the greatest reward."

MANU VII.

"82. To Brahmans returned from the mansions of their preceptors, let him show due respect; for that is called a precious imperishable gem, deposited by the kings with the sacerdotal class."

MANU XI, 1 and 2.

" * * * * Him who desires to maintain his preceptor, his father or his mother; him who needs a maintenance for himself; when he first reads the Vedas * * 7;

"These nine Brahmn's let mankind consider as virtuous mendicants called Snatakas; and to relive their wants let gifts of cattle or gold be presented to them in proportion to their learning."

It was the bounden duty of the king to see to the support of a teacher.

MANU XI.

"22. Having reckoned up the persons, whom the Brahman is obliged to support, having ascertained his divine knowledge and moral conduct, let the king allow him a suitable manitenance from his own household;

"23. and having appointed him a maintenance let the king protect him on all sides; for he gains from the

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Brahman, whom he protects, a sixth part of the reward of his virtue.

A more efficient and at the same time a more economical arrangement it is not possible to conceive. A retired and abstemious life gave the teacher sufficient freedom to devote himself to intelletual pursuits. The automatic arrangement of financial support from the people and the assurance of the ultimate support of the king kept him relieved of all anxiety. The influence of such a system on the mind of the student is very great. The present method of selling learning for fee lowers the position of the teacher in the eyes of the student and cuts away the root of all dicipline, whereas in the ancient days the teacher, who used to maintain the student as well as to teach him, used to be looked upon as a father and even as one more venerable than the natural father—(MANU II, 146. "Of him who gives natural birth and him who gives knowledge of the whole Veda, the giver of sacred knowledge is the more venerable father")—and the affiliation of the student to the teacher was so complete that under the Hindu Law one would come in as the heir of the other.

The discipline enjoined upon the student makes him fit for any career in the world whether rough or smooth. Having been taught to live an austere life he finds himself less dependent on the world and in consequence, more free to continue his pursuit of knowledge during the rest of his life. Education is free for all purposes, subject only to the restriction of the moral and intellectual fitness of the student. The charity bestowed on the student in the beginning of his life bears fruit and when the time comes, he repays that to the society with an increase, by working as a teacher and in other ways.

The burden thrown upon the king is almost nominal and much lighter than it is now. Cost is considerably reduced by reason of the abstinence of the teacher and the student and is met in part by what is supplied by the labour of the latter. The financial burden is distributed over the whole of the population and the share that falls on the king is therefore small. On the otherhand, the effect of such education on the people makes the work of the administration of the country very easy and secures a positive gain to the king.

It confers a similar benefit upon the people. Students so brought up are a source of strength to the community. The parents are relieved of the burden of the educational expenses of their boys and the entire establishment is maintained by the voluntary contributions of the people made according to their means. No method of taxation, direct or indirect, could give so satisfactory a result. At the same time the system of the collection of alms brings the learned into direct contact with the houhseholders and serves to bring about an intellectual communion between the two classes, resulting in the edification of the latter.

To the Hindus the texts cited above constitute a part of their revealed religion. To others who may not look upon them in the same light, they have the authority at least of age and experience. Any scheme for the education of the Hindus ought to take into account these traditions of the past. The climate and soil of Bengal are suited to the carrying out of such a scheme, in as much as living can be made very cheap and the labour of students turned to good account.

The ideas I have expressed above are not peculair to Hinduism. They are to be found in every religion, not to speak of Christianity and Mahammadanism. The form has to be varied to suit the requirements of the different religious persuasions, but the substance is common to them all. The actual working of the system would require the establishment of denominational schools and colleges.

While denominational institutions can regulate physical and moral culture, some other machinery is necessary to ensure uniformity in the standard of intellectual culture. We have a population which

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though divided into many sections by race and religion has to meet on a common platform in public life, requiring a common standard of intellectual progress. This can be assured by reserving to the University the control and the development of the intellectual education of the people while leaving it to the denominational institutions to provide for the special needs of the different communities. This will also be an important move towards the solution of the question of finances. The finances of the University may be left mainly to the State while those of the denominational institutions may be made to depend more upon the respective communities.

EDITORIAL REFLECTIONS.

MAHATMA GANDHI'S INTERVIEW WITH THE VICEROY.

Ever since Lord Reading's arrival in India, the air was thick with rumours of an interview between India's patriot saint and one of the greatest statesmen of England. The expected has come to pass and the interview is now the subject of comment in the Anglo-Indian and Indian Press. What has given rise to comment is not the fact of the interview but the manner in which it was arranged. It seems that there were interviews between Pandit Malviya and the Viceroy. The Viceroy probably wanted definite information in regard to the probale attitude of non-co-operators in certain contingencies. Pandit Malviya was, for obvious reasons, not in a position to give authoritative replies and, therefore, naturally remarked that Mahatma Gandhi was the one person in the country who could enlighten His Excellency on those specific points. What happened subsequently may be stated in two ways, both technically correct and substantially only half-correct. One mode of statement—that actually adopted by Lord Reading in his speech at the Chelmsford Club Simla—is that this led the Viceroy to think that Pandit Malviya wished His Excellency to see Mahatma Gandhi and in deference to the worthy Pandit's wishes, he communicated to him his perfect willingness to accord an interview to the Mahatma provided the latter applied for it. Pandit Malviya took the hint, pursuaded tne Mahatma to make the request demanded and the interview came about. The other mode of statement is that the Viceroy having come to heal and to conciliate was naturally desirous of understanding the standpoint of the aggrieved people and in order to devise a modus vivendi he was anxious to negotiate direct with their leader. Diplomat that he is, he put questions to Malviya which Malviya could not answer and which could not elicit from him anything be-

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yond the observation that the proper person to be interrogated on that point was Mahatma Gandhi. This afforded His Excellency the much-coveted opportunity to convey to the Pandit that since he wished him to see Gandhi, he would gladly do so provided the Mahatma formally applied for the interview. Malaviya obtained from Gandhi the application applied for and the petition solicitiously demanded and Gandhi the saint granted in his humility what Gandhi the leader of India and the presiding deity of 30 crores hearts ought, having regard to the dignity of his position and the majesty of his status, not to have done. The first mode of statement reveals the mentality of those who revel in gubernatorial prestige and are jealous of the dignity of temporal power and officialdom—in one word it is the expression of the occidental standpoint. The second mode of statement affords a revelation of the mentality of those who look at matter with the eye of spirit, place the dignity of saint-hood above the majesty of temporal vicegerence and are jealous of the privilege of holymen—in one word it is the expression of the oriental spirit. This difference of mentality constitutes the eternal difference between the occident and the orient. In modern occident a Tolosti is expected to crave audience of the Czar, in ancient India an Ashwapati Kaikeya felt deeply honoured if the sages sanctified his palace with the holy dust of their feet and was socially disgraced if holymen boycotted him. The Viceroy was wishful to see Gandhi but he was anxious that this disposition of his mind should not be bruited forth to the detriment of the dignity of his official position and in his over-solicitude to save his dignity, he let it slip through his fingers unnoticed. He protested a little too much and unconsciously perpetrated an outrage on Viceregal dignity when, in his attempt to rescue it, he banteringly remarked in his speech that he thought his address was well known implying that Malviya was needlessly anxious to prop up Gandhi's prestige. The obvious retort to this is that the remark would have sounded less undignified if His Excellency had flung it in Pandit Malviya's face when the letter left upon His Excellency's mind the "impression" that he wished the Viceroy to see the Mahatma. As it is, this ill-timed banter can only be regarded a diplomatic finesse to cover fancied loss of prestige. We are perfectly sure that if His Excellency had written straight to Mahatma Gandhi that he was desirous of hearing the non-co-operator's case from his lips and to discuss the situation with him before formulating any terms of negociation, his prestige would have immeasurably risen in this country where deference shown to superior character and greater moral worth is accounted a sign of true loftiness of the soul and genuine elevation of the spirit. The following from the *Modern Review*, whose political opinions do not always coincide with those of Mahatma Gandhi, shows that the soul of India frets at their uncrowned king, in a paroxysm of saintly humility, letting it appear that he was solicitous of an audience of the Viceroy or that his position is in any way inferior to that of Lord Reading.—

"There is nothing wrong in a leader of the people and the Viceroy meeting each

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other and exchanging views. We confess we have not liked the manner in which the interview has been brought about or has come to pass. Why could not the Viceroy write (through his Private Secretary) direct to Mr. Gandhi asking him courteously to see him? Why was a middle man required, and why was it necessary for Mr. Gandhi to seek an interview with the Viceroy, which was granted? All this reads very grand and "dignified" on the part of the white great Mughul. But we cannot help sayivg that Mr. Gandhi has been made to look rather small in comparison. In our opinion, Mr. Gandhi is a far greater man as a private individual. As regards position, the position of the greatest tribune of his people is unquestionably higher than that of the highest paid servants and representative of the crown. Mr. Gandhi the saint may consider himself the humblest of men, the lowliest servant of everybody, not considering it beneath his dignity to seek to see anybody. But Mr. Gandhi, the greatest political leader of his countryman, who had set at naught the satanic bureaucratic Government, and had raised their sense of national self respect to the highest pitch, had no right to act in any way which was calculated to produce a secret sense of humiliation and wounded national self-respect in minds of us, his countrymen. We may be wrong, but we have thought it proper to speak out."

Our personal view is that the Viceroy's speech and the note in the *Modern Review* both betray unnecessary solicitude. The fact is that both the Viceroy and the Mahatma desired to discuss the situation with each other and Pandit Malaviya intervened and brought about a fulfilment of their wishes. All the talk about Gandhi seeking an interview and the Viceroy graciously according it is transparent bunkum which anybody with a clear vision can easily see through.

The applicatian that Gandhi sent was a formal affair which like many other items of official routine was devoid of any deeper meaning. Gandhi no more became a suitor because he observed this official form than the Postmaster-General gives expression to his sense of submission to an applicant for a post under him when his reply ends with the customary.

I have the honor to be
SIR,
Your most obedient servant.

LORD READING AND THE BUREAUCRACY.

In his first Simla speech upon which we commented in our last issue, Lord Reading acknowledged that there was discontent in the land. He struck the note of discord in the chorus of official unanimity. The bureaucrat had, before this, proclaimed from the housetop, by the mouths of successive Viceroys and Governors, that the masses were happy and contented under bureaucratic rule and in their homes sang paeons of praise to their gracious masters and that discontent existed only in the turbid and turgid imagination of the pestilential agitators who attributed to the masses a revolt from intolerable burdens which was a mere projection of their own morbid mentality. Lord Reading had the vision to see and the courage to proclaim that not only discontent existed independently of the agitator but also that the agitator had been created by seething discontent in its search for an outlet and a channel of escape. In his second Simla speech, delivered *after* his interview with Mahatma Gandhi, His Excellency laid his finger

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upon the true causes of the malady when he observed :—

"We, British people, in India and those also in our own country, must realize that we have much suspicion to disperse, many misunderstandings to banish from amongst us and that in truth, the essence, to my mind, of co-operation between us and Indians is that *we should convince them by our actions which will accord with thoughts and intentions that we honestly and sincerely mean what we have said with regard to India.*"

The italics are ours.

Not only this. He went further when he remarked that "there may be undoubtedly certain questions with which I am striving to make myself familiar in which there will be opportunity for putting this equality on a firmer basis than at present exists." This means that the Viceroy is committed to the removal of racial inequality which is writ large over every branch of British administration in India—military, civil and criminal administration of justice, railways. The tone of the entire administration is the tone of British domination. This spirit of British domination has to be removed, if racial equality is to be established on a firm basis. No changes in laws, however salutary, can bring about this. In America whites and negroes are equal in the eyes of law and yet lynching goes on unchecked because of the spirit of white domination. In India the law prescribes capital punishment for murder, no matter what the race or complexion of the murderer be, but the spirit of British domination supervenes and we read of ruptures of spleen and accidental shootings in judicial pronouncements. So long as there is a caste of rulers ruling by right not derived from the ruled, this spirit of domination cannot be killed and will continue to play havoc even if the laws are as perfect in this respect as those of the United States of America. They will prove just as ineffective and inoperative and will as surely fail of their purpose. In plain words racial inferiority will not receive its quietus so long as complete Swarajya is not established in India. Dyerism and O'Dwyerism are bye-products of racial domination and so long as the Indian people have not the *power* to punish or to forgive Dyers and O'Dwyers, it is vain to say that the day of racial equality has dawned. It is clear as noonday that Montague-Chelmsford Reforms fail to satisfy this acid test. They have not given us power to deal with this tribe as we would wish to deal with them and are, therefore, merely a simulacrum of Swarajya. If Lord Reading will have the supreme courage to apply the only infallible remedy just as he has had the supreme vision to sense the malady, he will have rendered an inestimable service to England and India both, provided a basis for equal partnership between two great countries and found a niche in the Fane of Fame as one of the greatest statesmen in the history of the world. It is open to His Excellency to make a bid for this supreme position; only he must be prepared to brave the wrath of the hierophants of Simla and their bureaucratic novices scattered all through the country. The Indian bureaucracy constitutes at present the most powerful, the most formidable and the most efficiently entrenched citadel of vested interests and reactionary influence in the entire civilised world. Lord Ripon attacked this

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citadel and came to grief. Lord Reading is more advantageously placed. In Lord Ripon's time, India was slumbering, quieuscent and listless. To-day she is awake, throbbing with new life and full of hope and self-confidence Non-co-operators will heartily co-operate with Lord Reading if he chose to non-co-operate with the forces of stupid reaction and visionless racial supremacy and placed himself at the head of the movement for freedom. If His Excellency does so, he will have written a glorious chapter in the history of world—freedom. The sight of the highest English official in India placing himself at the head of the national movement for emancipation of the country from English domination will be a sight for the gods to look at.

An awakened and self-conscious India, with memories of a magnificent past burning through her brain, cannot but obtain her freedom immediately. Only the transition from a state of foreign domination to that of democratic national self-determination will be productive of less friction and will be less likely to leave behind a legacy of racial hatred, if Lord Reading seizes the opportunity of a life-time and gets himself enrolled in the list of the immortals.

THE "APOLOGY" OF THE ALI BROTHERS.

The Ali brothers are among the foremost of our political leaders. They are frank, fearless and formidable. They have suffered manfully for the motherland. They are by nature and temperament the very apotheosis of burning zeal, fervent enthusiasm and tremendous driving force. Their speeches are always full of passages wrung out of a heart into which the sense of national humiliation has burnt itself. Their public pronouncements and private talks are models of impassioned oratory and perfervid utterance. The brothers are all heart from the top of their heads to the soles of their feet. What wonder, then, that, on certain occasions, carried away by the fervour of the moment, passages escaped them which were susceptible of a dubious interpretation and into which it was possible to read an incitement to violence. The Ali Brothers are not independent leaders of a party. They are prominent leaders of the national movoment of which the one apostle is Mahatma Gandhi. They are pledged to non-violent non-co-operation and Mahatma Gandhi has, times out of number, declared with the undisputed authority of the supereme chief and the foremost protagonist that the success of the movement is bound up just as much with successful and complete non-violence—if not more—as with successful and and complete non-co-operation. When, therefore these passages were brought to their notice, they, like honest and loyal lieutenants and genuine patriots—felt that they owed it to their chief and to their compatriots to make it clear that nothing was further from their intention than to incite people to violence and te create an atmosphere of preparedness for war and that they deeply regretted the incautious use of words and solemnly undertook never to forget that their words required to be weighed before they were uttered. Another circumstance intervened at this juncture which rendered the task of the brothers

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truly heroic. The Viceroy decided to prosecute them unless they withdrew the dubious passages. Although they felt within them the urge to express regret as a mark of their steadfast loyalty to their chief and the creed of non-violence ; yet they felt that their malicious detractors would have an opportunity of melevolent gratification and of insinuating that the expression of regret was due to abject fear. A false sense of self-respect which is generally found mated with proud natures pointed one way ; the sense of painful duty to cause and country pointed the other way. The choice between two such alternatives was indeed difficult. It was the supreme test of greatness. The brothers chose the right alternative although it had the appearance of being humiliating, they did not choose the wrong one although it was sure to add to their popularity. If the strong man is he who is not afraid of being called weak, the really brave man is he who is not afraid of being miscalled a coward. Posterity will ratify and glorify the choice of the brothers and rank them with the truest sons of India and the most genuine protagonists of the greatest political and spiritual movement in our generation.

SIR WILLIAM JONES ON ANCIENT ARYAN CULTURE.

Sir William Jones, the Founder of the Asiatic Society of Bengal, has rightly been called the, "Prince of Orientalists." It is significant that his appreciation of Ancient Aryan culture was as generous and sympathetic as the valuation of the same on the part of Mcdonnels and Keiths is narrow, prejudiced and ungenerous. Sir William Jones was not an Imperialist. He had not learnt that it was inexpedient to extol the culture of the subject race and thus to remove the sense of racial inferiority which alone could make them regard perpetual foreign domination a blessing. The following extracts from the great scholar's writings which Mr. K S. Ramaswamy Shastri B. A. B.L., cites in an article on "Sir William Jones" appearing in the current issue of the *Indian Review* will, doubtless, he found interesting by our readers.

The six philosophical schools, whose principles are explained in the Darsana Sastra, comprise all the metaphysics of the old Academy, the Stoa, the Lyceum; nor is it possible to read the Vedanta, or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the Sages of India.

We are told by the Grecian writers that the Indians were the wisest of nations, and in moral wisdom, they were certainly eminent.

From the Vedas are immediately deduced the practical arts of Chirurgery and Medicine, Music and Dancing, Archery, which comprises the whole art of war, and Architecture, under which the system of mechaical arts is included.

Wherever we direct our attention to Hindu literature, the notion of infinity presents itself.

Considered as an *art*, it combines the sounds, which philosophy distinguishes, in such a manner as to gratify our ears, or affect our imaginations, or by uniting both objects, to captivate the fancy while it pleases the sense, and, speaking, as it were the language of beautiful nature, to raise

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correspondent ideas and emotions in the mind of the hearer ; it then and then only becomes what we call a *fine art*.

VANARS IN THE RAMAYANA.

It is a popular belief in India that the allies of Rama in his battles with Rawana, the Rakshasa King of Ceylon, were monkeys. European scholars tell us that they were rude barbarians and were called Vanaras or monkeys by their Aryan allies. Both these views are incorrect. They have been combated by Mr. Vaidya in his "Riddle of the Ramayna" and by Professor Rama Deva in his Arya Bhasha (Hindi) work "*Bharat Varash ka Itihash.*" One of strongest arguments advanced by the latter is that when Hanuman first met Rama and Lakshmana, the latter described his impressions of the distinguished visitor in the following words :—

नानृग्वेद विनीतस्य नायजुर्वेदधारिणः ।
नासामवेद विदुषः शक्य मेवं विभाषितुम् ॥ नूनं व्याकरणं कृत्सन मनेन बहुधा श्रुतम् । बहुव्याहरतानेन न किञ्चिदपिशब्दितम् । न मुखे नेत्रयोश्चापि ललाटे च भ्रुवोस्तथा । अन्येष्वपिः च सर्वेषु दोषः संविदितः क्वचित् । एवं विधो यस्य दूतो न भवेत् पार्थिवस्य तु । सिद्ध्यन्ति हि कथं तस्य कार्य्याणं गतयोऽनघ ।

किष्किन्धा ३।२८,२९,३०,३४ ।

In these verses Lakshmana clearly says that Hunumana was well-versed in the Rigveda, the Yajurveda and the Samaveda and was a master of Sanskrit Grammar. Surely this cannot be a description which would apply either to a monkey or to a barbarian. Professor Soma Charan Banerji, M. A., of Burdwan. His treatment of the subject is refreshingly original.

Here is the last portion of the article.

But it will be contended that the various terms by which the Vanaras are designated mean monkeys. People will tell me, "You might spare us all this trouble. The names which are given to the Vanaras are in themselves a sufficient contradiction of what you say." I shall show, however that such a contention is absolutely untenable and based upon an erroneous notion and that the terms which are applied to the Vanaras do not mean monkeys. A careful examination of the etymology of these terms will show, beyond the shadow of a doubt, that they have nothing in them to suggest in any way that the beings to which they refer are other than human and will render our position all the more firm and unassailable.

Amarakosha or the lexicon of Amara gives nine synonyms of **वानर—कपि, प्लवङ्ग, प्लवग, शाखामृग, वलीमुख, मर्कट वानर, कपि** and **वनीकस्** ।

Sabdaratnavali gives fifteen move viz :—

मर्क, प्लव, प्रवङ्ग, प्रवग, प्लवङ्गम, प्रवङ्गम, गोलाङ्गल, कपिथास्य, दधिशोण, हरि तरुमृग, नगाटन, भम्पी, भम्पारू कलिप्रिय ।

Jatadhar adds two again, **किखि** and **शालावुक** । Valmiki, however, does not use all these terms, **वलीमुख, मर्कट, कीश, मर्क प्लव, प्रवङ्ग प्रवग, प्रठग, प्रवङ्गम, कपित्थास्य, दधिशोण, नगाटन, भम्पी, भम्पारु, कलिप्रिय, किखि** and **शालावृक**—all these terms are not to be met with in his Ramayanam. Let us see what the rest of the synonyms of **वानरा** those used by Valmiki—exactly signify.

कपिः—कम्पते यः सदा, कपि चलने ।

A **कपि** is one who moves about

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We may observe that there is nothing in it to suggest that **कपि** means a monkey.

प्लवगः, प्लवङ्गः प्लवङ्गमः—प्लेवन ऊर्ध्वलुत्य गच्छतीति He who jumps about or whose movementshave a jaunt in them, is a **प्लवग प्लगङ्ग**, or**प्लवङ्गम**।

These three words, it may be noted, are different forms of the same word and refer to jerky movement. So here, too, there is nothing to lend countenance to the idea that a **प्लवग** is a monkey.

शाखामृगः—(१) शाखायां मृग इव द्रुतगमनशाली, धावनसमर्थ इत्यर्थः।

(२) शाखां मृगयते अन्विष्यति फलादिसंग्रहार्थम्।

At first sight it may seem that **शाखामृग**'s must be beasts i. e. monkeys. But we shall show that this is not so.

वयं वनचरा राम मूगा मूलफलाशिनः।

Now **मृग** need not necessarily mean animal. We may derive **मृग** thus—

मृगयते अन्विष्यति फलादिकं इति।

He who searches for fruits &c., is a **मृग**

We must remember that the Vanaras were a race of men who lived on roots and fruits. Vali, in his dying speech to Rama, speaks of himself as:—

फलमूलाशनं नित्यं वानरं वनगोचरम्।

'A Vanara always eating roots and fruits and living in foreets.'

Again, in the same speech, he says.

'Rama, we are men living in forests and eating roots and fruits.'

So we find that roots and fruits of trees constituted their staple food. And those who have to live on fruits must be adepts in the art of climbing trees to get at them. So it is no wonder that the Vanaras skilled in climbing trees, came to be called **शाखामृगाः** i. e. those who sought for fruits on the branches of trees or those who moved from branch to branch in search of them. Moreover, we should remember that those who live in forests and mountains, as distinguished from those living in treeless plains, are usually found to be particularly skilful in climbing trees and moving from branch to branch. Hunters and explorers have often, in the course of their expeditions, come upon hill and forest-tribes who they say, speedily climbed up trees at their appearauce, and deftly leapt from branch to branch and disappeared in no time. In "Castes and Tribes of southern India" we read of a tribe of men, Kadir by name, who are known particularly for their wonderful skill in swiftly climbing up trees and disappearing down precipices.

वनौकाः—वनम् ओको गृहं यस्य इति।

The word means simply a **वनवासी** or dweller in the forest and is applied to the Vanaras because the Vanaras lived in forests, as Vali says, in his speech addressed to Rama.

वयं वनचरा राम मृगा फलमूलाशिनः।

In Srimat-Bhagabat, Book IV Chapter IX verse 21, we find the word used in the sense of one whose abode is the forest.

धर्म्मोऽग्निः कश्यपः शको मुनयो ये वनौकसः।
चरन्ति दक्षिणीकृत्य भ्रमन्ती यत् सतारकाः॥

This use of the word in the Bhagavat renders our position firm and shows that our contention is absolutely just and sanctioned by authority.

हरिः—(१) हरति दुःखं वा फलादिकं वृक्षात्
(२) प्रसह्योत्क्रिपते वा मृत्युनेति।

He, who dispels sorrow or takes away fruits etc. from trees or who is snatched away all on a sudden by death, is a **हरि**. In support of the first explanation we may say that the Vanaras are throughout described as a particularly joyous race of men, with an exuberance of animal spirits

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We need only and that in the Nirukta of Yaska, हरिis a synonym of मनुष्य or man.

Finally, let us see what the word वानर means. This word canbe derived in many ways.

(१) नर इव वानरः; वा किञ्चित् नरः।

A being resembling man or slightly less than man,

(२) वनं वने भवं फलादिकं रातीति वानरः।

A man eating fruits etc. grown in forests

(३) वनं राति गृह्णाति वासार्थं इति वानरः।
वनर एव वानरः वनवासी इत्यर्थः ॥

A dweller in the forest.

(४) वने रोति शब्दायते इति वनरः।
वनर एव वानरः वने शब्दायमानप्राणिविशेषः

A being shouting in the woods.

(५) वानं वन्यफलं विद्यते अस्य इति वानरः (र प्रत्ययः)।

A being who has fruits grown in forests.

(६) वा गत्यादौ क्विप=वा गमनं, तत्र गमनोऽपि नृणाति नयति बालकं इति वानरः।

A being moving about carrying boys.

Gorresio, in the preface to the sixth volume of his Ramayanam observes:—

"Rama's allies are described as monkeys either out of contempt for their barbarism or because at that time they were little known to the Sanskrit-speaking Hindus."

This is ingenious no doubt; but we must say partly erroneous. Gorresio is right in thinking that Rama's allies are men; but he is mistaken when he says that they have been described as monkeys. He must have been misled by the words वानर, कपि and so on, as they are understood now and his error is due to the foreigner's ignorance of the etymology of so difficult a language as Sanskrit. We have been at some pains to show that the term वानर and others do not mean monkeys, and that the Vanaras are nowhere made to behave like their namesakes of to-day. We have shown that in their thoughts and deeds, their manners and ways of life, there is nothing unhuman and that they are nowhere described as monkeys, as Gorresio says Ramanuja, the well-known commentator of the Ramayanam in his comments on verse 30, chapter 26, of Kiskindhyakandam observes:—

अनेनाग्निसाध्यकर्म्माधिकारं तेषां दर्शयति॥
मनुष्यसदृशव्यवहारात् वदज्ञत्वाच्च॥

By this is shown that they are entitled to rites to be perfomed with fire, as all their customs resemble those of men and they are acquainted with the Vedas.

This shows that the commentator is of opinion that all their customs and observances resemble those of men. We go a bit further and say that they *are* those of men for the Vanaras are nothing more nor less than human beings.

But we think the word वानर is reminiscent of the contempt of the early Aryans for the inferior culture of the Non-Aryans as the Vanaras were. The Aryans were a highly cultured race: they had developed a wonderful civilisation of their own even in days long gone out of mind. No wonder that to them, so civilised, the non-Aryan Vanaras, with their crude civilsation and infinitely inferior culture, their graceless life in woods and forests and habits widely differing from those of the Aryans, would hardly seem to deserve the higher appellation of नर or man. It is quite natural that the Aryans would feel disinclined to give to their inferior brethren the same name by which they themselves

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were designated. This was why the Non-Aryan tribes of Kiskindhya came to be called 'Vanaras' which means "beings resembling men" i.e. Aryans I think this is the best way of taking the word वानर.

It would seem, however, that the idea that these tribes lived on roots and fruits grown in forests (and that they were dwellers in the forest), is also present in the name वानर. For not only can वानर be derived with very good meaning as वने भवं फलादिकं रातीति वानरः or a man living on fruits grown in forests; but also the poet very often emphasises this fact about them. The following qoutations will bear me out on this point. In Ki-kindhyakandam, Vali speaks of himself as,

फलमूलाशनं नित्य वानरं वनगोचरं ।

A vanara always eating roots and fruits and dwelling in forests.

And again he says.

वयं वनचरा राम मृगा मूलफलाशिनः ।
तत्र कस्ते वने लोभो मदीयेषु फलेषु वा ॥

Again.

फलमूलेन जीवन्ती हिमवन्त मुपाश्रिताः ।

Those who live on roots and fruits and whose abode is the Himalayas.

नारिकेलाशनाश्चैव तेषां संख्या न विद्यते ।

Also those eating cocoa-nuts; their number is legion.

तानि मूलानि दिव्यानि फलानि च फलाशनाः
औषधानि च दिव्यानि जगृहुर्हरिपूथपाः ॥

The Vanara leaders, feeding on fruits, gathered those roots and celestial fruits and medicinal herbs.

तत्र अच्छा वराहाणि मूलानि च फलानि च
मधूनि पीत्वा तुष्टानि परं गच्छत वानराः ॥

There eating excellent and costly roots and fruits and drinking extremely delicious honey, let the monkeys pass :—

तं भक्षयन्ति मूलानि फलानि विविधान्यपि ।

They eating various roots and fruits.

Again,

शुचीन्यश्यवहाराणि मूलानि च फलानि च ।
भुक्त्वा पीत्वा च पानीयं सर्वम् मे वक्तुमर्हथ

Be pleased to tell me all this, having partaken of these roots and fruits, which are holy and intended for your use, and having drunk this beverage.

वानरा यदि वः खेदः प्रनष्टः फलभक्षणात् ।

O Vanaras, if your fatigue has been destroyed by the taking of these fruits.

आतिथ्यकर्मार्हाणि मूलानि च फलानि च ।
अस्माभिरुपभुक्तानि बुभुक्षापरिपीडितैः ॥

Greatly oppressed with hunger as we were, we have partaken of the roots and fruits given to us agreeably to the sacred rites of hospitality.

Again in Sundara kandam.

भक्षयन्तः सुगन्धीनि च फलानि च ।

Eating sweet-smelling roots and fruits.

At the eastern end of the गुहा or cave, where Shugriva lives the life of an exile, there is a cool lake where there are various roots and fruits (बहुमूलफलो) Kiskindhya is adorned with trees bearing all sorts of palatable fruits.

It is needless to multiply quotations. All this leads to the conclusion that the वानर may have some reference to the fact that the tribe, so called lived of roots and fruits.

In the Adhyatma Ramayanam too, we find that the Vanaras are called "eaters of roots and fruits." Among others we may quote the following passages :—

"They are, O Lord, all of them under thy orders, those eaters of fruits and roots."

"The yogi lady, seeing those Vanaras, said to them greatly pleased" Do ye eat the roots and fruits to your heart's content and drink this water of life."

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So we see that none of the terms employed by Valmiki to designate the Vanaras in any way suggest that they are monkeys. There is nothing in any of them which is in any way inconsistent with our contention that they are human beings as much as we are, though surely occupying the lowest rung of the ladder of civilisation. On the contrary, these terms, हरि and वनौका as we have seen, have been applied to men by eminent authorities, the former being given as a synonym of नर in the Nirukta of Yaska, and the latter having been used of the seven rishis in the Srimat Bhagabat. One fact like this speaks volumes.

ISLAM AND CHRISTIANITY.

Christianity has failed and failed miserably in Europe. In America churches are being set at auction and the ministry is being boycotted. A Revd. gentleman writing in *The Christian Work* tells us that in the United States one denomination has 2,000 pulpits vacant, another had more than 3,300 of its churches without pastoral care last year and in an another still there are 1,000 fewer ministers to-day than in 1914.

Christianity cannot spread among the coloured people because it has allied itself with western civilization which is based upon the principle of white domination and the perpetual subordination of the colored to the colorless. Islam with its principle of universal brotherhood is, however, making a rapid advance in the dark continent. The following that we take from the *Literary Digest* speaks for itself.

For centuries now the political power of Mohammedanism has been declining and its religious ardor has apparently been dulled. But recent years, which have seen the collapse of the greatest Mohammedan state, have also, curiously enough, witnessed a revival of Moslem missionary effort. Christian missionaries report that while their progress is slow, Islam is advancing with rapid strides on the "Dark Continent." Only about 9 per cent. of Africa's 150,000,000 people are reached by Christian missions, according to a recent survey of the Interchurch World Movement. In central Africa the influence of evangelical missions is very slight, and it is here that 40,000,000 Mohammedans are said to be sweeping southward upon the pagans like a mighty army. In north Africa, where Mohammedanism is strongly entrenched, Islam is actively hostile to Christianity and forms a serious barrier to the latter's progress. North of latitude 20, 90 per cent. of the people live according to the moral standards of Arbia in the seventh century. Elsewhere whole tribes have been converted during the last few decades, and it would seem from all reports that though the white man may gain Africa commercially he may lose it to Islam. How, then, are the Christian Churches meeting the problem of Africa? As we read *The* in *Presyterian of the South* (Richmond). :

"Mohammedanism is the most aggressive missionary force at work in Africa to-day. The vast hordes of Moslems of the north are sweeping southward with rapid strides, reaching many of the natives with their false religion. It is far easier to win heathen to Christ than to win those who have become the followers of Mohammed.

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"Africa will be Mohammedan in the next few years unless the Church of Jesus Christ shall get there first, and we can if we will.

"To-day Africa is standing with outstretched arms, literally, actually begging. To-morrow those eager, waiting arms begging us to come will be the hating, opposing Mohammedan arms. Shall we take Africa now for the asking, or shall we fight for it to-morrow? We shall have to answer that."

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Islam, however, no matter how rapidly it spreads among savages, cannot satisty the spiritual cravings of the West because of its doctrine of polygamy and of its materialistic and crude conceptions of Heaven and Hell. The only religion that can fill the void in Western hearts is the Vedic religion but its propagandists are slumbering. Will not the imperative and imperious needs of western humanity arouse and awake them? "Will not" replies the echo.

WORLD'S GREATEST MAN.

This was the subject of the sermon which Mr. John Haynes Holmes only recently delivered in the Community Church New York. After reviewing the life-work of Lenin and Rolland the Rev. gentleman said.

It is obvious that we have not yet found our greatest man. Rolland, the idealist is defective on the side of practicality; Lenin, the realist, falls short on the side of ideality. What we need is a universal man—a man who combines in perfect balance the supreme qualities of the Frenchman and the Russian—a man who is at once an idealist and a realist, a dreamer and a doer, a prophet who sees "the heavenly vision" and, "not unfaithful to (that) vision" makes it to come true. Is there any such person living in the world?

I believe that there is—unquestionably the greatest man living in the world to-day, and one of the greatest men who has ever lived. I heard of him first in 1917 through an article by Professor Gilbert Murray in the "Hibbert Journal." I did not learn anything of him again until a few months ago, when there came to my desk a little paper-covered pamphlet containing extracts from his speeches and writings. This is meagre information: but when I read it, I felt as did John Keats when he first read Chapman's translation of the "Iliad"—

"Then felt I like some watcher of the skies.
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific—and all his men
Looked at each other with a mild surmise—
Silent, upon a peak in Darien."

The man whom I have in mind is Mohandas Karamchand Gandhi, the Indian leader of the present great revolutionary movement against British rule in India, known and reverenced by his countrymen as Mahatma, "the Saint." I wonder how many of you have ever heard of him, or know the story of his life. Listen while I tell this story, and see if I am not right in calling its hero the greatest man in the world to-day!

He, then, proceeded to give a brief biographical sketch of Mahatma Gandhi and concluded his sermon with the following pregnant observations—observations whose significance is enhanced when we realise that the speaker is a Christian minister.

Such is Mahatma Gandhi! In this great spirit, he lives among the people. As he moves from city to city, crowds of thirty and even fifty thousand people assemble to hear his words. As he pauses for the night in a village, or in the open countryside, great throngs come to him as to a holy shrine. He would seem to be what the Indians regard him—the perfect and universal man. In his personal character, he is simple and undefiled. In his political endeavours, he is as stern a realist as Lenin, working steadfastly toward a far goal of liberation which must be won. At the same time, however, is he an idealist, like Romain Rolland, living ever in the pure radiance of the spirit. When I think of Rolland as I have said, I think of Tolstoi. When I think of Lenin I think of Napoleon. But when I think of Gandhi, I think of Jesus Christ. He lives his life; he speaks his word; he suffers, strives, and will some day nobly die, for his kingdom upon earth.

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Do you recall how it is told of Jesus, that one day, as he was journeying, he heard his disciples quarrelling? And he said, "What were ye reasoning on the way?" And they said they had dispute who was the greatest. And Jesus said," "If any man would be first among you, let him be the servant of all."

DAYANANDA SEVA SADAN.

In its last annual meeting, the Arya Pritinidhi Sabha Pb. adopted a most momentous resolution. It was resolved to start an Aryan National Service. The Dayananda Seva Sudan will comprise all whole-time servants of the Divine Church who have taken a vow to consecrate their lives to the service of the Arya Samaj whether as missionary lecturers or as missionary professors or as medical missionaries etc. etc. The Sadan will elect its own President and these servants of the church will have complete charge given them of different spheres of Arya Samajic activity.

The Arya Pritinidhi Sabha has realised that mission work cannot be effectively carried on by mere hirelings; it must be taken in hand by true Brahmans whose hearts are filled with Divine afflatus and in whom the Divine fire burns steadily and warmly—a fire which burns up all selfishness and all unholy and unworthy ambition. We have no doubt of it that earnest men imbued with the missionary spirit, whose one ambition it is to be useful and humble instruments of the Lord, will seize this opportunity, put shoulders to the wheel and carry the message of God and His Rishis to the farthest corners of the earth.

THE HINDI SAHITYA SAMMELAN.

Lala Lajpat Rai and Pandit Din Dyal have invited the Sanmelan to the Punjab. The honor of the Punjab is at stake. All lovers of the national tongue of India should be up and doing and should strive to make the first Pnnjab session a grand success, worthy of the glorious traditions of the land of five rivers.

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

RETROSPECT.

It is more than a year since Swami Shradhanand, at the request of the Pratinidhi Sabha Punjab, assumed charge of Gurukula Kangri as Governor and Acharya. IT would he superfluous to dilate on the ingenuity, the insight and the coolness with which he so effectually handled the critical situation that confronted him. Anybody who has sympathetically and closely followed the history of the Gurukula during the past year will bear testimony to the gigantic, versatile and untiring activities of the selfless Swami, for the ametioration of the institution. As a result of his invaluable efforts, during his very first year of office, the Gurukula has been raised to a higher pedestal of dignity, respectability and excellence. Not a single department but has been animated by the genial warmth of his attention and genius. To give some idea to the reader, let us briefly review the measures taken in behalf of educational efficiency; In the first place, all that was calculated to distract, disturb or divert the minds of the students has been extirpated. Force as a disciplinary measure has been made to yield ground to persuasion and an appeal to the better nature of defaulters. This has had the salutary effect of winning the confidence of the students and of eradicating from their minds the restiveness that is so detrimental to discipline and progress. In this way, when the atmosphere became congenial, attention was devoted to the course of study The whole curriculum was thoroughly overhauled and changes were introduced: Agriculture has been reintroduced as one of the elective subjects in the college department, and very efficient arrangements have been made for rendering the subject interesting and useful. More than thirty five thousand Rupees have been collected for the benefit of this department exclusively. The course of Ayurveda has been recast so as to comprehand a course of Allopathy also. The students will thus have the benefit of a comparative study of the two systems of medicine. The staff (which consisted of Dr. Sukhdeva and an eminent Bengali Vaidya has been strengthened by the appointment of an additional lecturer in anatomy. The course of chemistry has been revised according to expert advice. A course of technical chemistry extending over two years has been made an essential part of the chemistry course. The course ofEnglish has been almost doubled both in the school and the college departments. The course of Sanskrit literature has been made rich and more comprehensive. Books formerly taught in the first and second year classes have been introduced in the Adhikari course. The study of Sanskirt Vyakaran has been placed on a more rational basis. The learning of Sutras by rote, which entailed so much unnecessary press

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on the tender brains of the students of the first five classes, has been abolished. The Course of Dharm Shiksha or religious instruction in the school department has been extended so as to include Bhagwad—Gita, Manusmriti and other valuable books. The building of a separate Vaidic College at Mayapura is in contemplation. It goes without saying that disappointment must await the endeavour to secure educational efficiency without improving Boarding House discipline: And the Boarding Houses, consequently, received a good deal of attention. A wholeti ne sadhishtata was appointed for every class iin the school Boarding House, and Pundit Wishnu Mitra, the Veteran worker of the Gurukula who has served the institution ffor twenty years, was placed in charge oof the School Boarding House. The College Boarding House was placed under the supervision of the Acharya. And if examination results can at all be relied oon as safe criteria, all these measures have proved very effectual.

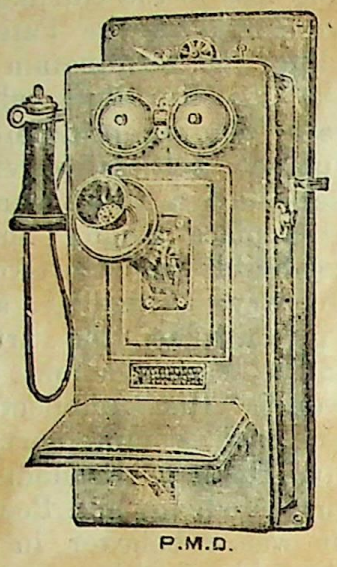
But there can he no real stability or efficiency without funds. And in order to place the institution on a stable basis and to make thorough going improvements in every department, Swami Shradhanand carried on a good deal of propaganda work and collected large amounts of money at different places: He went to Burma and collected sixty-five thousand rupees.

Naturally enough all these activities entailed a great strain on his constitution. Being unable on account of old age to stand the strain of intense continued exertion, Swamiji was laid up with a virulent fever in January last and remained confined to bed for about two months.

L. MURARI LAL.

L. Murari Lal the Superintendent of the Gurukula office died the other day of Pneumonia. His sudden and premature death is an incalculable loss to the Gurukula. He was one of the prosecuted in the Patiala case. Immediately after the termination of the case, he came to the Gurukula when he lived till his death, serving in different capacities. In virtue of selfless service, strength of character and a rare mental calibre, he deserves a place among those who have helped to build the Gurukula. He was a staunch Arya Samajist and had an unwavering faith in the truth of Swami Dayanand's teachings and the future of Arya Samaj. His intellectual interests were broad and comprehensive, embracing Philosophy, History, Economics, Chemistry, Astronomy, Medicine and Poetry at once. In fact he was a believer in the essential unity and oneness of all knowledge, and a lover of knowledge for its own sake. Like Socrates, he was always anxions to find a listener. And the charm of his conversation was irresistible. Like Kant, he was the very embodiment of Duty. It was delightful to find him leaning on the iron safe poring over his books at the same hour in the morning from day to day from month to month and from year to year; and strolling near the College Verandah after dinner at the self same hour in summer and winter alike. He went through the routine of his daily work with the regularity of a law of nature. Students who came under his influence were immensely benefitted. In personal relations he was kind and obliging. A kind friend a strong enemy, a disinterested servant. a silent worker, a true Arya Samaji—such was the man whose loss we have to mourn, and he certainly deserves a tribute of respect at the hands of his fellow-workers and all who are interested in the Gurukula. We think. the Arya Samaji would he ungrateful if it did nothing to perpetuate the memory of such a noble and true soul that like a star dwelt apart and yet discharged the lowliest duties of life.

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